

HELP *and* FOOD

FOR THE

HOUSEHOLD *of* FAITH

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NOTES

A MOTTO FOR THE NEW YEAR. It has been a custom with many to make New Year resolutions, with greater or less success in carrying them out. Of course for the unsaved there can be no value in this, save to show them the futility of attempting to do aught to fit themselves for God's holy presence. And we may even question the wisdom of God's children relying too much upon anything that savors in the least of "confidence in the flesh." It is right and desirable to learn lessons from past failures or present needs, and to seek to make practical progress; but we suggest a rule for all believers, which covers all details of the life. "In Christ Jesus neither circumcision avail-eth anything, nor uncircumcision, but a NEW CREATION. And as many as walk according to THIS RULE peace on them" (Gal. 6: 15, 16). The new creation is that to which every believer in Christ belongs. "If any man be *in Christ*, there is new creation" (2 Cor. 5: 17). Here the cross has set aside "our old man" (Rom. 6: 6); here we are "risen with Christ" (Col. 3:1); here the Word of God is our food, and the Spirit a living, personal power for communion and walk. Let us then "walk in the Spirit," and according to this blessed Rule of the New Creation. "Continue in prayer and watch in the same with thanksgiving" (Col. 4: 2). Do we realize as we should the privilege and the responsibility of prayer? Not merely for ourselves, and certainly not chiefly for our earthly needs, but for the Church of God, its needs, its testimony and its service. The Apostles gave themselves "to prayer and the ministry of the Word" (Acts 6: 4). Epaphras "labored fervently in prayer" for the saints (Col. 4: 12). The apostle felt the need of the prayers of the saints—"Through your prayer and the supply of the Spirit" (Phil.

1: 19). Sometimes we are shocked or discouraged by some glaring failure in others, and instead of speaking of it to the Lord in prayer, we talk it over with one another, with the result that the discouragement is only increased. How much better it would be to spread all before the Lord in simple, persevering prayer. We will probably find many hindrances; as the old hymn says,

“What various hindrances we meet
In coming to the mercy seat;
But who that knows the power of prayer,
But wishes to be often there?”

S. R.

BOOK NOTICES

It is our desire in this department to give brief notices of books which will be of value for the Christian's library. It is hardly necessary to review the works which are well known among us, which we sometimes speak of as “our own publications.” But there are many helpful and interesting works, which perhaps have not the breadth of scripture truth which it is our privilege to enjoy in our own publications, and yet which are most stimulating, interesting and encouraging. The young believer desires from time to time to add a book to his library. There are excellent works of biography, of labor in the Mission Fields, or an examination of some outstanding question. We purpose, as the Lord enables, to publish brief notices of such works, and would be glad to receive concise and lucid reviews from our readers of books that they have read. For the present this must suffice to open up this new department which we trust will be a real help and blessing to many.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

*AN ATTEMPT TO POINT OUT SOME OF THE MANY
ANALOGIES BETWEEN THE HUMAN BODY, ITS
STRUCTURE AND FUNCTIONS, AND THE NEW
MAN IN CHRIST, VIEWED INDIVIDUALLY AND
CORPORATELY*

“My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee” (Ps. 139:15-18).

INTRODUCTORY

It is with considerable diffidence that the following is presented to the Bible student. It is in reality an attempt to link together two great departments in the domain of truth, the connection between which has hitherto been thought by most to be of a most casual, superficial character; but there has been, and perhaps is, an increasing recognition of the continuity in the whole realm of truth, whether it is revealed in the open pages of our Bible, or concealed in the vast fields of Nature. We will here only remind our readers of the great amount of parabolic teaching in the Scriptures, as giving us encouragement to go to the same field of Nature and in a reverent

spirit expect to find further unfoldings and illustrations of truth.

We are quite prepared to find the Materialist or the Agnostic looking with contempt upon any theory to show that the body of man is not only a vehicle, or instrument of service, but is in a very real way, an *expression* of his spirit. It may be that among Christians who are unacquainted with the subject, we may also meet with a distinct refusal of what they may term a very questionable and possibly dangerous line of teaching.

Before going any further it may be well to state as concisely as possible what this teaching is. It is an attempt to show that the body of man is not only a marvelous piece of machinery by which he is enabled to carry out his will in intercourse with the outside world, but that it is an *expression* of the entire man; that it is not merely the house in which he lives but an integral part of his personality, of himself; that man without a body would not be a man in the full sense of the word.

The attempt will further be made to show that the body is typical of the spiritual man in contrast to, or as well as, the natural man; that its form, functions, various departments, or system of activities, are types of the functions and activities of the new man. It will also be pointed out how the food used in the sustenance of the body offers many striking symbols of our spiritual nourishment, and that as there are various classes of food, each essential to the proper maintenance of bodily health, and each with certain dangers if taken in excess, so it is with our spiritual sustenance. The very air we breathe suggests types of the vital breath and native air needed for the maintenance of spiritual life.

Following this, effort will also be made to show that the body is a type of the church, the body of Christ, in

which every believer is a living part of the organism, and where his place is as definitely fixed as is that of every member in his physical body. Here we have so manifestly Scripture authority for our comparison that it would almost seem to be needless to plead for tolerance in our examination. But even here perhaps some may not be prepared to go into fuller particulars and more minute detail than the Scripture itself does. We can only remind our readers of our Lord's words, "Know ye not this parable? How then will ye know all parables?" as our justification for carrying the light of truth which He has given us into every corner of His domain.

To trace this symbolism throughout the entire body from the elements which are its constituents, through its cell organism, to the delicate structure of its various parts and their perfect adjustment and harmonious relation, is a serious undertaking from which one might well shrink. There is great need to examine most carefully the facts of physiology and to guard against incorrect, or crude statements, which would expose one justly to the contempt of professional men. On the other hand there must be equal care to state spiritual truth in a scriptural way, and to show in a sober manner the relation between the two.

The conclusion arrived at is that the body is, as has already been said, more than an instrument, more even than an illustration of the man; it is an *expression of him*, an integral part of his being, which in its spiritual suitability, at the resurrection will be eternally recognized as such.

May we be allowed to go a step further and claim that the human body will be found to set forth in many ways truths as to the entire material creation, its present and eternal forms? We will set no limits to the extent to which this symbolism may be carried. Indeed, it is

scarcely a part of what will now occupy us, but we simply refer to it that the devout reader may be reminded of that word which says, "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. 111:2).

Our readers then will not be surprised at the hesitancy with which we make the attempt indicated above. When we think of the immense mass of new discoveries made in the department of physiological truth within recent years, discoveries which have almost revolutionized previous theories; and when these discoveries are being added to constantly by medical research, we may well shrink from undue dogmatism, but our confidence is not in the science of man but rather in the Lord, the Creator and Redeemer of the body, and the Head of the Church.

He is the centre of all God's purposes, and all things are, or will be, put beneath His feet. His precious Word, "the Word of Christ" (Col. 3:16), must be our only guide as we take up the ascertained facts of physiological truth, and seek to show that they are in harmony with the whole purpose of God, and with that purpose as connected with man. It is ever the joy of the Spirit to glorify Christ, and we shall not be surprised to find those glories in this department of truth as in all others.

It would be interesting to trace the history of symbolism from the beginning. All creation is a parable, and sets forth in its materials and organization some spiritual truth. We might indeed speak of the material creation as forming the garments of the invisible God,—“The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20). The Word of God, in both Old and New Testaments, abounds in parabolic teaching. Our blessed Lord constantly made use of it, nor can we doubt that His miracles were acted

parables conveying deep spiritual truths. The closing book of Scripture, fittingly called "The Revelation," is a mass of symbolism. It is perfectly clear that God has given us a book in which the exterior and material are the garments of the inward and spiritual. It is equally evident that what He has given us is not the sum total of all parabolic teaching, but intended to awaken our interest and to give us a key by which we can unlock the hid treasures of divine truth stored up in every department of Nature. The word quoted just above is an incentive to go on in the simplicity and joy of faith to trace the "unsearchable riches of Christ" in the whole domain of His inheritance, for "He is heir of all things," and His stamp is upon them all, not merely the stamp of the Creator, but of the Redeemer. It is unbelief alone which is blind to this, while faith recognizes His image in everything His hand has touched. Sin indeed has marred that image in us as well as blurred our vision, but faith still finds in the creature, although made subject to vanity, abundant evidence of its original purpose, and in this sees some of the lineaments of Him who shows Himself to His beloved people through every "lattice" (Song 2: 9).

That the view is but partial we need not be surprised. Only in the Word of God, in the New Testament, does the unveiled glory shine forth in the face of Jesus Christ, for it is only since Redemption has been accomplished and He has taken His seat on high that He has sent forth His Spirit to guide His people into all truth. Only since He has thus inspired His apostles can it be said that the Word of God is "complete" (Col. 1: 25). But with this light now given to illumine our way we can go back into the Old Testament and then back into creation itself, and find more and more of that "great spoil" which rewards the diligent seeker.

And faith has rejoiced to do this. In the heavens and the depths, in inanimate mineral, as well as in plant and animal organism, men have discerned, not merely the "footprints of the Creator," but the witness of the Redeemer as well.¹

—S. RIDOUT.

(Continued in next number.)

INTRUSIONS OF THE FLESH TO SECURE PROMISED BLESSINGS

In the event, foreseen by God, of Israel's having a king, he was forbidden to multiply wives or riches, and to go down into Egypt to multiply horses (Deut. 17: 16, 17). Now with whatever blessings we may be surrounded, we can never forsake the law of God with impunity, nor the walk appointed in the Word for His children. God had promised an abundance of riches and honor to Solomon, who had only asked for wisdom; but the study of the law, which was prescribed to the king (Deut. 17: 19, 20), should have prevented his using the means he did in acquiring his riches. These chapters teach us that he did precisely that which the law forbade his doing. He multiplied silver and gold, he multiplied the number of his wives, and had a great number of horses brought from Egypt.

God's promise was indeed fulfilled—Solomon was rich and glorious above all the kings of his day; but the means

¹ "The Ministry of Nature;" "The True Vine;" "The Sabbath of the Fields," by Hugh MacMillan; "Spiritual Law in the Natural World," by F. W. Grant; "Modern Science and Christianity," "Symbolik," "Das Lied der Schöpfung," by F. Bettex, are a few most valuable examples of this.

he used to enrich himself showed a heart at a distance from God, and led to his ruin according to the just judgment and sure word of God. How perfect are His ways, how sure His testimony! Holiness becometh His house. His judgments are unchangeable.

Solomon enjoys the sure promises of God, but sins in the means by which he seeks to satisfy his own lusts; and although the result was the accomplishment of the promise, yet he bears the consequences of his ways. Outwardly, only the fulfilment of the promise was seen; in fact there was something else. Without sending for horses from Egypt, and gold from Ophir, Solomon would have been rich and glorious, for God had promised it. By doing this he enriched himself, but he departs from God and from His Word. Having given himself up to his desires after riches and glory, he had multiplied the number of his wives, and in his old age they turned away his heart. This neglect of the Word, which at first appeared to have no bad effect (for he grew rich, as though it had been but the fulfilment of God's promise), soon led to a departure more serious in its nature and in its consequences, to influence more powerful and more immediately opposed to the commands of God's Word, and at last to flagrant disobedience of its most positive and essential requirements. The slippery path of sin is always trodden with accelerated steps, because the first sin tends to weaken in the soul the authority and power of that which alone can prevent our committing still greater sins—that is, the Word of God, as well as the consciousness of His presence, which imparts to the Word all its practical power over us.

From J. N. D.'s *Synopsis*, Vol. I.

"The Skies again are Blue and Glad"

Ofth doth my heart feel lone and sad,
And life seems dreary, dull and grey:
Then comes the blessed Comforter
To drive the gloomy clouds away.

He turns my thoughts back to the time
When, heavy-laden with my sin,
My heart sore longed for peace and rest,
But all was dark—without, within.

'Twas then salvation's blessed word
Into my sad heart was received:
Then, oh, what peace, what joy, what rest
Were mine, that hour when I believed!

And then the Comforter reminds
How "hitherto" I have been brought—
Through storm and calm, through dark and light,
Till I exclaim, "What hath God wrought!"

And there's the future—oh, glad thought!
As heavenwards He turns my gaze;
That glorious home, the Father's House,
Where I shall dwell to length of days!

There, with the saved from every clime,
I'll gaze upon my Saviour's face—
Heaven's centre He, its glorious light—
And praise Him, praise Him for His grace!

And as I muse upon the past,
The present, and that future day,
The skies again are blue and glad,
The gloomy clouds have rolled away!

THE OTHER "JOHN 3: 16"

Perhaps, in these lands of gospel light and liberty, no verse of Scripture is better known than John 3: 16. Its precious message came from the lips of the Lord Jesus Himself, and told out the very heart of God towards men, towards men universally, of every clime, character, creed, and color—towards all men everywhere.

We may call it "*The World's* John 3: 16." But there is another John 3: 16. This is not in John's Gospel but in his first Epistle. And this we may designate *The Christian's* John 3: 16. It speaks to those who have believed the truth of the gospel and have everlasting life. These stand now in a position of favor and blessing and relationship, and are called to act consistently with it.

This John 3: 16 is:

"HEREBY PERCEIVE WE THE LOVE...
BECAUSE HE LAID DOWN HIS LIFE FOR US,
AND WE OUGHT TO LAY DOWN OUR LIVES
FOR THE BRETHREN" (1 John 3: 16).

"Hereby perceive we the love...because He laid down His life for us." This love had been shown before we knew of it. Its fulness had been expressed. Its riches had been manifested. Now we have perceived it, and the happiness and peace which follow our apprehension of it are enjoyed. We who believe can rejoice in the warmth and blessedness of its beams.

But the Son of God, the mighty Creator and Upholder of all things, became a little lower than the angels in order that, by the grace of God, He might taste death for us, and He "once suffered for sins, the Just for the unjust, that He might bring us to God," and in that death and

suffering we read the love story of God written large and plain. "Hereby perceive we the love...because He laid down His life for us." Yes, Calvary alone measures for us the depth of that deathless love. It is *there* we learn its boundless character. It is there we discover its width and fulness.

And notice, "*He* laid down His life." Until "His hour" was come no man's wicked hand could be placed upon Him. Majestically He pursued His pathway, glorifying God and blessing man. None could turn Him from His path of light and love. But that way of glory and of grace "led only to the cross." For this He had come into Manhood. In view of it He declared, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Until that baptism of suffering and judgment was completed, He could not tell out all that was in His heart. He was pent up in spirit, until having wrought atonement He was able to bring His own into the circle of sunshine which He knew so well, the circle of the unclouded favor of and relationship with God as His Father and *our* Father, His God and *our* God.

But "*His hour*" was reached at last, and He who could cause all His foes to go backward and fall to the ground with His word, "I am," permitted them to rise and to lay their wicked hands on His holy body, and lead Him away to Caiaphas, to Herod, to Pilate and to Calvary; and there, in letters of light, we read His love for us--He lays down His life on our behalf.

"For us" that He might deliver us from the judgment we deserved. "For us," that He might deliver us from every foe and from every fear. "For us," that He might lead us in triumph into His own joys before His Father and His God, declaring to us the Father's Name that the love wherewith He was loved might be in us--enjoyed

and answered to by all His own. "For us," that we might be His companions in the Father's house and conformed to His image there, so that He might be "the First-born among many brethren." Well may we rejoice in that love and adore His Name, now and eternally.

"Oh, for that love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

But the practical outflow called for by this truth is to be noticed. The love is to be answered to by us. "We ought to lay down our lives for the brethren" ("We ought" is "We owe it," some one has said). And this for all, or any, of His own. "He laid down His life for us," and that "us" is a blessedly elastic term which takes in every believer in Him to-day. It took in first of all those to whom the apostle addressed himself when he wrote the epistle, and it has stretched more and more as the years have run their course, until it embraces *us*, through grace. Now the "us" and these "brethren" whom we are to be willing to lay down our lives for, are exactly the same in number.

"BUT," says some one, "So and so, and such and such, are so very crotchety and cantankerous! Am I to be prepared to die for them?" Well, "*He* laid down His life for us," for all of us, and "we ought to lay down our lives for the brethren," for all of them, or for any of them. He has loved them all and we are to love them all. We are instructed by the Holy Spirit to do this: we are "taught of God to love one another."

Coming into a meeting of our fellow-believers we may say, "I love them all, and they all love me." The world, the flesh, and the devil, may hinder the outflow of the

love, and we have to be on guard against the intrusion of these, but the love is there. We love the Lord Jesus and we love one another, "all saints"; and we should love one another how much? "Even as I have loved you" is the standard He Himself has set us. None of us who read these lines has done that actually, it is clear; but we ought to place ourselves at our Lord's disposal for the blessing of His own in any way, anywhere; in life and even unto death.

We are bankrupts, all of us. He has loved us even to death. We can never repay our indebtedness. But if we can only pay a cent on the dollar, let us seek to fulfil His desire and do all that lies in our power for any of His loved ones, whether in their various spiritual needs or in their different natural requirements. If they are not in want of temporal assistance they can benefit by our prayers. To some of them we can send leaflets and tracts and books of spiritual ministry suitable for their edification and comfort. And thus every one of the "us" can seek the blessing of every other one of the "us," and so show our love to Him who laid down His life for us.

In closing, let us go back to the first part of the verse. We may have failed in the expression of love towards these so dear to His heart. And who has not? But we may own this, and bask still in the sunshine of that love which reached its fulness of expression at the cross, and which rests upon us now and for ever. And the more we bask in its light and warmth, the more shall we bless and adore Him, and the more we shall gain strength to go forth and show that love to others. —INGLIS FLEMING.

VERBAL INSPIRATION

(2 Tim. 3: 16.)

It not only becomes necessary, but imperative, that we ever keep distinctly before us what verbal inspiration implies. As one generation passes away and another takes its place, present-day testimony and exposition of the sacred Scriptures are required. And this for a double purpose: first, to enlighten, establish, and encourage true believers; second, to refute, as well as to deliver those ensnared by the skeptical tendencies of the present day.

The enemies of the Word of God, since it was first given, have been a great host, both in Old and New Testament times. From the days of the Apostles, when the Church was in its infancy, and in every generation of the Church's history, unregenerated men have been hostile to God's authority and to His revealed will as contained in the sacred Word.

At one time, the enemies of truth strove against inspiration from *without*, men who made no profession of Christianity whatever, such as Paine, Voltaire, Bradlaugh, Ingersoll, etc., but a new order of men have replaced them—men who have entered the professing Church, the universities, colleges, seminaries of Christian institutions, which are now largely filled with skeptical teachers, if not bold infidels; and it is in these seats of learning that the rising generation has as leaders and teachers men who sow the seed of unbelief in the mind of the young as to the truth and the inspiration of the Word of God.

SEARCH THE WORD

Hence, every new generation has to search the Scriptures for itself, learn what they teach and what they claim for themselves. The Scriptures invite and call upon us to

search them, and commends those who do it (Acts 17: 11). Such a search is wholesome, and benefits the searcher. But we need to be reminded that it is a *spiritual* search; only spiritual men and women of prayerful spirit will be able really to apprehend the lessons they contain, for as it is written, and should ever serve as a warning, "The natural man understandeth not the things of the Spirit of God, because they are spiritually discerned" (1 Cor. 2: 14). Natural men may read books, magazines, and papers of human composition, and give correct judgment concerning the vast array of things that can be written "under the sun," but the whole Bible is a spiritual book, and can be truly understood alone by the spiritual mind.

The variety of its subjects and expanse of thought is very great. Its history, prophecy, poetry, ethics, etc., cover a large and varied field of thought, yet it is a spiritual book. And to take in its teaching, men require a God-given life and nature. So our Lord when on earth, informed a man of position, of learning and culture, that new birth is the first necessity to enter the spiritual realm—"Ye must be born again." This new birth places men in a new and divine relationship with God, for, be it remembered, by the fall, man lost his place before God in the relationship of creation, and by nature the whole human race are now "children of wrath" (Eph. 2: 3).

By new birth, a new life and nature are imparted to the believer in relationship with God according to a new order, a spiritual one—"sons of God by faith in Christ Jesus," and added to this new birth relationship, each believer is indwelt by the Holy Spirit. New birth relationship, we repeat, and the gift of the Holy Spirit, are true of each believer in our favored Christian age. The New Testament Scriptures clearly unfold these things, which were not known in Old Testament times.

Added to this God-given relationship, there are privileges and responsibilities attached to the Christian life. First, there is communion or fellowship. In the Christian life we have perseveringly to cultivate fellowship with both the Father and the Son. This brings in the necessity of prayer; and prayer has a large place in the believer's life. It gives capacity and ability to enter into the Word of God, not only to search it but *feed* upon it; and not only to learn and understand the truth, but joy in the will of God as revealed in it. To search the Word of God thus becomes a pleasure and delight.

THE CLAIMS OF SCRIPTURE

We will now consider the claims of the Book itself. "All Scripture is given *by inspiration of God*" (A.V.). "All Scripture is *inspired of God*" (Num. Bible). "Every Scripture is *divinely inspired*" (J. N. D.). This is a very important text of Scripture, and we are not surprised to find those who do not like the Book, hostile to the exact reading of this verse; but each of the translators just quoted have faithfully dealt with the translation from the original language. The marginal reading of the R.V. agrees with these. Critics who have sought to weaken the force of inspiration have tried to weaken confidence in this particular verse, but this statement is uniform with the teaching of the whole Book, and is worthy of the fullest confidence of every reader and student of God's Word.

INSPIRATION

The word "inspiration" is *Theopneustos*, "God-breathed," in the original language. It is nowhere else used in the New Testament, but it coincides with the teaching of the Old and New Testaments throughout. "Every Scripture is *God-breathed*," correctly represents what the Bible is, in which are found the treasures of

knowledge and wisdom that fill the Book from Genesis to Revelation. The Scriptures being "God-breathed" are in close touch with God Himself.

(1) In the early part of Genesis, when God was arranging the earth and creation according to His own special design into vegetable, animal and human life, out of the lifeless clay He formed a body into which "God breathed" the breath of life, and man became by this inbreathing a living soul. Thus man was an offspring of God, put in supremacy and lordship over all the earth-creation.

This place of preeminence on earth was marred by the fall, and life in fellowship with God was lost. Man now was a sinner, a rebel against God who had so blest him. Angels too had fallen before, and no remedy is provided for them. But in sovereign wisdom and goodness God has found in man's fall an occasion to reveal Himself in *love*, *grace* and *mercy*, combined with perfect justice. Hence He sent His own Son, who made atonement on the cross by which God is glorified and His holy character perfectly maintained, and Christ arose triumphant from the grave the third day. What a story of love and victory over *sin*, *death* and *Satan*!

(2) After His resurrection, when He appeared to His disciples in the upper room, we see another inbreathing. As the Second Man, the last Adam, risen from the dead and Head of a new creation, "He breathed upon them (*marg., Gr., into*), and saith unto them, Receive ye the Holy Spirit" (John 20: 22). He associates them with Himself as the Second Man, the Head of a new race, in contrast to Genesis 2: 7. By this symbolic act of inbreathing, He establishes them in this new place over which He is Head. They had been quickened with divine life, hence no new life was imparted to them at this time. They were already in possession of the life He

gives (John 3: 36). Then He makes known to them the gift of the Spirit as accompanying this divine life, and says to them, "*Receive ye the Holy Spirit.*" He had previously promised this to them (John 14:16,17; 15:26; 16:13-15). Here it is restated; yet the Spirit was not given until the day of Pentecost (Acts 2: 1-33).

By new birth and this inbreathing of the Holy Spirit, redeemed men are brought into closer relationship with God than that of creation. A holy spiritual relationship has been established, never again to be broken, and never to pass away.

—A. E. BOOTH.

(Continued in next number.)

ITEMS OF INTEREST

Many students of Scripture prophecy have been following Mussolini's government of Italy with keen interest ever since he by sheer force took control of that ancient seat of the Roman Empire. Not only did he assume power by sheer force of arms, and set aside all real representative government, but one of his first arbitrary acts of power was to order the crucifix (emblem of popery) restored to its former place in all the public schools of the kingdom, and put through a law forbidding anything to be said against the religion of the State—Romanism, of course.

Recently, an interview was granted to Thomas B. Morgan, chief correspondent at Rome of the United Press, in which the dictator expresses his mind about an Italian Empire. He tries to hedge from the evident meaning of his former words in reference to this by saying that he meant "a state of mind rather than a grab for territory." This seems very evasive indeed, for who ever before heard of a statesman using the word "Empire" and not meaning what that evidently conveys—territory, conquest, annexations?

"The interview," the despatch says, "was in the nature of a reply to reports agitating foreign capitals to the effect that Mussolini entertained plans for a rebirth of the Roman Empire, with aims which might cause international concern in the Near East and elsewhere."

All this is highly significant indeed, in view of the fact that the Scriptures plainly foretell the rebirth and rising to universal power of the old Roman Empire, with a possible reinstatement of ecclesiastical Rome in the saddle as the woman who rides the beast (Rev. 17:3). Mussolini is reported to be a Jew, which lends force to these reports, for this dictator, with his black-shirted forces, extends his power far beyond the limits of Italy. "All the world wondered after the beast," we read in Rev. 13, and it is somewhat doing so with this man now.

While seeking to read "the signs of the times" we must not attempt to prophesy when or how prophecy is to be fulfilled. Nor is the Church to look for signs, while waiting patiently the advent of her Lord. Signs are in their primary import intended for the Jewish remnant; but it has been truly said that while not taught in Scripture to look *for* signs, the Christian may surely look *at* them when standing out unmistakably before his eyes. And does it not say in Hebrews 10: 25, "Ye see the day approaching"?

The value of the ability to discern "the signs of the times" is not to gratify a spirit of idle curiosity, nor to feed a lively imagination; but it does tend to make and keep the Christian on the alert, waiting for the Son of God from heaven, and cause him to have his lamp trimmed and burning, and himself like unto one who waits for his Lord. The hope of His coming is indeed a purifying one (1 John 3: 3), if really held in the heart, and not as a theory or speculative fancy.

So let us not make too much of any signs when seen, but use them rather as handmaids of faith, to quicken our desires for "that day," praying in joyful expectation that last prayer in Scripture, in response to His word, "Surely, I come quickly," "Amen. Even so, come, Lord Jesus!"

C. K.

Young Believers' Department

Dearly Beloved Young Brethren and Sisters:

It seems strange to resume our little correspondence after a lapse of so many years, but our dear brother, Mr. Bloore, has so faithfully and efficiently filled the gap that my main hesitation is in taking the work out of his hands, which he very willingly resigns.

Just here I want to say that we are not going to lose Mr. Bloore's work for the young people. You will find in a later number of the magazine a continuation of his articles outlining the Bible books we are reading and I hope also continuing the Bible class studies in Colossians. You may ask, If he is going to continue this work, why does it not go on in the Young Believers' Department? Well, I am anxious to get in touch with you all again through this medium, and I will confess, anxious too, to hear from you as we used to do of old. So you will please understand that it is with the hope and expectation that you will be writing letters with your suggestions, accounts of meetings, and all work done; in fact, I hope that you will write whenever you wish and about any subject that may be on your minds.

We have, I was going to say, a new personnel among

the young folks. During the past five years very many have grown from boyhood and girlhood into young men and women—above all, I thank God for many who have definitely passed out of darkness into light in that time, and who now, instead of indifference, as was formerly the case, have a real love for the Word of God, and a desire for growth in the knowledge of Him; so that in that way we look for increased numbers amongst our correspondents.

On the other hand perhaps some of you may think you have “graduated” from the class of “young believers” and have become matured men and women. No doubt a number of you have been married in that time; others have taken upon them more responsibility connected with their place in the Assembly and its various activities, and perhaps consider they can no longer be classed among the young people. But you will allow me to say that I still class myself with the “Young Believers,” and so you must not put any age limit upon yourselves, but remember that we expect your continued interest, work, fellowship, counsel and service in connection with this, which I believe, has been a great help to many. So we will call you, if you wish, “post-graduates;” in fact, we never cease to be learners in the school of God. If we do, we cease to grow, and this, I hope, will not be the case with any of us. You remember the word in the Psalms, “They shall still bring forth fruit in old age” (Ps. 92: 14).

But I must leave generalities and come down to a few particulars, and first I will speak of Memory Work. This has been discontinued for some time, but I feel so much the benefit of it in my own private life that I am loath to see it given up. Of course many of you have not ceased to memorize the precious Word of God, but I think that a continuance of our united work in this direc-

tion may be a stimulus to us all. Of course you have covered a good many of the Epistles, and may feel that you have sufficient laid up in your minds to excuse you from going further afield. I would just ask, Do you know by heart every portion of the Word which you would like to have ready for use? I do not think that many of us could say this. Now I thought that for the first part of this year, if the Lord please, we will do a little review work, and so I am going to suggest that we take up again the Epistle to the Galatians, and freshen our memories by going over it again. Those of you who find that there is little or no effort to recall it all may be very thankful. I think some of us will find we need to rub it up again to be letter-perfect. At the outset let us try the use of a note-book. Sit down and write out the first chapter in your note-book, without reference to the Bible. Then open to the Epistle and compare verse by verse and word by word, and make all your corrections with red ink. If you find many mistakes, go carefully over it until you are sure you have made all the corrections, then try writing it down again. You know Bacon said, "Writing maketh an exact man," and I think that you will find this will have removed many of the ordinary blemishes which we find in the quotations from the Word of God. We do not want to be pedantic, but we do want to give honor to every jot and tittle of this precious treasury of truth, so let us have Galatians, chapters one and two, for the month of January. I am hoping that a number of the new recruits will start in with us so that we will have a good list; and please do not say that you have lost your memory, because that is not the case. Many older persons who make this complaint would feel rather hurt if you intimated that they were in their dotage, and perhaps they would not even like it if you said that they

did not have an interest in what they were reading. The truth is, that if we will pay steady attention to what we are reading and studying, it remains with us a great deal more definitely than it frequently does.

I do not mean that we shall go over all the Epistles which you have memorized in their order, but hope that we can make a nice selection before long of striking portions of the Word, both in the book of Psalms, Proverbs, the Prophets, and in the Gospels. I have had great pleasure in going through a number of the Psalms.

Daily Reading

We have been through the Bible perhaps twice, and yet do you not agree with me that we find it fresher than ever, fuller in every chapter than we had ever supposed? So far from wearying with repeated perusal, we find our interest sharpened and our profit increased.

I have just a word or two which I have learned through my own experience to suggest: make the Bible the *first* reading of the day. Do not allow any other book, and especially anything like a newspaper, to usurp the first place in point of time that the Word of God alone should occupy. BIBLE FIRST. The Bible on the breakfast table. As soon as you make this the habit of your life you will find that many supposed difficulties to regularity have vanished; in fact, you will find it a bracer for the whole day, giving tone and order to many things which have been left at loose ends.

I need not say much here about good reading, beyond suggesting what will be the next book to take up. A very few pages daily is about all that many of us have time for, so we will not try to go rapidly along, but rather to enjoy that which we read. I am going to suggest one of the most valuable little books that I know of—"The

Moral Glory of the Lord Jesus Christ." I do not think that you can profitably read very much of this at a time. It is a book for meditation and prayer. If you read one or two pages daily it will be all that is expected, and I am sure if you are not familiar with this book you will be very thankful that your attention has been drawn to it.

I have already spoken about correspondence. It will be a great pleasure to get your letters and I am going to set apart one letter-file for the *Young Believers' Department* writers, so please do not disappoint me by failing to supply material to fill this file. What shall you write about? First tell about all that you are doing in what we are suggesting—Memory Work, Good Reading, Daily Bible Reading. Then tell about your Young People's Meeting. This is very helpful, as we get many suggestions in that way. If you don't have a Young People's Meeting, possibly it may be the best thing for you to make the attempt. But perhaps you say, "There are so few of us that it is hardly worth while." I seriously believe that if we have only the minimum number which our Lord has given to us, "two or three," we will find His promise is fulfilled. Then any questions you may have on Scripture or any practical subject I will do my best to answer, either by letter or in the Department, or perhaps they will be of such a character that they may find a place in the "Answers to Correspondents" in the body of the magazine. Only please write.

Hints as to Service

I hope we can make this a distinctive part of our work, and that from time to time there will be helpful suggestions and little accounts of what is being done in various places. As I move about the country I am so grateful to find the young people are actively engaged in doing some-

thing for the Lord. Very much of this work can be done by all together. The Young People's Meeting, of course, is for all, but I think perhaps there may be some distinct work that the boys can do by themselves and others in which the girls alone can be engaged. For instance, everything that has to do with sewing is rather foreign to the masculine abilities, and yet here is where the girls can find a real sphere for their energies. I am not going into this fully just now, but merely as a hint would suggest for boys; Open-air Work, tract distribution, and for indoors, Bible Study. I have been very thankful to learn of a number of high-school "grads" or others, who are taking up the Greek New Testament. Some day we will get letters from these, and perhaps it will show a lot of the boys that this is not beyond their reach.

For the girls I do think that there is a very happy combination of real service in Sewing Meetings coupled with some helpful reading at the same time. We are gradually going to recommend a lot of intensely interesting books on the Foreign Mission work and other matters, and I believe that if the young folks can get together of an afternoon or evening, say once a month, or weekly, if they have time for it, and let one read while the others sew, the time will fly by very swiftly. In almost every place there are some dear folks who would greatly appreciate the fruit of your fingers, and then of course, we have the dearly beloved laborers abroad whom we can help in such ways. Let us have your suggestions on these and other matters.

There are many other matters to speak of but I think we have reached our limit for this number. I will only say in closing, how deeply thankful I am to our blessed Lord for restored health and ability to go on in some way with what is very near to my heart. I am sure you will

not take it amiss if I ask that you remember especially in prayer this work, and that God may make it a real blessing to us all.

Affectionately your brother in Him,
1138 East 7th St., Plainfield, N. J. S. RIDOUT.

Work in the Foreign Field

We have received very interesting letters from our brother Woodhams and other members of his party giving account of many details of their work. Through the Lord's great goodness they were able to make a prompt beginning with the real work of the gospel, although having their hands very full in preparing buildings and getting material matters well established, but all has gone on very happily. The sisters have found a ready field for their service amongst the children, large numbers of whom are going to the school for instruction. The Doctor, in addition to his professional work among the missionaries who have come from a distance for help, and with the natives who avail themselves in large numbers of his services, has also been enabled to preach the gospel in the language which is the general medium of intercourse between the tribes. Meanwhile the whole party are diligently studying the language peculiar to the natives in that section and are making satisfactory progress. It is a matter of real thanksgiving that the health of the entire party is excellent; indeed, distinct and marked improvement in health has been noticed. We add some extracts from the various letters that will be of interest and stimulate our prayers.

As announced in a previous number, we have had the great pleasure and profit of a visit from our dear brother Wilson from the Westcott Mission in Africa. He has given as much of his furlough as he felt free to devote to this service, in visiting quite a number of Assemblies in the Eastern part of this country where his addresses on the Lord's work in Africa were greatly appreciated, and much

interest stirred and gratitude aroused in hearing of the large number of conversions and the manifest tokens of the Lord's blessing upon that work. Our brother had a number of pictures of African conditions which added to the interest. He has now returned to England to spend the remainder of his furlough there, expecting to return to the scene of his service in the early Spring. Our prayers and affectionate interest follow our dear brother, and we trust that this visit will strengthen the ties of brotherly fellowship between the saints on both side of the sea.

From the same work we have word that our brother William Amies is on his way to this country for his furlough. The climate there is so trying that foreigners cannot safely remain beyond the regular time recognized as the safety limit. We shall expect to learn even more of the details of the work from this visit of one well-known to many of us.

Before very long also, we are expecting the return of our brother Gross and family from Nigeria, where he has been engaged in work amongst the natives. It is hoped that this visit of our brother Gross will either make plain whether he should continue his work in that section of the country, or perhaps, on his return to Africa, form a station near our brother Woodhams where the work can be carried on in fellowship, although separated by some distance.

We have learned of interesting missionary meetings in various places, of which we hope to speak a little more definitely from accounts of those who take part in them. At present we can only express our gratitude for the work done in this way and press its importance upon all. The suggestion to devote one of the prayer meetings a month especially to the Foreign Work has been followed with good results in a good many places. It is probably not good to attempt to multiply meetings, and surely we can devote one meeting a month to this special department of the Lord's work in the "regions beyond."

FINANCIAL MINISTRY

We are glad to learn that a steady stream of ministry is coming in either through the Bible Truth Depot, or

through the committee of brethren who have this special work in charge. This is cheering, as we cannot forget that those who are sent out are dependent upon the Lord for their support, and He looks to us, and we surely are glad of the privilege to be donors of the bounty to those who have "gone forth in His Name taking nothing of the Gentiles." Sometimes this ministry is sent directly to one field or laborer. At other times it is left to the judgment of the committee; but in any case the funds are sent to those for whom they were intended, and they are requested to answer directly to the donors. In this way a close connection between the laborers in the field and the saints is maintained. The purpose of the committee is not to eliminate this personal contact, but simply to act as agents for the saints. On the other hand very many who have a deep interest in the Lord's Work at home and abroad have no special reason for sending to an individual station or laborer, and leave such details to the discretion of the committee. Where this is done the donors are notified as to the destination of their funds, and letters are encouraged from the missionaries to these wherever practicable. It is the desire that all official character should be eliminated as far as possible from this service. We surely can thank our beloved brethren for their willingness to give their time and labor, and trust the Lord's rich blessing will follow it all.

FOREIGNERS AT OUR DOORS

Perhaps some feel that they are not privileged to be actively engaged in work among foreigners because they cannot go abroad, but God has opened a remarkable field of service in this regard at our very doors. There are vast numbers of Italians, Slovenians, Hungarians, Poles, and other nationalities, who are living in almost every town. Gospel tracts are printed in all these languages. It would be a very distinct service for the saints to visit these foreign sections with gospel literature which they would find often very willingly received by the people. We know of one place where the young sisters have visited in the homes of the Italians and secured the attendance of quite a number of the children at the regular Sunday

School. Of course these little ones know the American language and go to the schools, but there are foreigners who need the gospel, and therefore can well come under the heading of foreign work. Are there not others who could find an opening of a similar kind? Perhaps they may not be able to reach many, but even if one foreign-born child is brought to the knowledge of the truth through the Sunday School work it will amply repay for all prayer and careful effort in this direction.

We add a few letters from other workers on the foreign field. Let us not forget to pray constantly to the Lord of the Harvest, that He will not only send forth laborers into His harvest, but guide, bless and sustain them in their labor of love.

We add, as far as space will permit, a number of interesting letters.

468 Shimo Shibuya, Tokyo.

Beloved Brethren:

Nov. 20, 1925.

My wife and I with our two little boys, are rejoicing over the coming of our brother and sister Gustav Koll from Barmen, Germany, to join us in the work of the Lord here in Japan. The Japanese brethren and sisters also heartily welcome them.

Yesterday we had a happy fellowship meeting and tea at our house, expressing our thanks to the Lord and our welcome to them, with prayer for the Lord's guidance and blessing. 22 were present, and more would have come if they could. Brother Koll gave news of the work with which he was associated in China for the past 12 years, illustrated with maps and pictures. I interpreted for him.

We have found a house for them not far from our place, and they are staying with us until it is ready.

On the way from Germany they passed through England and the United States, visiting many assemblies of the Lord's people on the way. They both speak English well.

Brother G. C. Willis of Shanghai (associated with some brethren working in the southern part of China) also happened to be in Japan at the time our brother and sister arrived, and with me met them at the steamer. Brother Ando of Fujisawa was also with us at the steamer. Brother Willis came over from Shanghai to meet brother and sister McDowell of Montreal and bro. Dr. Dashwood of Atlanta, Georgia, who arrived at Yokohama four days later on

their way for a visit to China. We do hope and pray that ere long their company and our company and others who meet in like manner in the Lord, may be again together in truth and in love as our Lord desires.

We anticipate that brother and sister Koll will be a great help in the work here. They have made a good start at the language already. Brother Koll's knowledge of the Chinese characters and his experience in China, will be of help to him.

The work in the Hinghwa district of Kiang-Su Province is going on nicely. There are now two couples, one brother (brother Gustav Koll's brother, Wilhelm), and four sisters in connection with the work there; beside half a dozen or so of the Chinese brethren who engage more or less in the work of the gospel.

So brother Koll believes the Lord has called him now to enter the needy field of Japan. His wife, whom he married in Germany last April, is of one mind with him in the work.

They expect to make a visit to the brethren in China in February, the Lord willing. And I am looking to the Lord as to going with them, for the purpose also of visiting some of the Japanese communities over there with the gospel, as I did seven years ago. We think too of visiting brother Kautto in the north of China, seeing the work there and giving him some cheer from the Lord. Thus, the Lord so prospering, we shall return through Manchuria and Korea, where there are multitudes of Japanese.

May the Lord send others to help brother Kautto in the needy field where he is. Oh, that the Lord's people (ourselves included) were more keenly awake to the value of the souls of men in the sight of the Lord!

I have lately produced several new gospel tracts in Japanese. Some are translation from the English, some also are reprints.

There is a wide open door and much inquiry constantly, and souls are coming on in the knowledge of the true God and His Son our Lord and Saviour Jesus Christ, in the midst of the prevailing darkness and idolatry.

I could write more items of interest but have not time.

We feel the need more than ever now of a larger and more suitable meeting and preaching place in Tokyo, a matter which I have mentioned several times in the News Letters.

We count on the prayers of our brethren and sisters.

We all here send much love in the Lord to all who receive these tidings,

Affectionately yours in Him,

E. B. CRAIG.

Los Angeles, Calif.

Beloved Brother:—

Dec. 23, 1925.

We have abundant cause for thankfulness in that gospel literature supplied by us is in great and ever-increasing request. There are many open doors and there are many adversaries who are doing all in their power to keep the literature out of the hands of those for whom it is intended. Thank God, what they are doing is turning out for the furtherance of the gospel. We trust we may soon be able to respond adequately to the appeals for help addressed to us from Russia; consequent upon restrictions imposed by the government of that country we can only send small supplies by mail, via Poland. We are looking to the Lord in regard to this.

W. H. CRABTREE.

Tonneins, France.

Dear Brethren in Christ:—

The Lord is still encouraging us and there is much to do. The field is enlarging; new doors of service are opening and we see others that could be opened up, but we can only look at them as we are alone and have our hands well filled. Day by day I ask the Lord to raise up laborers as I see the great need around us far and wide. Last month I was on a trip for two weeks, and the Lord brought me in contact with new people.

You will be glad to hear that, with the help of Mr. and Mrs. Lacombe, I have started to publish a gospel paper for children; it is sent free to all. I have already received many encouraging letters.

Yours in our coming Lord and Saviour,

LOUIS J. GERMAIN.

New York, N. Y.

Dear Brother:—

Dec. 22, 1925.

In company with brother West we reached Portuguese, Indians, Cingalese, Scotch, English, Hindu and Chinese sailors. Had a very profitable talk with a Captain A. J. Philip, he is not far from the Kingdom of God. Will you kindly remember this man in prayer.

J. Campbell, on S. S. Ansonia, has since accepted Christ as his own personal Saviour.

Very affectionately yours in Christ,

WALTER PETERS.

NOTES

The General Break-up. Almost imperceptibly, but with a marked increase toward the close of the great War, there has been a weakening of the ties which hold the world together, as to its existing order. Lawlessness has increased to an alarming extent; disregard of parental authority is more and more noticeable. Parents themselves have lost much of the sense of responsibility as to the moral and spiritual welfare of the children committed to their trust. Love of pleasure, the lowering of the moral tone in social and commercial life, contempt for government — these and other sad symptoms of moral decay are everywhere manifest. Parallel with this, the professing church which should have been the salt of the earth, has become, by its casting off the faith once for all delivered to the saints, insipid and nauseous. The Word of God is decried; the person of our Lord Jesus Christ is degraded to a mere human excellence; His immaculate birth, His atoning death, His victorious resurrection have become apparently to the majority, obsolete doctrines of a former generation, displaced by character-building and self-help. A divine Saviour is rarely proclaimed, save by what is increasingly manifest as a remnant.

It is a dark picture; but on the other hand, we have "a kingdom which cannot be moved," resting upon the person of "Jesus Christ, the same yesterday, to-day, and forever," on the ground of a work of redemption that is the eternal basis of divine righteousness and peace. We have the Word of God which abideth forever, and the Holy Spirit who dwells in each believer and in the Church of God till "the day of redemption." May we then be kept "steadfast, immovable, always abounding in the work of the Lord," knowing that our "labor is not in vain in the Lord."

"Your life is hid with Christ in God." This does not mean merely that our life is *secure*, as of course it is—"Because I live ye shall live also"—but that it is not yet fully manifest. The time for its display will be "when Christ who is our life shall appear." At present, "the world knoweth us not, as it knew Him not." The hidden life—its *source*, Christ—is hidden. Its *power*, the Spirit, cannot be received by the world. The *joys* are unknown to those who are far from God, but "your joy no man taketh from you." Its communion is in the secret of His presence. The Word, prayer, worship, are the materials and the expression of that communion, in which a holy walk of obedience and separation are the manifest fruits. "Enter into thy closet"—do we know something of this? May the Lord produce this in our lives.

Strife. Let us be on our guard against strife. "The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with." This does not mean that we will be indifferent about vital truths or essential principles. It will not make us weak or careless as to the Lord's honor, but it will cast us first upon Him, and will thus open the way for His great and divinely effective work, by His Word and Spirit in the heart and conscience. "Swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." Strife begets wrath; let us rather yield ourselves to the blessed Spirit of God, and "the peaceable fruits of righteousness" will be the result.

The characteristics of the new man. No part of the New Testament is *mere* command, the carrying out of which is left to our own strength. These commands are rather the expression of what the fruit of the new life is. Perhaps this is seen nowhere more clearly than in the

Epistle to the Ephesians. The first part is devoted to the unfolding of our marvelous place "in Christ," both individually and collectively. This is followed by details of a walk worthy of such a blessed calling in matters of every-day life and association. "Ye have not so learned Christ" sweeps aside the follies and sins of the former life. "As the truth is in Jesus," gives the perfect model of His earthly life, set before us for our contemplation. But it is not mere imitation. This blessed model is for those who, and because, they have "put off the old man, and have put on the new, which is renewed in knowledge after the image of Him that created him."

There are three characteristics of this new man, under which may be grouped all the details of walk. They are *Life, Love, Light*.

In new creation all is *alive to God*: there are neither "the unfruitful works of darkness," nor the "dead works" of empty formalism and legality. A living plant *produces* fruit; the fruit is not "tied on"—as children might tie flowers and fruit on dried branches. The life is inward and vital. The fruit grows because there is life.

This life is characterized by *love*. "Love is of God," and those who are born of Him will have this character—"Walk in love" (chap. 5: 2). We know that love is not a stern duty, but a spontaneous outflow from the heart. It is a sweet and blessed instinct; we are taught of God to love one another. It *gives*, it serves, it suffers, it smites too; it weeps, rejoices, it is the characteristic of the new man.

Equally, *light* is characteristic. Holiness is not merely what we *ought* to have, but we *are* holy, as in Christ, we are children of light, and therefore our walk is to be so characterized. S. R.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

(Continued from page 8.)

It is not therefore exactly a new field into which we seek to enter, but one which has already in some measure been tilled here and there. But with many it has been considered rather as furnishing interesting illustrations of divine truth than embodying actual unfoldings of that truth. The present effort will merely seek to go more fully and systematically than has hitherto been attempted, so far as the writer is aware—at least from the standpoint of a full conviction of the truth of every “jot and tittle” of God’s Word, and a confidence that His works in the realm of Nature correspond absolutely to this revealed truth,²

²At this point it may not be out of place to call attention to a system which is an apparent exception to what has just been said, and which has gone quite fully and with some appearance of system into the teaching of the correspondence between the human body and spiritual truth.

Without going too fully into detail, we may say that Swedenborgianism itself does not claim to be an evangelical system. It denies, among other things, any true Trinity. Scripture is true because of its inner meaning rather than its external statements; only thus is it the infallible, inspired Word of God. Salvation is not by faith alone but by having the work of repentance in the heart and doing obedience to the divine commandments. “The New Jerusalem” church (the Swedenborgian) is what John saw descending out of heaven. The Second Coming of the Lord is not a personal, visible coming, but the influx of spiritual truth into the soul. Resurrection takes place immediately at death, which is the laying aside of the material body never to resume it again. Judgment also takes place immediately after death, and men arise into heaven or descend into hell according to their quality, from the latter to be extricated as they learn their lessons. Linked

Satan always revels in fields of neglected truth but mixes his own error with the truth, and thus uses it to poison the minds of men or to bring the truth itself into discredit. Thus he has sought to abuse the doctrines of grace, and in the past century the revived truth of the Lord's Coming was mixed with the anti-Christian claims and teachings of "Irvingism" and "Adventism," and more recently of "Russellism," or the "Millennial Dawn" cult. Significantly there is considerable resemblance in parts between Christian Science and Swedenborgianism. It is always worthy of note that the teachings of both these errors are comparatively popular among Unitarians.

with this teaching is a systematic setting forth of the universe as a great human body with every department corresponding to the literal. Inhabiting these various departments are immense numbers of angels who carry out the functions of their various departments in a spiritual way, as the natural functions are carried out in the body. In life there is an influx of these angel beings into the literal body; indeed, some of the angels live in the body to superintend the special functions. At death the spiritual body leaves the natural forever, and enters "the great body" where the functions are carried out by the angels of the different departments and where the new parts are treated much as food—masticated by angelic teeth! They pass through separative judgment in the celestial stomach, and so on through the whole adjustment process until the worthless are cast out into "the hells" and the righteous are escorted into the higher spheres.

This doctrine of correspondence is repeated with each of the systems of the body—the respiratory, the circulatory, nervous, etc.—in great detail. The entire atmosphere of this teaching is unreal and contrary to Scripture. That which would cause its rejection at once is its denial of the fundamental truths of atonement, of substitution, and salvation by grace through faith alone. Its treatment of the human body is crude, and in many cases revolting; while

But what does it suggest as to our responsibility when the enemy takes the truth and distorts it for his own evil purpose? Must we not rather give special attention to that truth and seek to rescue it from this very abuse? Instead therefore of turning from our subject, let us devote ourselves more prayerfully and soberly to it, assured that God has some blessing in it for us.

We need not do more than point to the materialistic side of our subject. Infidelity has here held sway, supported as it has been by much of the scientific research of the day. The Darwinian theory of Evolution places the human body at the summit of animal organism—which none can dispute—and in intimate relation and similarity to all other organisms, which no thoughtful person will deny. But when it proceeds to rob man of that which makes him differ from the beast—his mind and moral nature—and then to make him the outcome of a growth from unicellular organisms of earliest geologic ages—to say nothing of going further back to inorganic matter, gases and *nothing*—faith interposes. God is left out of His creation, and when He is left out nothing remains.

its religion of angels and the intrusion into those things which man has not seen is so manifestly against that which the Apostle warns us (Col.2:18) that it is a wonder its devotees have not been undeceived. It is a striking fact that Swedenborg claimed that all his doctrines of angels were given by direct revelation, of things actually seen and heard, so that he claims to be a revelator like John or Paul, indeed more important as giving a deeper spiritual meaning to all.

The identification of physiological truth with this system of teaching has made it necessary to give this somewhat extended notice of it. The writer may add that it was only after his own studies that he made a full examination of Swedenborg's teachings, and disclaims any adaptation of that system for his own uses.

That there is a close correspondence between the body of man and all organic life of the lower creation we do not question, but there is no evidence of the evolution of the lower into the higher; missing links all along the way have never been found. No doubt there is the profound truth of unity underlying all Nature, and a unity of design marking every department of the fabric of creation. If an architect erects a magnificent structure in a spacious domain we expect to find evidences of unity everywhere. The stamp of a common plan will be seen upon every part. Unity of design and special adaptation are the two key words which will unlock each hidden treasure of knowledge now misused by the evolutionary theorist.³

But there is need of a thorough and systematic investigation of the entire realm of the natural sciences from a Christian standpoint. What a shame it is, that most, if not all, institutions of learning, have been so completely delivered over to Agnosticism—which is but another name for infidelity—that they are left to the twilight of human reason, having quenched that “greater light” of Scripture which has been given “to rule the day.” If then there are “smith shops” only in the Philistines’ land (1 Sam. 13: 19-22), we must sharpen our ploughshares and weapons as best we may in order to hold fast and to regain that which is part of His truth, the world of Nature. We well sing, “Were the whole realm of nature mine, that were an offering far too small,” but do we not long, in some measure at least, to lay any part of that realm as tribute at the feet of our Lord? Paley’s “Natural Theology” and other works have shown unmistakable evidence of the Creator’s work, design of a most complete and minute

³A most interesting work on the subject is by Drs. James McCosh and Dickie. Sir William Dawson on Evolution is also interesting and helpful.

character; but the Father ever claims honor for His Son (John 5: 23), and we know we are not wrong in seeking to give Him this honor in attributing the creation to Him. John 1, Colossians 1, and Hebrews 1, each unite in declaring creation as His work, and all too link His incarnation and redemption—of things as well as persons.

Public attention is being more and more directed to discoveries of Physiological Science. The microscope and laboratory have disclosed a new world here as in other departments, and Biology has made us, so far as human reason and knowledge have been able, acquainted with cell structure, with its minute nucleus, nucleolus and the cell growth and differentiation gradually building up the complex organization of the entire body—showing it to be in a more complete way than was ever dreamed of, a unity of coordinated infinitesimals. While much remains to be discovered, and theories will have to be modified in conformity with the ever-increasing array of facts, yet the reading public are more or less in possession of a large amount of truth, which it would be a joy to use in the service of our Lord Jesus Christ.

It would be interesting, if we had the material at our disposal, to see how complete a use has been made of physiological terms in the language of everyday life. Not only is this the case in the pictorial language of the Bible, and more particularly of the Hebrew Scriptures, but even in our own tongue we will find that bodily members and functions are used to express mental and spiritual truths.

We use the verb, "to see" so constantly to express understanding rather than sight, that we forget it refers to vision. "Sweet" has long since passed from the physical taste alone to describe a state of the soul, and "bitter" sorrow is equally well understood. A "sour" visage, a "bilious" temperament, a melancholy "black bile" dis-

position, are familiar terms; "unsavoury" (itself a physiological term) subjects create a "stench," while others again are "fragrant." Some are "nauseous" and cannot be "stomached." We have partly "digested" thoughts presented for our consideration, and "rumination" is a well-known synonym for meditation. We speak of "assimilating" truths, as well as food. "Atmosphere" is applied to the moral and spiritual respiration as well as to the literal, an atmosphere of light or the reverse. We "drink in" teaching like water, and "swallow" things, all too easily, it must be confessed. "Heart" is a universal designation of the affections, with "breast" linked with it. "Blood" is constantly associated with character, nature or taint. We feel the "pulse" of the mind and soul as well as the literal one. "Congestion" has a wider meaning than the physical one, and "nervous," "feverish," or "tense," are too familiar to explain. We "walk," "stand," "lift," often unconscious that they are primarily physiological terms. More modern scientific terms are equally adopted. We have literal and spiritual "germs," "contagion," and "disinfection." There is a "plethoric" mental state; and intellectual powers, as well as parts of the body, may become "atrophied."

Is all such language a mistake, or a more or less accurate adaptation of familiar figures of speech? We shall at least see that the analogy lies far deeper, and can be noted in the whole framework and life of our material body.

We will here simply refer to the usage of the Bible in a similar way. We speak of the "eyes of the Lord," His "ear," "smell," "speech," "arm," "hand" "fingers," "feet," "anthropomorphisms" as they are called, but most significant in this connection. A multitude of other terms and expressions will occur to the reader who knows what

"blind," "dumb," "lame," "asleep," mean; what "panting," "hunger," "thirst" "eat and drink," refer to spiritually as well as literally. This must suffice for the present, showing as it does, that our subject is not so involved as we might suppose, and that as we look for it, we may expect to find much more.

We add a line to point out how etymology bears out all this and how accurately too. The Hebrew language is well-known to be pictorial in a marked degree. "To live" is "to draw the breath," "to sigh." "To be hungry" is "to foam;" "to fear" is "to tremble." In Greek "spirit" is "breath," as well as in Hebrew. "Zeal" is from the Greek root "to boil." "To choose" is "to stretch out the hand," etc. Of English etymology we have already given examples: "manipulate," "contact," "pressure," stiffness," and others, all familiar words of a physiological definition.*

But we must bring this somewhat extended introduction to a close. We trust enough has been said to justify the attempt to present the subject in a somewhat orderly and complete way. That the interest and expectation of the Christian reader may have been awakened and that it will not be disappointed is our earnest desire and prayer.

Part One will treat more particularly of the elements forming the body and its structure—what is generally termed "Anatomy." Part Two is devoted to the functions of the living body, or Physiology. Part Three is of a more general character, devoted chiefly however to a more complete systematization of the analogies which we shall have pointed out throughout the entire book. May the Spirit of Christ be our Leader, the Word of Christ our standard, the glory of Christ our object throughout.

S. R.

* See Trench on "The Study of Words."

BRIEF STUDIES IN COLOSSIANS

(Continued from page 240, Aug. 1925.)

(Col. 1: 19.)

Verse 19 states a great truth concerning our blessed Lord. In the preceding verses He has been before us in His glories as God manifest in flesh. Now, in the place thus taken in manhood, it is affirmed that "in Him all the fulness of the Godhead was pleased to dwell." Whatever God is, Christ is. His relation to creation and all its ranks of being, though being in "a bondman's form," is seen by taking His place in the likeness of men (Phil. 2: 7, 8). This marvelous fact makes it evident that as to full knowledge "no one knows the Son but the Father." No created intelligence can comprehend His fulness; it is the fulness of the Godhead—"In Him dwells all the fulness of the Godhead *bodily*."

In specific relation to this great fact concerning Christ we are now told of a wonderful plan of reconciliation (vers. 20-22). Christ's first place in all things (ver. 18) is a necessary consequence of the fact that the fulness of the Godhead was pleased to dwell in Him, and that Fulness had also a special purpose in view, even that by Him (as the instrumental Power used by the fulness of the Godhead) to effect the reconciliation of all things unto Himself. The accomplishment of this great work reaches its final stage when the last enemy, death, is annulled, and then, all things having been brought into subjection, "the Son also Himself shall be placed in subjection to Him who put all things in subjection to Him, that God may be all in all" (1 Corinthians 15: 23-28). The foundation for this has been laid in the Cross, as it is here said, "Having made peace by the blood of His cross." In it the question of all that had disturbed the

harmony of the universe—heavenly and earthly—was taken up and dealt with according to God's holy nature and righteous government, effecting propitiation, so that the fulness of the Godhead may act by Christ to restore all things to perfect harmony, to subjection under Christ in whom it is God's purpose "to head up all things" (Eph. 1: 9, 10). Through the exercise of power by Christ, into whose hand all things and all power in heaven and earth have been committed (Matt. 11: 27; 28: 18), God will bring every knee to bow to the name of Jesus, "of heavenly and earthly and infernal beings, and every tongue confess that Jesus Christ is Lord to God the Father's glory" (Phil. 2: 10, 11). Even infernal beings will then bow, though it be as banished to the place of eternal doom. In that place, as an eternal witness to the awful character and consequences of rebellion to God, they will be brought to own the justice of the decree, and the power which will place them there—separated from God, in the outer darkness, they will bow to Jesus and confess Him Lord. This, however, is not spoken of as reconciliation, though it may be called, in relation to such beings, an adjustment according to God's glory, of their place, condition and attitude for eternity. Note that reconciliation, however, is connected with things heavenly and earthly. It is not spoken of in relation to things or beings infernal.

Reconciliation is not simply an adjustment of things, but it carries with it the thought of *deliverance* from a condition in which are elements contrary to God. It involves the removal of what destroyed harmony, whether as to the things or beings mentioned. For this the Cross was the necessary foundation. By it peace was made, God's holy judgment against sin being fully endured in the death of His Son who tasted "death for everything" (Heb. 2: 9).

In that work of judgment God sees the removal of all not in harmony with His holy nature, so that He can restore to harmonious relation with Himself all things soiled by sin, even the heavens not being clean in His sight, for Satan and his fallen hosts are in them. Thus the reconciliation of all things here spoken of is only finally accomplished, as to actual results, when by power based on the work of the Cross, every agency of evil is banished to its place of judgment, as Satan and his company will be in due season.

Things, then, in heaven and earth will be reconciled; but there is no intimation that at any time a ministry of reconciliation is offered or made good to infernal beings. They must and will be brought to subjection through judgment; and as ever-abiding in it, no longer permitted to be rebellious and lawless, they will recognize the eternal truth and justice of God as shown in their very doom, which will, as all things must, serve His glory.

Verses 21 and 22 take up the truth of reconciliation as *now* applied to those who have received the Lord Jesus. In this connection there are four things to consider: (*a*) the message of reconciliation; (*b*) the means of reconciliation; (*c*) the meaning of reconciliation; (*d*) the end in view. But we must reserve the consideration of these things for another time.

—JOHN BLOORE.

The Christian Path

The feet upon the narrow way,
The eye upon the goal,
The peace of God to keep the heart,
And Christ to fill the soul,
While the Father's love ineffable
Doth sweetly crown the whole.—W. L. G.

VERBAL INSPIRATION

(2 Tim. 3: 16.)

(Continued from page 19.)

(3) We pass on now to a third inbreathing as we repeat, "Every Scripture is God-breathed." Thus in the Holy Scriptures we have God's words, His thoughts, His mind, His will, His purposes, all breathed out from God; thus we have *verbal* inspiration in the fullest sense, in striking contrast to all other writings.

EXAMPLES

We have remarkable examples of this mode of communicating the mind of God at different times. We will give a few of them here:

(1) *Moses*: to the first Old Testament writer we turn first and learn God's mode of communicating His mind and will. "The Lord said unto him, I will be with thy mouth, and teach thee what thou shalt say" (Exod. 4: 11-15). This is the introduction to the deliverance of that nation out of Egypt and from slavery. God intervened and became their Saviour. He raised up Moses to lead them out, and the *very words* he was to say to them were given to Moses. He was not left to his poor human memory or abilities. God *spoke*, Moses *heard*, and delivered to them the words of God which he received. Both Pharaoh and Israel heard the God-spoken words to them. To Israel it was a message of mercy and salvation; to Pharaoh a message of judgment.

(2) *David*: the sweet psalmist of Israel said, "The Spirit of the Lord spake by me and *His word* was in my tongue" (2 Sam. 23: 2, 3). These verses are a remarkable text. With these in mind we should read the Psalms in which we get the *very words of God*.

(3) After David had died the Holy Spirit by another penman, wrote; "Moreover David and the captains of his host separated to the service, of the sons of Asaph and of Heman and of Jeduthun who should prophesy with harps....All these were the sons of Heman *in the words of God*...according to the king's order" (1 Chron. 25: 1, 5, 6). Thus we can read the Psalms and study their prophetic character, for they were to "*prophesy* with harps." These prophetic Scriptures unfold the sufferings of Christ and the glories that were to follow. They also describe the sufferings of His people during the time of His rejection by the world. They also point forward to the glories they shall enter into at His second coming. If the critics and modernists of our day, who have such difficulties with many Psalms, would but study them on their bended knees, what vast stores of wealth they would discover instead of criticizing them!

(4) *Isaiah*: We next look at the writings of the salvation prophet, and find added confirmation concerning inspiration. In the wide expanse of his prophecies we read such words as, "Thus saith the Lord;" "The word that Isaith the son of Amoz saw;" and, "The mouth of the Lord has spoken it" (chaps. 1: 1, 20; 2: 1).

We have already seen that God used the prophets to deliver His Word; now we learn that the communications were directly from the mouth of Jehovah Himself. This expression in *Isaiah* and elsewhere is akin to that in the New Testament by Paul—"All Scripture is *God-breathed*."

(1) "The mouth of the Lord has spoken it" (chap. 1: 20).

(2) "The mouth of the Lord has spoken it" (chap. 40: 5).

(3) "The word is gone out of my mouth in righteousness" (chap. 45: 23).

(4) "I have declared the former things from the beginning, and they went forth out of my mouth. . . . and they came to pass" (chap. 48: 3).

(5) "So shall be my word that goeth forth out of my mouth" (chap. 55: 11).

(6) "For the mouth of the Lord hath spoken it" (chap. 58: 14).

(7) "Which the mouth of the Lord shall name" (chap. 62: 2).

In all these verses we see how assured the prophet was as to whence his message came. Isaiah says, "The mouth of the Lord has spoken." Paul says, "All Scripture is *God-breathed*." And, further, mark the great themes in Isaiah's prophecies, many being fulfilled hundreds of years after they were given, and some yet to be fulfilled. He prophesies concerning our Lord Jesus Christ.

(1) His *deity* (chaps. 35: 4; 40: 9-12).

(2) His *virgin* birth (chaps. 7: 14; 9: 6).

(3) His *lowly life* on earth (chap. 53: 2, 3).

(4) His *death, in sacrifice for sin* (chap. 53: 5, 10).

(5) His *burial* (chap. 53: 9).

(6) His *resurrection* (chap. 53: 10).

(7) His future *millennial glory* (chap. 32: 1, 2).

(5) *Jeremiah*: "The weeping prophet," says, "The Lord said unto me, Behold, I have put *my words* into thy mouth" (Jer. 1: 9). This tender-hearted prophet wept over the unbelief and sins of his people as if they were his own; and by him Jehovah sent message after message to them in words of His own choice. With this in mind, study the books of Jeremiah and Lamentations. In chap. 36: 4-32 the faithful message written by Jeremiah was

refused by the people and their king, who cut it with a pen-knife and consigned it to the fire, but God repeats the truth on another scroll, and a copy was securely preserved as a witness of how His word shall be fulfilled. And how often has God's word been refused since! Knife and pen and fire have been used to obliterate the whole testimony of God to man; but while "heaven and earth shall pass away *His words shall not pass away.*" "The Scriptures cannot be broken."

And shall man dictate to God or deny Him His divine right to address Himself to His creatures, or to His own redeemed people, making known to them His mind and will, whether in mercy, love, righteousness, or stern justice? Shall man dictate to Him the mode or manner in which He is pleased to communicate His will and His truth, whether by human lips or pen as a channel of His revelation?

(6) *Paul*: In the New Testament, God's mode of communication was the same as in the Old. The Apostle claimed what the prophets before him claimed, the *verbal* and *plenary* inspiration of his writings. We will quote but one passage, "When ye received *the Word of God*, which ye heard of us, ye received it *not as the word of men, but as it is in truth the word of God*, which effectually worketh also in you that believe" (1 Thess. 2: 13). When our modern preachers select a text from the Pauline epistles, let them take such verses and expound them to their hearers. Thus, whether in the Old or New Testaments, the reverent student of the Book beholds the verbal inspiration of a "God-breathed" Book. —A. E. BOOTH.

(Concluded in next number.)

RIGHTEOUSNESS AND PEACE

The great world-war has been regarded by many as the birth-throes of a new era, which will ultimately be characterized by a world-wide diffusion of equity and peace, of which the League of Nations was hopefully hailed as the laudable firstfruits.

Like various other cherished hopes, however, disillusionment has largely come as to this also. So far from realizing the sanguine expectations placed upon it, conditions have developed in both civil and religious spheres which savor neither of equity nor of peace. Distrust, rather, and unrest among nations have arisen, and in the religious sphere there has been a wide-spread and fearful betrayal of truth by many who professed the Christian faith. An inordinate passion for wealth too is ever increasing, and an insatiable thirst for pleasure characterizes the masses. These are the general conditions, while grosser and sinister forms of evil cast an ominous shadow over the "civilized" world to-day.

Various cults too, with teachings subversive of Christianity are at work, as we know—openly anti-Christian, some, and quasi-Christian, others—by which the great adversary of truth, Satan, more successfully deludes and misleads the unestablished, by undermining the authority of the divine revelation in many over whom it had hitherto exercised a measure of control of conscience and conduct.

There are thus abundant signs that the Church has reached that stage of her history characterized as the "perilous times" of "the last days"—none more palpable than this sad fact, that many in high positions who have been accredited as servants of Christ are now in the forefront of those who practically deny the faith, while re-

taining a *form* of godliness, and assail the true glory of Him who gave Himself for their redemption!

In view of the demoralizing trend of the times, many confess that the only hope for the world lies in a moral and spiritual uplift, or recovery. And the cry is for confederated effort for the promotion of righteousness—in the individual and corporate life, in civic and national government. In furtherance of this movement, the message from many pulpits to-day, instead of “the preaching of the cross,” is the inculcation of “higher ideals” as to the individual life and the duties of citizenship, with a view to a social and moral uplift, and to regenerate a world which, refusing to obey the gospel, is fast ripening for judgment. Alas, in much that appeals to the unscriptural mind, we may discern the delusive cunning of the enemy! If, as Scripture assures us, Satan’s emissaries are transformed into ministers of righteousness—not ministers of *grace*, be it noted, nor of “the righteousness of God which is by faith of Jesus Christ”—is it not significant that the preaching of morality and legal righteousness—in other words, a travesty of the truth known as “modernized Christianity,” with a view of “the betterment of the world,” is insidiously supplanting the gospel of “the grace of God that bringeth salvation to all men?”

Note how, with serpent wisdom, this correlates with the traditional, though unscriptural, view of “the betterment of the world,” held by many well-meaning people who still cherish the hope of inaugurating the Kingdom of God by such means—resulting in a nominal “Christian world!”

There is much to enlist the sympathies and to grieve the heart in these efforts to combat the abounding evil. To further good government commends itself to every upright mind; but eternal issues are infinitely more than

temporal ones, and God's remedy for a guilty world, and for sinful creatures, lies not in reformation but in *regeneration*; and as born anew, and partaker of the heavenly calling, the Christian's citizenship is in heaven (Phil. 3: 20—*conversation* rightly rendered is "citizenship"). The mission of the Church in relation to the world, therefore, is to witness for the still-rejected Lord while awaiting His coming again, to proclaim His free and full salvation, and to warn of His coming judgment on "the world that lieth in the wicked one" (1 John 5: 19).

The Christian can best associate himself in sympathy with the cause of righteousness and good government in the world, by obedience to the injunctions of Scripture—"holding forth the word of life," being "subject to the powers that be," and "lifting holy hands to God" in prayers and intercessions "for all that are in authority . . . and for all men."

Thank God, His Kingdom is coming!—but not through the discordant agencies operating in Christendom to-day. Our Lord's prophetic utterance, "When the Son of Man cometh, shall He find faith on the earth?" negatives the unscriptural idea that the world will embrace the Christian faith and be brought under the sway of righteousness prior to the Lord's return. On the contrary, ere the Sun of Righteousness arises to usher in the Millennium, the darkness of apostasy and idolatry "shall cover the earth, and gross darkness the people;" and ere Jehovah's Anointed shall establish peace over the world He shall first "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" (2 Thess. 2: 7, 8). Then shall the earth have its jubilee!

He who entered in with the blood shall come forth as the antetypal Melchisedec: "first, King of Righteousness,

and after that King of Peace;" as King of Righteousness subduing all enemies, purging out all that offends, and establishing His kingdom in power. Then as King of Peace bestow on Israel and the nations all the blessings and glories of His millennial reign. Man's day, with its sad and unrelieved record of sin and misrule, will be brought to an end with divine judgments, culminating at Armageddon. The rightful Heir and Lord shall then take the sceptre of world-wide dominion, bring the errant earth into harmony with the divine will according to the forecast of the prophet: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

Meantime, while in long-suffering grace He still tarries, may the Lord deepen in the hearts of all His own, in these days of weakness and defection, the earnest purpose to do His will in all patience and steadfastness, in separation to His holy and blessed Name, and from every form of evil.

W. L. G.

An old writer quaintly says: "As frankincense when it is put into the fire giveth the greater perfume; or as spice pounded and beaten smelleth the sweeter; as the earth when torn up with the plow becometh more fruitful; as the long vine branches pruned near to the stock yield finer and better grapes; and as linen, washed and wrung and beaten, is made fairer and whiter: even so the children of God receive great benefit through trials; for by it God washeth and scoureth, schooleth and nutureth them, and makes them partakers of His holiness."

Young Believers' Department

Calendar: February 15th to March 15th.

DAILY BIBLE READING:.....Feb. 15th, Jer. 32;
Feb. 28th, Jer. 45; March 15th, Ezek. 3.

MEMORY WORK.....Reviewing of Gal. 3 and 4.

GOOD READING: "The Moral Glory of the Lord Jesus,"
by J. G. Bellett.

Daily Reading

You are now reading the prophet Jeremiah, of whose book you had an outline last year. I will only speak of a few simple and practical things that will occur to us. Perhaps the first may not apply to you, but I will speak of it for the benefit of any who have felt similarly. A young married couple were speaking of the fact of the book being rather "heavy," and difficult to understand. Perhaps we all feel this at times. What shall we do? Give up reading it? *No*. God has given us this inspired portion of His Word as well as the other Scriptures. So we will go on simply, chapter by chapter, asking and seeking for some helpful verse, as well as to see what the entire chapter is about. A little prayerful attention will disclose meanings that we had not before grasped; it will refresh and cheer our hearts, as well as search our spiritual condition.

I have been struck in the daily reading of this great prophet, with the earnestness of his message, and the call to repentance many times repeated. Even in the exuberance of the Lord's service, we need to listen to the call of the heart-searching Word, and seek the spirit of self-judgment; for it is always good to keep the lowly place. The Lord loves to dwell with the lowly, to manifest Himself to them, and to revive the spirits of the con-

trite. Let us not, therefore, shrink from that which searches our hearts and brings us into the very dust before God, and we will experience the proof of His love. The humbling in self-judgment will be followed by the joy of deliverance and restoration.

I have one other oft-repeated exhortation. Let our Bible readings be the first occupation of the day. Don't be afraid to rise ten minutes earlier if that is the only way you can give God the first place in your day. It will color the whole of it, and its neglect or obedience will mark either failure or a day of blessing.

Memory Work

We are reviewing Galatians very rapidly. Perhaps some of you find it almost too rapid, and I suppose that those who are memorizing it for the first time have their hands quite full; and yet, with their bright young minds, I think it must be a delight to go over these wonderful verses in which the apostle opens up in such a masterly way the absolute supremacy of God's grace, and simple faith in Christ as the abiding principle on which He deals in blessing with men. This completely sets aside the law, not only as the ground of justification, but as the rule of life, in the real sense of the word. As a matter of fact, we find another rule given as our guide. I would say that if you find these two chapters too much, don't hesitate to say so, and we will try to make our pace suit all who are joining in this work, but whatever you do, do not neglect memory work. I can only repeat that in the closing of my life I find it of the greatest profit as well as a joy. Let us, therefore, seek to get God's Word fixed in our minds, and better yet, in our hearts. It is a blessed, a wonderful thing, to know the delivering power of the Word. I think that a *knowledge* of that Word is neces-

sary to have the Word of grace *dwell in us* richly. How can it dwell in us richly if we are not even acquainted with it? Nor let us be discouraged because Scripture is so far above our present attainments. You will find this to be always the case. Could you wish it otherwise? What kind of a standard would that be which we could say we had already reached, and therefore had no further need of exercise and prayer?

I add one thing with regard to the memory work: it is most helpful in our prayers. It gives us material for thanksgiving. It teaches us to blend our requests (both for ourselves and for the Lord's people as a whole) with the truths which the Word sets before us for our souls' apprehension. Let us see, then, how many of you are going to enroll as regular students in this memory class.

Hints as to Service

I am very glad to hear of a number of young sisters who get together to sew for cases of need which become known to them, both in this country and in the foreign field—glad indeed that these young sisters have taken up this work, together with reading of helpful literature, and with special prayer as to the needs of each field. I must confess that a letter of inquiry went beyond my own knowledge when I was asked to furnish a list of the various ports in this country, with the number of ships entering and leaving them during the year, and the character of the work being done in them. I could only refer the writer to the brief account I had given in December last, and suggest consulting a cyclopedia or other statistical records for the desired information. We can scarcely over-estimate the importance of this work among sailors, as there are many nationalities represented—Japanese, Chinese, Cingalese, Hindus, etc., as well as various Euro-

pean nations. Here, as everywhere, we can say "the harvest truly is plenteous, but the laborers are few."

It was my privilege to have a conversation with our brother Peters, who has been obliged to leave the cold northern ports of Buffalo and Montreal, where he had an attractive openings, but which are now closed by the ice; he has gone to New Orleans and Galveston to work in the shipping there. We shall expect to have a report from our brother, who has promised it. Let us remember him and all other workers in this large field.

Address all correspondence for the "Young Believers' Dep't" to Mr. S. Ridout, 1138 East 7th St., Plainfield, N. J.

CONFIDENCE

When Antigones was ready to encounter Ptolemy's armada in a sea-fight, the pilot cried out, "How many are they!—more than we!" "'Tis true," said the courageous king, "if you count their numbers, they surpass us; but for how many do you value *me*?" As another has said, "If the ground of our assurance rested upon ourselves it might justly be called presumption; but the Lord and the power of His might being the ground thereof, they either know not what is the might of His power, or else too lightly esteem it, who account assured confidence thereon as presumption."

Faith asks triumphantly: "If God be for us, who can be against us?" "This is the victory that overcometh the world, even our faith," writes the apostle. "Where is your faith?" the Lord once asked His timid disciples. The same question might be put to many a "fearful saint" to-day. If my faith is not in man, not in myself, but in God, in Christ, what can I, what need I fear?

Take "fresh courage," then, O timid soul. "Be still," your Saviour says, "and know that I AM GOD!"

C. K.

Work in the Foreign Field

As we write these lines our dear brother Wm. G. Amies, from the Westcott Mission, in the Belgian Congo, is nearing our shores after an absence of between three or four years. A warm welcome awaits him, and doubtless many of our readers will meet him and hear from his own lips the account of his toil in the center of the Dark Continent. Having been in the same Mission as our dear sister Mercy McCandless, he will doubtless have many touching reminiscences of her devoted life. We append extracts from some of his last letters. We trust our brother's furlough will be helpful to him and a quickener of all our interest in this great work, and in prayer for it.

Inkongo, Africa,

Beloved brethren:—

Oct. 3, 1925.

For the last months I have been very busy paying my last visits to the out schools, made two journeys through the Babindi District which were very encouraging as far as the preaching of the Gospel in the open was concerned, but the work among the native teachers was indeed very discouraging for many have become very careless and have been seeking the things of this world and trying to go on with the things of the Lord which is impossible. There has been much small-pox in the whole district and many have died. It is a pitiable sight to see the poor natives suffering on every hand and yet you feel how helpless you are to help when there are so many but we do have the privilege of telling forth the glorious message of God's love to poor sinful man. The natives gave a better hearing to the Gospel than I have ever seen, even the Roman Catholics came and the R. C. Teachers sat on mats near enough to hear. It was very impressive to see and I felt confident that many were praying for me at home for you could see that the Spirit of God was working in power. The two journeys were very hard in a physical way for it was necessary to make long journeys in order to avoid sleeping in the Villages where they were suffering. The men I had with me were afraid and I had promised them that I would not sleep in a Village where they were suffering, if it were possible to sleep in another. I was so very

tired some days before the journey was ended that I had to sit down to preach to the little gatherings at the small Villages.

After the Babindi journeys I made the journey to the Indanga District to gather up some children for the school. The white man's house there had been used by the goats and was filthy dirty but there was no other place to sleep. Then it rained for seven hours without stopping and the roof leaked. This meant sleeping actually in the rain, but such are the experiences of one traveling about among the natives here. This week I am at Inkongo. I came to visit the schools on this road but was taken with fever so had to remain a few days, and then Mr. Nixon asked me to remain for the week and I was very glad I did for he went down with a fever and stomach trouble so I was able to help a little in taking all the meetings for them. Mr. Moyes has since returned so he will be able to go on, the two sisters here are in good health in the great mercy of God.

Hope to return to Baka Mbule Monday, and go on with my packing in preparation for the furlough and when prepared will return here to Inkongo to await the boat going down River and then to the coast. Was able to finish up all the books of the Station at Baka Mbule and turn them all over to Mr. Althorp before starting on the journey.

My heart goes out in true praise to our blessed Lord for all His tender mercy and care since my arrival here in the Congo. During the last months I have had a lot of fever, but on the whole I have enjoyed fair health; you cannot do the same in the Tropics as you can at home, and you are continually reminded of your weakness. Still it is very wonderful how the Lord cares for His own and sustains them. Do continue to pray much for me my dear brethren. I have enjoyed much liberty in preaching and look to Him for the increase. Much warm love in the Lord to you all. Hope to see you all face to face soon should the Lord tarry and it be His blessed will for me.

Yours in the Blessed Hope of His soon return,

Wm. G. Amies.

Thysville, Africa, B. M. S. Mission,

Beloved brother:—

Dec. 11, 1925.

Just a few brief lines to let you know I am on my way home on furlough. We have reached Thysville and hope to leave here, Dec. 15 (D. V.). We left Inkongo Nov. 18 and arrived at Kimbasa, Nov. 27, just in time to be too late for the boat that sailed from Matadi, Nov. 27, we hope to sail, Dec. 17, arriving in Belgium, Jan. 8. We

remained at Kimbasa about a week at the A. B. C. Hotel and enjoyed sweet fellowship with Mr. and Mrs. Kirkland. The train journey from Kimbasa to Matadi is two days so I thought it was wise to break the journey here at Thysville, for Miss Desborough's sake, whom I am accompanying home and who is very weak.

I cannot tell you how very thankful we are for all the tender loving care of our most gracious and blessed Lord. It has been very sweet to have been able to remain here at Thysville for this past week and enjoy sweet fellowship with Mr. and Mrs. Jennings and dear Mr. and Mrs. Thomas. They have showed us every kindness possible and it all means so much to us in the midst of strangers. They are very dear servants of God and those with whom we could enjoy sweet fellowship in the things of the Lord. Surely prayer has been answered in reference to our journey, Miss Desborough decided at the last moment to go home on furlough and I was asked to accompany her as I had already arranged to leave.

We look to the Lord to guide us each step of the way and bring us safely, if it so please Him, into the midst of the Lord's dear people once again.

Yours in the Blessed Hope,

Wm. G. Amies.

Our brother's address while in this country is 6079 Regent St., Philadelphia, Pa.

Our readers will be glad to see the following card from Japan, from our brother Gustav Koll, who has recently arrived there. His coming is a great cheer to our brother Eugene Craig and the saints there, and we trust his labors will be much blessed of the Lord.

Tokyo, Japan,

Beloved brother in Christ:—

Nov. 12, 1925.

Having landed safely in Japan by the Lord's mercy, we wish to send you hearty greetings. We are just getting settled in our new home and have made a good start in learning the language already. We are very much indebted to Mr. and Mrs. Craig, for having kindly taken us in till we found a house and for helping us in every way and we would also thank you heartily for having written to them on our behalf. Please excuse us writing only a card at present, as we are very busy.

Yours affect'y in the Lord,

Gustav Koll.

San Jose, Costa Rica.

Jan. 8th, 1926.

Dear brethren in Christ:—

As rains are over, we are putting forth an effort to reach many who never hear the Gospel, in towns we can reach now by autobus. We thank the Lord for this privilege. We have been already in two of them, namely, Asseri and San Isidro; they have a small population, but we find some attentive to the message. We hope to visit also Escasú and other towns. In San José we find it becomes harder to work on account of the activities of Pentecostal, Postmillennial and Adventist people, who go after those interested in the Gospel, to confuse them; still we are cheered by the testimony of several who have been constant in their attendance at our meetings and wish to be baptized.

We are also praying as to the opening of a hall in a new neighborhood, which is fast populating with working people; it is called "Barrio de Keith" and it is quite a distance from Methodist church, Adventist and Pentecostal Missions, etc. It looks like a suitable neighborhood for Gospel Work.

With our united Christian love to you, dear ones and all saints there, I beg to remain.

Sincerely yours in Him,
B. Montllau.

Nyangkundi, Irumu, Congo Belge.

Dear brother:—

Oct. 30, 1925.

I was glad to receive your letter in the last mail and write to thank you for this and for the books which you forwarded and also the Testament.

I have been very busy the past few weeks having to make an emergency trip by motor cycle 135 miles north and then on from there by foot another 22 miles. Finding a more serious case than I had gone prepared for I had to return for other instruments and also my wife to assist me with the necessary operation. But I believe this sister in Christ whom we sought to help according to Paul's exhortation, would not have lived another six months apart from the attention she needed and received. The Lord has blessed her work in the past among the native girls of the Alur tribe (whom we still love) and has now I believe raised her up again to the work. This kept us away from Nyangkundi for some time and meanwhile Mr. Searle attended to the work here. I remained a week after the operation before I could safely leave but Mrs. Woodhams returned at once, one of the men of the A. I. M. bringing her in his side car, as a case was awaiting us at Nyangkundi and I thought it would be better for my wife

to be here since I was detained. A good many of the A.I.M.* folks have come here for both medical and surgical attention and the Lord has given liberty to speak of the things of Himself together.

There has been much to encourage in the work. A good number coming in daily to the services and school. May the Lord gather a people here for Himself is our desire.

I am glad to say that all of the party are very well, You would scarcely know Miss De Jonge as the same who left N. Y. Our two children also are the picture of health. They are enjoying plenty of room to play. I feel more and more that Miss Wilson is just suited for work among the native children and girls, but so far no native girls have shown any desire to come to the station to live. This part of the work is always slow in starting from what we have seen on other stations, but we hope to see it develop.

We have Breaking of Bread Lord's Days, Bible reading Tuesdays and Prayer meeting Friday evenings and we joyfully anticipate these times of joy together in the things of the Lord. Mr. Searle is very helpful in the Bible readings, though we are both young in the Truth—yet the Lord is not limited to bless. We thank God who in grace has sustained us in fellowship together.

We have thought best to leave the mission concession in the name of the A. I. M. for the immediate present, or rather we had no choice than to do this for until we have gone through certain legal negotiations to make one of our number 'legal representative' we could not ask for a change of the title. This means correspondence with Belgium and delay. The A. I. M. has also kindly offered to take out for us in their name a concession among the Walesi should we so desire. Both concessions to be later transferred to our own name when we wish. But unless others come out with us we could hardly undertake a second station yet. So we leave this with the Lord. I long to see a station opened among them. Great numbers of them just adjoining us West, and no gospel preached among them. Yet the medical work is gaining us an access to these Babira people who are noted for being loyal to the Romanists.

I must stop here though there is much I might write but time forbids. My wife joins me in sending Christian greetings.

Yours in the fellowship of our Lord,

R. C. Woodhams.

*. African Inland Mission.

The following extract is of interest as showing the appreciation of the effort of the committee to be used as channel between the local gatherings and the foreign field:

Portland, Oregon.

Dear brother:—

Dec. 14, 1925.

Your circular letter of October 8 was received and read in assembly at the close of our Worship meeting and gave cause for much thanksgiving for revival of interest shown in the Lord's work by laying it on the hearts of His people to support His servants in the foreign fields.

It was decided to have a special offering for Missions once a month (apart from the regular offering, which is used for more local responsibilities). The December offering is inclosed. Praying that the Lord's blessing may follow the gift (small as it is) to some one of *His* servants to whom He may direct you to send it.

In behalf of saints gathered to the name of the Lord,

J. P. A.

SOME FACTS RELATING TO FRANCE

The country of France is hexagonal in form, about 600 miles from north to south, and about 528 miles from east to west, with an area of 207,170 sq. miles. It lies to the south and southeast of England. Contrary to popular conception, the city of New York lies considerably south of the southernmost point of France.

The climate of France, like that of England, is mitigated by the Gulf Stream, so that the mean annual temperature is nowhere lower than 48° F., and in the Mediterranean section it is 57° F. In many parts of France the winters are cold, but almost the entire country experiences a hot summer. Southern France is subtropical in its flora, where olives and figs are grown, and oranges, date-palms, and eucalyptus have been acclimatized. The rest of the country is much the same as the rest of western Europe, the north being well suited to pasture.

The French nation is formed of many different elements, causing a certain diversity, yet there is a strong national feeling. During the 19th century the population of France increased less than that of any other country (except Ireland) for which data exist. In 1901, 37% of the population lived in centres; 18,916,889 were males, and 19,533,899 were females. The world war, no doubt, has made many changes in the conditions prevailing in this country.

As early as the ninth century there were men of considerable prominence in France who preached against the worship of images, and the evils of the Romish church, yet France has been reckoned among the distinctly Roman Catholic countries until quite recently, and even yet, where it has not gone to utter infidelity, it savors more of that creed than any other. About the year 1110, Peter de Bruys (a native of France), rose against the church, and continued his preaching until he was burned alive in 1130. Immediately after this, an Italian named Henry took up the work until he was put to death in 1147. In the same century Peter Waldo, a pious merchant of Lyons, having been converted to Christ, went about preaching the gospel, and had the Gospels translated into the language of the people. He escaped the power of the church, and died a natural death in 1170. Although Wm. Farel (who was born toward the close of the 15th century, and lived to be over 75 years of age) and John Calvin were both French, the work of both of these is associated more with French Switzerland.

The result of the work of these servants of God was the establishment of the Huguenots, a Protestant faction, who, through many wars and persecutions, were finally granted a measure of religious liberty. In modern days, beloved J. N. Darby labored much in France, and wrote many of his works in that language, as well as translating the Bible into French. Other brethren followed, and to-day there are many assemblies of the Lord's people, gathered to His Name. Our brother Louis J. Germain seeks to spread the gospel, travelling about in a gospel auto van, preaching at fairs and markets. Lately brother Le Garrec, a converted priest who is identified with brother Germain in the breaking of bread, has given himself to gospel work in Brittany.

In 1905 a law was passed by which all the churches ceased to be recognized or supported by the State. Prior to that time, the State had supported three "religions"—the Roman Catholic, the Protestant (sub-divided into the Lutheran and Reformed), and Hebrew; while in Algeria the Mohammedan religion was recognized. In 1906 the Methodists began a work, and to-day have some 12 missionaries. The Baptists report 55 baptisms last year, and state that their work is increasing. The "Open Brethren" also have 8 or more missionaries in France, and no doubt there are also many others at work. Yet the cry goes up here, as everywhere, "The harvest truly is great, but the laborers are few." "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

R. J. L.

NOTES

Let not Hope be lacking in the characteristics that mark us. Our God is "The God of Hope;" and Christ Jesus is "our Hope." And while these facts lead our hearts on to the final fruition, yet they also serve for the pathway thither. Love "hopeth all things." Nothing is more depressing than a discouraged spirit. It causes the hands to hang down, and makes the knees feeble. Many things are against us—our circumstances, our prospects, and above all, *ourselves*. But God is *for us*: therefore who can be against us? Even the malignant enemy of our souls can do naught but by the permission of our Father, who will even turn the sufferings through which we pass into blessing. Then let us gird up the loins of our mind, and *hope to the end*. Soon the happy consummation will be reached, and we will be ashamed to think how we have allowed ourselves to be so easily discouraged. "Why art thou cast down, O my soul, and why art thou disquieted within me? *Hope thou in God*: for I shall yet praise Him, who is the health of my countenance and my God."

"Faithful are the wounds of a friend." Perhaps nothing is more difficult than to administer wise and helpful reproof. In the first place, we must ourselves be in the right state of soul. Sharp words spoken in anger but stir up resentment, and lead to strife, alienation and enmity. We must be in the attitude of a "friend," one whose *love* compels him to speak, if we are to find an entrance into our brother's heart. Then we must be clear ourselves as to the matter for which we would rebuke others. How sad it is to see one whose own life is not above reproach, administering reproof to another. We must also use wisdom, and seek to find the suited occasion to speak to our brother. This should be chiefly done in

private; the object being not to humiliate, but to *restore* our brother. "Thou hast *gained* thy brother." Is that what we desire? Or are we trying to wound him? This is not after the manner of Him who smites that He may heal. What need there is for prayer—neither to be indifferent to a condition that needs reproof, nor unwise and heedless in giving it. May the Lord guide into what He approves.

The Unity of the Spirit. "By one Spirit are we all baptized into one body...and have been all made to drink into one Spirit." The grace which has wrought for and in us is the work of the one Spirit, who is the seal of that finished redemption of our Lord Jesus Christ. Our experiences are varied, but the vital principle in all our souls is the same—the indwelling of the Holy Spirit. He leads into all truth; He takes of the things of Christ and shows them unto us; He gives us thus a common Object, Centre and Lord. He has inspired God's Word, is its author, and the infallible unfold of that Word—applying it to mind, heart and conscience. He is the leader in all government; and nothing but what is the fruit of His guidance and control can be owned of God. How careful, then, how diligent we should be not to grieve Him by strife, or quench Him by our own expedients and wills. May He strengthen the bond of peace amongst us.

"Thou Holy One and True,
Our hearts in Thee confide;
And in the circle of Thy love
As brethren we abide."

"**When the hour was come**, He sat down, and the twelve apostles with Him." How quiet, how holy was the scene! We love to go back in thought to it, though now by the Spirit introduced into a fuller realization of all that

has been wrought for us, and the place of nearness—in the holiest—into which we have been brought. Without being in the least legal, is it not fitting that we all should be in our places when “the hour” has come? If we are silently and expectantly waiting on Him even a few minutes before, will it not be pleasing to Him? Of course, there may be providential hindrances, but these are the exception. We go to meet our train at the appointed time; we are careful to keep business and other engagements; shall we be indifferent with this, the most blessed of all engagements? May His love constrain us as to this.

How to use the Telephone. It is with many of us difficult to forget distance when we are speaking through the telephone. This last phrase indeed may explain the reason. We are not really speaking *through* the instrument, as though it were a tube, but *to* it, for the electric current brings us in immediate contact with our auditor. So instead of raising the voice to reach persons at a distance, we are simply to remember they are just at hand.

“The Lord is nigh unto all them that call upon Him—to all that call upon Him in truth” (Ps. 145: 18). He is in heaven, dwelling in light unapproachable, and yet in Christ we are “made nigh by the blood of Christ.” “Through Him we have access by one Spirit to the Father.” Therefore we do not have to speak aloud, as it were, or as if afar off, to reach heaven. It is a precious lesson to know this. “Loud speaking” may be a subtle form of self-occupation. There are various ways of speaking thus to God. If we seek to stir up our feelings into something unnatural or intense; if we have to wait till we feel in “a prayerful mood,” we may be merely “speaking loud.” Simplicity, reality, a knowledge of our needs—these are the only requirements for speaking to God in

prayer. Have we personal needs? Are there persons for whom we should intercede? Are there matters of great importance calling for God's intervention? Let us not defer praying until we are in a mood for it, nor stir up our feelings to intensity, but rather in the simplicity of child-like faith, "let our requests be made known unto God." Those who have learned of God in His school do not wait for such *stimuli* as we have indicated, but "come boldly to the throne of grace." What gives value to prayer is the blessed instrument of nearness—our spiritual "Telephone," the Lord Jesus; and the *power*, or current, is the Holy Spirit. So may we learn to use this priceless privilege aright, in the simplicity of faith. S. R.

"THE LITTLE FOXES"

The railway from Mexico City on the central plateau, 8,000 feet above sea-level, down to Vera Cruz on the Gulf, is a most wonderful engineering enterprise. About 60 miles of the line extend through the mountain region between the coast and the great Mexican plateau. This portion of the road has an average grade of $2\frac{1}{2}$ feet in 100, or 133 feet to the mile, carried along the flanks of lofty mountains, through long tunnels and over bridges spanning deep ravines, affording the grandest and most picturesque scenery. When it is remembered that only one foot in the hundred is usually allowed in ordinary railroad building, some idea may be obtained of the difficulties and dangers attending the descent of this line.

A traveler, commenting on the risks attending travel on this portion of the road, says "Few accidents, however, have occurred; no doubt because they have been so con-

stantly anticipated. It is when men are heedless from a sense of perfect safety that real danger lies—not in the iron bridge watched carefully from hour to hour, but in the little culvert or the loosened rail."

Is not this the secret of many a fall among the saints of God? Is it not the little, the unlooked-for things, which find them off their guard, that cause their fall? The great outstanding sins of the world around them, sins "open before-hand, going before to judgment," are seldom charged against them. But decline begins with little things usually—in habits indulged, a questionable practice followed, it may be in business, in private life, at school, or factory, the shop, the farm. It is in these small beginnings that real danger often lies; it is here that a downward spiritual course usually has its beginning.

"Take us the foxes, the little foxes, that spoil (rob) the vines," is the exhortation found in Song 2: 15—those cunning little animals that do the mischief unperceived. "Behold, how great a matter a little fire kindleth!" the apostle James declares, emphasizing his warning with the exclamatory, "Behold!" For, be assured, Christian reader, the danger is very real. We need to be constantly on our guard against "hidden dangers, snares unseen." I know of a case in which a shameless course, requiring exclusion from the Lord's table, commenced by attending "just one movie." It was the spark which set "on fire the course of nature." Another began by taking a "little nip" now and then. If "eternal vigilance is the price of liberty" in the political world, how much more in spiritual things in which Satan's wiles are encountered! We must be ever on our guard, for the flesh within us so easily responds to temptations; and *prayer* must be coupled with watching, for has not our faithful Leader cautioned us, "Watch and pray, lest ye enter into temptation?"

"Few accidents have occurred," says the traveler, "because they have been constantly anticipated." And fewer falls by far would occur among the heavenward pilgrims if falls were feared, dreaded, and borne in mind as a possibility. "It is when men are heedless from a sense of perfect safety that real danger lies." Yes; and it is when saints indulge in a sense of false security—their long experience, perhaps, or their knowledge of Scripture, previous triumphs over temptations, natural strength of will, freedom from carnal desires, etc.—those often give an ill-founded sense of security, and self-judgment, constant prayer and watchfulness are no longer considered necessary; then comes the derailment, the fall!

O fellow-believer, shall we rock ourselves to sleep because of our Shepherd's everlasting love, and our Father's almighty hand? Shall we for this have no concern as to our walk, our habits, our words, the company we keep, or the places we go to? Nothing can "separate us from the love of God which is in Christ Jesus our Lord;" let us thank God for that! But it gives me no guarantee that I may not fall by the way, nor warrants me in letting up in constant watchfulness against every approach of worldliness or sin.

Yes, the "great iron bridge" of the true believer's eternal security stands; but let us watch the "little culverts," and be on the lookout for the inconspicuous, unsuspected, "loosened rail." Here is where we are most exposed to shipwreck of faith, getting off the track, and landing broken and ruined in some gulch or quagmire by the way.

"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5: 8). And remember, he is more dangerous still when he stealthily comes as "an angel of light."

—C. KNAPP.

THE DEITY OF JESUS CHRIST

Christ was the Jehovah of the Old Testament, who could say, "Before Me there was no God: I know not any." All the fulness of the Godhead dwelt in Him bodily."

He was "Immanuel," and called JESUS (JAH—the Saviour), for "He shall save his people from their sins" (Matt. 1: 21).

When Isaiah, in chap. 6, saw the thrice-holy Jehovah of Hosts, he saw, says John, Christ's glory, and spake of Him. (See also Dan.7:9,22; 1 Tim. 6:15: Rev.19:11-16.)

We read, "In the beginning was the Word, and the Word was God." As far as our mind can go back as to a beginning, there He was: for "by Him were all things created" (Col. 1: 16). And that there may be no doubt as to His being a *person*, John says, "He was in the beginning *with* God"—always a distinct person. And lest any inferiority should be alleged, Paul tells us, "All the fulness was pleased to dwell in Him" (Col. 1: 19), for this is the true force of the passage. And so the fact is declared, "For in Him dwelleth all the fulness of the Godhead bodily." As a person He "emptied Himself." Only as God could He have done so. A creature who leaves his first estate sins therein. The sovereign Lord can descend in grace. In Him it is love.

Then, as in that position, He *receives* all. All the words He speaks are given to Him. Though unchangeable in nature as God, in His path He is a dependent man. He lives by every word that proceeds out of the mouth of God; He is sealed by the Father; the glory He had before the world is now given Him of the Father. Now in this state of obedient servant, with a revelation which *God*

gave to Him, the day and hour of His judicial action was not revealed (Mark 13: 32). "It is not for you," He says to His disciples, "to know the times or the seasons which the Father hath put in His own power." And to this psalm 110 exactly answers, "Sit on my right hand till I make thine enemies thy footstool."—When? Sit there in this place of divine glory till——; no more is said. I do not pretend to explain how this is; God forbid I should.

I see in Scripture not only His eternal Divinity (*theiotes*; Rom. 1: 20), but all the fulness of the Godhead (*pleroma theotetos*, Col. 2: 9) of Christ is maintained. *None* can *know* the Son but the Father; the Father we know simply as the adorable God. The Son's divine nature seemed, so to speak, exposed to danger by His blessed humiliation; not so the Father. It is secured (I mean as to thought) by His being absolutely unfathomable.

Such I believe Christ is. I know He is the Son; I know He is a true, real man. I know He is the "I AM," "the true God." *How* to put this together I do not know, though I see and know they are together—as a creature, am glad I do not. Did I know, I should have lost that divine fulness, which, if capable of being fathomed when in manhood, would not then be truly divine.

God, through grace, I know; man too, I know, in a certain sense; but God become a man is beyond all—even to my spiritual thoughts. Be it so; it is infinite grace, and I can adore. I am sure for my soul's blessing He is both; and the Son of the Father too—for the persons are as distinct as the nature is clear. Say to a Christian, The Son sent the Father, he would instinctively revolt at once. That the Father sent the Son is the deepest joy of his soul.

J. N. D.

VERBAL INSPIRATION

(Concluded from page 49.)

THE CHANNELS OF COMMUNICATION

The men chosen by the Lord to bring His mind and truth to us, as Moses, David, Isaiah, Jeremiah, Paul and others, were "holy men of God"—men of like passions as ourselves, truly, but fitted by God for this holy service, they were also moved by the Holy Spirit, so that what they communicated was "God-breathed;" thus the marvelous accuracy of their communications was secured. Begun through Moses, carried on through centuries by means of others, and completed by John 1500 years after Moses—each contributed to the perfect whole as the Divine Hand guided each.

The historical facts revealed through Moses took place thousands of years before his birth, reaching back even to the dawn of creation; whilst John's prospective outlook in Revelation views the successive stages of the Church's history, in chapters 2 and 3; then on through the period or day of trouble (chaps. 6-19); then the *Millennial period* (chap. 20), the coming day of God and the eternal state (chap. 21: 1-9). What other book or books give us such a revelation? And who but men raised up by God and fitted by the Holy Spirit for such a task could write thus?

There are also records of scenes and actions in heaven which none among men could possibly know unless revealed directly from God. Who could furnish us with the detailed account recorded in chapter 3 of Genesis, and give it to Moses 25 centuries after, but God Himself? Or who but God could make known to us those scenes in heaven where Satan the accuser of God's people has still

access, and God's very words to Satan, and the limitation of his power, as in Job chaps. 1 and 2? And what a wonderful scene in heaven is recorded in 1 Kings 22: 19-22!

THE CLAIMS OF SCRIPTURE

Let us now examine the claims of the sacred Word. The apostle Paul who was raised up to communicate a large part of the New Testament says: "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things freely given unto us of God" (1 Cor. 2:12). And as we think of the vast stores of truth thus communicated, such marvelous revelations, well may we pause and ask ourselves, Do we have real heart appreciation for such a precious heritage?—all so freely given to us, to the whole Church, to each individual saint of our day. Into what darkness would this poor world be plunged if this book were absent!

Again, the Apostle says: "Which things also we speak, *not in words which man's wisdom teacheth*, but [words] *which the Holy Spirit teacheth*" (1 Cor. 2: 13). Both the negative and the positive sides are thus given. The Holy Scriptures did not emanate from men; they are not human compositions, but divine knowledge is communicated to us in expressions given by the Holy Spirit.

In the days of the apostle rival schools of Greek philosophy existed: Plato, Aristotle, Socrates and others of less note, had given out their thoughts, and volumes had come from their pen. They have expressed their ideas, often lofty, with culture, polish and skill, but being mere children of fallen Adam, ignorant of new birth, they thought and spake as natural men, who neither know nor receive the things of the Spirit of God, for they are only spiritually discerned (1 Cor. 2: 14). So what they communicated was according to what man's wisdom teach-

eth. But not so with the apostle. His teaching was both by the power of, and by the means, or words, which the Holy Spirit gave to express His mind. It sweeps away the idea that the Bible is the product of even the best of human composition—apostles and prophets included.

These are the claims of the Book for itself—nothing short of plenary and verbal inspiration. It is indeed *Theopneustos* (God-breathed). The mind and will of God are indeed conveyed to us through human channels, and in the language of men, yet perfectly guarded by the Holy Spirit. Thus we possess a book perfect as to its Source, and in continuity of purpose (though written by many instruments according to God's will, and through many centuries and various dispensations) spanning the whole course of time from the beginning in Genesis to the end of time, with a glimpse into eternity in Revelation.

Let me insert here the testimony of a beloved servant of Christ whose ministry has been blessed of God to a multitude. He wrote,

“How blessed to know that we have in our possession a Book so divinely perfect that not a sentence, not a word can be added to it. We speak not of course of translations or versions, but of the Scriptures as originally given of God—His own perfect revelation. To this not a touch can be given; as well might a human finger have dared to touch the creation of God on the morning when all the sons of God sang together, as to add a jot or tittle to the inspired Word of God.

“And to take away a jot or tittle from it is to say that the Holy Ghost has penned what is unnecessary. Thus the whole volume is divinely guarded at both ends.”—(C. H. M.).

The Word of God stands on the throne as the Judge of men: it is light and blessing to the earnest seeker, but the inflexible judge of the caviler and profane. Because

God in grace suspends the judgment for a while, not willing that any should come under its withering blast, skeptic Modernists make bold to assail and contradict it. But soon this day of marvelous grace will close, and one of stern inflexible righteousness will follow, when men shall be judged by the Word they now make light of, or trample under foot. (See John 12: 48.)

Here let me ask, What Government or father with parental affection would leave a family without distinct and careful instruction in order to avoid a fatal end? How inconceivable therefore that God should leave a world, with billions of human beings, without such communications! But He has very fully provided it in His own precious Word. Happy are all they who give heed to it, but woe to every presumptuous caviler!

We have seen how God has given us His Word through His chosen instruments, but the pride of the natural man must be brought low to receive it and to understand it. Be he educated or not, "the natural man receiveth not the things of the Spirit of God." Therefore he must be born again (Jno. 3: 3). Spiritual truth addresses itself to the heart and conscience of man; it speaks with authority and demands subjection. It is the Holy Spirit who enables those born of God to take in its meaning; even God's "little children" have received the Spirit who is the Uncion by which they are given capacity to understand all things given them of God whilst men of intellect and education, if unconverted, are in the darkness as to the things of God (1 Jno. 2: 18-21).

O child of God, how precious a gift is God's book—our Holy Bible! No wonder that the arch-enemy uses all his power, and gathers his trained instruments to oppose it, discredit it, and contradict it. But to us who have

tasted the preciousness of Him whom it reveals as our Redeemer and Lord, it continually turns us to Him with worship, thanksgiving, and praise.

"Word of the ever-living God!
Will of His glorious Son!
Without thee how could earth be trod,
Or heav'n itself be known?"

Bread of our souls, whereon we feed!
True manna from on high!
Our guide and chart wherein we read
Of realms beyond the sky!"

—A. E. BOOTH.

"I thought upon His Name"

"I thought upon His name"—
What musings thrilled my soul
As I surveyed the countless worlds,
All under His control.

And farther back in thought
I traveled in a maze,
Rememb'ring He *created* them,
And set them all ablaze.

Myst'ry profound is this!
Here mental powers are vain;
Earth's sages in their vaunting pride
Creation can't explain.

But Faith lifts up her voice
(With rev'rence bows her head),
And cries, "My Father made them all—
I rest on what He's said."

I thought upon His love—
The boundless love of God,
As I beheld on Time's rough way
The path that Jesus trod.

To Calvary's awful hour
His pathway onward led.
On the accurséd cross of shame
God's Christ for sinners bled.

Such love has won my heart
And brought me to His feet:
He died for me a felon's death—
For glory made me meet.

The *record* of such grace
I take with joy untold
From Him who gave His SON—"The Word,"
To bring me to His fold.

Others may question why—
May cavil, doubt, reject,
I on His steadfast word rely,
By *faith* I all accept.

A deathless portion's mine,
For Heaven and faith unite;
But unbelief links up the soul
With hell's eternal night.

O trav'ler to that world
That lies beyond the grave,
Confess thy sin, receive by *faith*
God's Son who came to save.

—C. C. CROWSTON.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

(Continued from page 42.)

PART I

The Materials and Framework of the Body —Anatomy

CHAPTER I

The Materials forming the Body

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2: 7).

Although couched in the language of daily life, the verse quoted from the book of Genesis gives us the exact scientific truth as to the material constitution of man. The elements which compose his body are those which also form the earth. There is nothing, so far as these elements are concerned, strange or unusual in the body. They are in many ways a counterpart of the earth, as to their proportions, so that we can truly say, man's body is a microcosm, a little world.

How significant this material basis is! It shows that man is an integral part of the world he inhabits. He is not a spirit from some distant world, but linked with that from which his body has sprung. By virtue of his constitution, he is linked with the material creation, in contrast with angels who are pure spirit. He belongs to a different family or order of beings, and can never be mingled or confounded with them. Thus the expression “sons of God” in connection with taking wives of the “daughters of men” (Gen. 6: 2) cannot refer to angels, but to the descendants of Seth, the family which did not apostatize like that of Cain.

What is matter as distinguished from spirit? We are at once face to face with a profound philosophical question with which the brightest minds have been engaged. It is not our purpose to enter into the discussion, but simply to point out that there is an immense difference, which keeps matter and mind ever in their two departments. Science has reduced the former to some eighty elements, most of which are extremely rare, and all of which can be practically grouped into a few families. Back of this the question is ever being discussed whether these elements may not be reduced to comparatively few "ions," and at last be brought down to one basic element from which all forms of matter have sprung. We cannot say, at least from the scientific point of view, what matter is, but Scripture gives us light upon two great facts: first, there is a Creator, by whom "all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Col. 1: 16). Second, matter is not eternal, but brought into being by divine power: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11: 3). Matter, then, however many elements there may be which go to make it up, is God's creature, and distinct from spirit, equally His creature.

We may add just here that personality is connected with spirit. We cannot think of impersonal spirit out of which beings are brought. Spirit is the sum-total of all spirits. That which distinguishes matter from spirit is impersonality. However varied its forms—gaseous, fluid, or solid—it is unconscious, irresponsible. There are certain great laws which control it—laws established by the

Creator—Gravitation, Cohesion, Chemical Affinity. The first of these finds its great display in the realm of Astronomy, the second in that of Physics, and the last in Chemistry.

And then comes life: first, vegetable; then, animal life. Who can tell us what life is? No definition which adequately describes its origin or character has ever been given. It seems as though God had hidden it from all the searching of man. We know life in its display, both in plants and animals. The microscope may bring us to the unit of life, the cell, and lay bare its nucleus, and even the centre of that, the nucleolus. But *life* is as far as ever from the knowledge of men.

Is not the statement of the Word of God the most satisfactory, indeed satisfying explanation? God gives life; it is from Him—"Every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen. 2: 5). He is the living, the self-existent One—"from everlasting to everlasting," and life is the display, in some infinitesimal degree, of His existence.

It has been found also extremely difficult to tell the exact difference between vegetable and animal life. In the lowest forms of organized existence many animal cells appear to be vegetable, or vice versa. One general distinction, however, seems clear: the vegetable cell draws its nutriment from unorganized matter, while the animal can be sustained only by feeding upon previously organized matter, whether vegetable or animal. This is in exact accord with the order in Genesis, where plant life, on the third day, is followed by animal existence, in sea and on land, on the fifth and sixth days.

We return, however, to our subject—the materials forming the body. By this we mean, first, those inorganic

elements which are the basis of its structure; and next, the various grouping of these elements into the different tissues which make up the members of the entire body.

We give first a list of the various primary elements which are found in the body, in the proportion in which they occur.

Oxygen	72	per cent	Nitrogen	2.5	per cent
Carbon	13.5	"	Calcium	1.3	"
Hydrogen	9.1	"	Phosphorus	1.15	"
Sulphur	0.1476	"	Potassium	0.26	"
Sodium1	"	Iron01	"
Chlorine085	"	Magnesium012	"
Fluorine08	"	Silicon0002	"

Traces of copper, lead, and aluminum.⁵

There are seventeen elements in all, by far the largest proportion being the four non-metallic elements—oxygen, carbon, hydrogen, and nitrogen, which in their various combinations form more than 97 per cent of the whole. The metallic elements, calcium, sodium, potassium, iron, magnesium and silicon with phosphorus and sulphur, and the two gases, chlorine and fluorine, with the traces spoken of, make up proximately the remaining three per cent, an apparently insignificant amount, but absolutely essential for the form and functions of the body. Indeed, we may say that these apparently minor elements go to make up the characteristics of the more stable and bulky parts of the frame, as phosphorus and lime, so largely present in the bones.

We have already said that the human body is in a sense a microcosm, or miniature world, having in it the primary elements which form our earth. A comparison of the relative proportion of the principal elements forming the crust of the earth⁶ will illustrate the correspondence.

⁵ Kirke's *Physiology*.

⁶ Remsen's *Chemistry*.

Oxygen.	49.29	per cent	Calcium	3.77	per cent
Silicon	27.21	"	Magnesium ..	2.68	"
Aluminum ..	7.81	"	Sodium.	2.36	"
Iron.	5.46	"	Potassium ...	2.40	"

When we come to speak of the water and of the air, oxygen forms by far the larger portion of each, being eight-ninths of the water by weight, and one-fifth of the air by volume. These of course are connected with inorganic matter; the elements, carbon, nitrogen and hydrogen with oxygen, go to make up the organic or living material in a similarly large proportion, as we have already seen to be the case in the human body.

But we must stop on the very confines of a most attractive and promising line of research, as taking us far beyond the limits of our present work, and for which we are at present unprepared. But the time will come—it may be before the coming of our Lord—when Chemistry, with the sister sciences, will lay her tribute at the feet of Him who is Creator and Redeemer too.

Returning, however, to the four elements which make up the largest part of the body, those indispensable to its organization and capacity for life, we would fain grasp some hint of their spiritual meaning.

1. OXYGEN is the most widely distributed and the most abundant of all the elements. It is the active, vital element in the atmosphere, nitrogen being practically inert, and serving mainly as a diluent to the oxygen with which it is mingled, and does not form a chemical compound. Oxygen also forms about eight-ninths of water, combining chemically with hydrogen to form that without which life could not exist. It is also the great supporter of combustion, hence the generator of heat and light, and is present we may say in practically all vital processes. It seems thus to stand at the head of all material elements in importance and in power.

If all matter is not only the creation of, but in some measure an expression of God, then oxygen must in some way be a symbol of His all-pervasive, almighty working, as the Source, Giver and Sustainer of life, and all that makes life possible. If man is made in the likeness and image of God, we need not be surprised to find in him as the prime element that which speaks thus of the presence and power of God. "In Him we live and move and have our being" (Acts 17: 28). "One God and Father of all, who is above all and through all, and in us all" (Eph. 4: 6). That oxygen uncombined is a gas, or "spirit," emphasizes this thought, for "God is a Spirit;" that it combines so readily with other elements suggests that God is "not far off from any one of us." God breathed into man's nostrils the breath of life, and man became a living soul. As we have already noticed, oxygen is the active element in the air we breathe.

Pantheism, at least that of the Oriental variety, tends to represent God as the All; there is nothing else but God—matter, plant and animal life, man, spirit—all are God. Bald materialism, coupled as it almost necessarily is with atheism, sees God nowhere. The truth declares that God is everywhere and in all. And this is God the Son. In Colossians 1, four prepositions describe His relation to His creation: "In" Him all things have been created—in His power, and in dependence upon Him; He is immanent in His creation, He has not thrown it off from Himself, as if disowning it.

Next, all things have been created "by" Him, as the Agent, and "for" Him as the End and Object of creation. He is "before" all things, as Head and Lord, and "By (literally, "in") Him all things consist." Have we not in oxygen a suggestion of this immanence of God in His

creation? But everything is not oxygen. It is the great power that lays hold of and combines with everything as God does in His creation, yet distinct from it. It supports life and combustion, as all things depend upon Him for vitality and heat. But the distance is ever infinite between the eternal God and His creation. In oxygen we may have a type of His relation to all things.⁷

2. HYDROGEN, as the lightest in weight of all known elements, is the standard of comparison between them all. It is, first of all, the indispensable ingredient in water, forming with oxygen that compound without which life could not exist, and which, like the atmosphere, and next to it, is the great necessity. Even the atmosphere itself is saturated with aqueous vapor. We may link the hydrogen with the general term *moisture*, and this gives us a hint of what it may symbolize. In the dew and rain we have symbolized those refreshing actions of the Spirit of God which render effectual all other divine ministrations. "As the dew of Hermon that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more" (Ps. 133: 3). "As the rain cometh down and the snow from heaven...and watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth out of my mouth" (Isa. 55: 10, 11). Hydrogen is largely present in the blood, indispensable for all its functions in the circulatory systems, and indeed in the entire cellular life of the body. "My moisture is turned into the drought of summer" (Ps. 32: 4), well expresses the absence of spiritual life in the

⁷The root error of Christian Science is this failure to distinguish between God and Creation, between God and man. The result is a blasphemous confusion that robs us practically of all truth.

sinner, and the loss of communion in the child of God. Similarly the words applied to our Lord, "Thou hast the dew of thy youth" (Ps. 110: 3), serve by contrast to show the presence ever in and with Him of the Holy Spirit of God, the freshness and vigor, too, of His own personal life, which could not be separated from the Spirit.

Hydrogen is also the necessary element, we may say, in all acids, and therefore essential in the digestive juices of the body. What would gastric juice be without the power given through the presence of hydrogen? It has, we may say, a distinct character as a solvent, and in cleavage. This reminds us of that action of the Spirit and Word of God in "dividing asunder of soul and spirit, and of the joints and marrow... a discerner of the thoughts and intents of the heart" (Heb. 4: 12). We may also connect it with the various exhortations to "prove all things," "that ye may approve the things that are excellent" (or that differ, 1 Thess. 5: 21; Phil. 1: 10).

We can readily see from these few examples both the place occupied by hydrogen in the body, and its spiritual meaning; also the contrast with, and yet close affinity for oxygen, physically and spiritually. It need scarcely be said that this is the merest hint of what will yield a rich harvest of truth to the reverent seeker.

3. CARBON has a distinct place among the elements. It is "the central element of organic nature."⁸ Its compounds form the basis of the science of organic chemistry, not that it is only found in organic life, but that it characterizes that life. It is, we may say, the *building*, the constructive element. Its spiritual significance therefore cannot be missed; suggesting Him who is the great Organizer who Himself as incarnate has set forth in His

⁸ Remsen's *Introduction to Chemistry*, p. 176.

Person the perfection of this, and in His people its varied characters as manifest in them individually and collectively.

We may say then, in a tentative way, that in these three elements we have a suggestion of the Trinity; Oxygen, the sustainer of life, suggests the Father; Hydrogen, the diluent and separator, suggests the Spirit; and Carbon, the organizer and builder, the Son. In saying this we remind our readers of the safeguard already established—that creation is but the *picture* of deity, not deity itself, but glimpses of the “back parts” of the Lord (Exod. 33: 23). “Lo, these are a part of His ways: but how little a portion is heard of Him” (Job 26:14). “There is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him” (1 Cor. 8: 6). “There are diversities of gifts, but the same Spirit” (1 Cor. 12: 4).

4. We come next to the fourth of the elements most prominent in the composition of the body—NITROGEN. We meet this element first of all in the air, mixed, not compounded, with the oxygen, in the proportion of four-fifths by volume to one-fifth of oxygen. It seems to serve here simply as a diluent reducing the energy of the oxygen to the moderation suited for the support of life and of combustion in a normal way. If the atmosphere were oxygen alone, many things would burn up at once, and it would be impossible to stop the universal conflagration which would ensue. “Our God is a consuming fire” (Heb. 12: 29).

The presence of Nitrogen restrains such a literal conflagration, and thus it seems fittingly to symbolize the patience and longsuffering of God, spoken of in this very connection: “The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to

usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Pet. 3: 9, 10). In the atmosphere nitrogen is, we may say, absolutely inert. No one would dream that it had any power. So to-day men think of God as utterly indifferent, and indeed incompetent! Thus they despise "the riches of His goodness and forbearance and long-suffering" (Rom. 2: 4).

But when we come to the part taken by nitrogen in the organic life of the world, and therefore in the human body, it is absolutely essential, forming as it does the basis of all albumenoid substances, protoplasm in its various forms. It is therefore as essential to life as the other elements of which we have spoken, indeed the most delicate of all these elements. Spiritually this shows us how the patience of God is not indifference. While He bears with men, sustaining life and health, He is building up the body; and in grace is forming those elements by which all our spiritual functions are organized. In this He stoops even lower than in the mixture of nitrogen with the air. We are told⁹ that the nitrogen of the atmosphere is not directly assimilated by the body, but there are certain leguminous plants which assimilate it from the atmosphere, and through the medium of these it is prepared for its service to man. How suggestive this is of the Mediator, through whom all the service of divine love reaches us.

There is another set of nitrogen compounds, the most familiar of its chemical features, which are far removed

⁹ Ostwald's *Inorganic Chemistry*, p. 347.

either from the diluent properties seen in the atmosphere, or the delicate activities of the proteins. The pungent Ammonia, and the deadly Nitric Acid, HNO_3 would hardly be associated, did we not know the truth, with the organic compounds. "Who may stand in thy sight when once Thou art angry?" (Ps. 76: 7).

Similarly we may recognize a distinction, as we have already partly done, between the beneficial and the deadly activities of the first three elements. What more deadly action is there than that of Cyanogen, compound of Carbon (2) and Nitrogen (2), or the deadly Prussic Acid HCN ? In Sulphuric Acid the prominent element is Oxygen (H_2SO_4). These will suffice for hints to show the divine beneficence in the structure of the literal body, and the more wonderful grace in the new creation fabric of the spiritual man, individual or corporate.

But we pass from this most attractive line of study, which could only be followed in a spiritual application of chemistry. Enough has come before us to make us hunger for more, and to learn at least a hint of the being and perfections of God as shadowed in creation, and of the chief spiritual elements which make up the new man, who is "after God created in righteousness and holiness of the truth" (Eph. 4: 23 with Col. 3: 10). S. R.

(To be continued.)

A Christian Desire

LORD JESUS, make Thyself to me
 A living, bright reality!
 More present to Faith's vision keen
 Than any outward object seen—
 More dear, more intimately nigh,
 Than e'en the sweetest earthly tie.

—F. R. HAVERGAL

BRIEF STUDIES IN COLOSSIANS

(Col. 1: 21, 22.)

(Continued from page 45.)

These verses treat of reconciliation as *now* applied to those who receive the Lord Jesus. We have already spoken of the fact that the Fulness of the Godhead was pleased to dwell in Him, and that Fulness had the wonderful plan of reconciliation in view (vers. 19-22). The reconciliation is to this Fulness—to the Godhead, “to itself.”* It involves the thought that this reconciliation is, yea, must be, according to and in every way suitable to the nature, character, glory of the Godhead. This being so, and the foundation being the Cross of Christ, who can understand the mystery of that great transaction wrought out at Calvary?

“O mystery of mysteries!
Of life and death the tree;
Centre of two eternities,
Which look, with rapt, adoring eyes,
Onward and back to Thee—
O Cross of Christ, where all His pain
And death is our eternal gain.”

Bound up with it is the great mystery of godliness—God manifested in flesh. Verse 21 states as to the Fulness of the Godhead, that “now has *it* reconciled.” The Fulness was engaged to effectuate this great purpose.

Before considering the other statements of this verse, notice again how the Fulness is mentioned in verse 22—“To present you holy and unblameable and irreproachable *before it*” — an expression which may include present standing in acceptance, but certainly expresses the won-

* Scripture quotations are from the New Trans., J. N. D.

derful consummation in store for all *now* reconciled as believing on the Lord Jesus. As to the latter, Jude is explicit, "Set you with exultation blameless before His glory." But the point is, "*before it.*" How blessed! It means to be presented in absolute suitability to that infinite Fulness—no one can abide in that presence who has not been made fit for the light.

Now this is made possible by the cross, as it is said, "*In the body of His flesh through death.*" "In" as denoting what is characteristic. It is according to the value to God of that prepared body which was so absolutely perfect—"holy, blameless, irreproachable," as we may reverently say. Thus, before God, are all those who are reconciled. This brings in the beautiful type of the meal-offering. But it is "through death," as the means by which reconciliation is possible. This may well suggest to us the thought of the burnt-offering and the sin-offering, as we remember that in the typical ritual of Leviticus the memorial of the meal-offering, and the proper part of every sin-offering, was consumed with the continual burnt-offering on the great altar. This, then, tells us how the Fulness of the Godhead has reconciled those who believe—"Now has it reconciled in the body of His flesh through death." This is why our acceptance and presentation before the Fulness can be defined as "holy, blameless, irreproachable."

These terms may rightly be considered as applicable to Christ in whom we are accepted and complete.

"*Holy*"—Luke 1: 35; Acts 2: 27; 3: 14; 4: 27, 30 (in both of these verses it should be "holy Servant Jesus").

"*Blameless*"—that is, without blemish, spotless, and used of the Lord in Heb. 9: 14; 1 Pet. 1: 19. It is the term so often used of the sacrifices in Leviticus.

"Irreproachable"—against such an one no charge can be laid. How true of the Lord Jesus! He ever did the things which pleased the Father, and was always heard. "He is altogether lovely."

Truly in Him was no sin, He knew no sin, He did no sin.

These terms are applied to the redeemed in verse 22.

"Thus is our acceptance told."

In the light of these considerations we may turn back to the opening statement of verse 21—"You who once were alienated and enemies in mind by wicked works." What a blessed change has taken place—"yet *now* has it reconciled." What has wrought this change in us is the manifestation of God seeking to reconcile man, His enemy wrongfully, by sending His Son into the world, not to judge but to save, and giving *Him* to the death of the cross! The infinite love in this seems emphasized by the form of expression in Rom. 5: 10—"The death of *His* Son," and again, He "spared not His own Son" (Rom. 8: 32). This change is, of course, connected with the acceptance of the gospel, the message of reconciliation now preached in the world. Coincident with its acceptance, our disposition toward God and our principles are changed.

The thought, however, in the word "reconcile" appears to be not only *change*, but *exchange*. There is not only a change of disposition and principles by reason of a divine work in our souls imparting to us a new nature and eternal life, but there is connected with it the truth that before God we exchange our former place for a new place, even that of being alive unto God in Christ Jesus, and are new creation in Him. Though not yet actually in all that that means, we are called to walk according to the truth

of it. "We have been reconciled," "We have received the reconciliation," is connected with the death of Christ.

To be reconciled to God means not only to know His disposition toward us through the manifestation of Himself in Christ, but also to know that in the cross God has fully dealt in judgment with all in us which would be unsuited to the Fulness of the Godhead. Nothing now exists to hinder the fullest, freest access into His presence. This is true the moment we believe, though the soul's apprehension of it will necessarily wait upon its growth in the knowledge of the gospel of our salvation.

In resumé, and—as connecting with the closing remarks of our last study in which four things were mentioned, we may say:

(a) The message of reconciliation is the gospel of God concerning His Son.

(b) The means of reconciliation are found in the cross of Christ, from God's side, and as to us (alienated and enemies naturally) the Holy Spirit's work through the Word presenting the ministry of reconciliation—the preaching of the cross, receiving which we are born of God.

(c) The meaning of reconciliation is the change of our disposition toward God. From enemies we are changed to lovers of God, finding pleasure in His good, acceptable and perfect will. It embraces the truth of our new place—accepted in Christ; so that according to God's holy reckoning concerning us there is nothing that can arise to bring estrangement, or disturb the believer's divinely formed relationship with God.

(d) The end in view is that glorious presentation in the presence of God suited to the fulness of the Godhead.

—JOHN BLOORE.

THE PRESENCE OF THE SON OF GOD

THE love of the Lord Jesus for His own has been told out in all its fulness in His death at Calvary. That love manifested there has never lessened, and never will. The same heart that beat for His own at Golgotha beats for them now on the throne of God. He *lives* for us, as once He *died* for us, in love; and in love He now intercedes for His own.

But His love is not satisfied. He desires our presence with Him. He is waiting for the word of His Father to descend for all who are His and take them to be for ever with Himself. Love delights in the company of those loved. So His desire is that we should be in His company for ever. This is expressed again and again in the Gospel of John. When the hour was approaching, when He should depart out of this world unto the Father, we find Him encouraging His disciples with the prospect of being with Him where He was going.

Thus in chapter 12, verse 26, we hear Him say, "If any man serve Me let him follow Me, and *where I am there shall also my servant be.*" The path marked out for the believer is to follow Him. It was a path of death here in this world, but it led to a home of life in His presence. He, the corn of wheat, has passed through death in order that He might not abide alone, but that there might be a great harvest—of many sons for the Father, and many companions for Himself to fill the many mansions of the Father's house.

The highest honor or privilege for His followers is that of being *where He is*. And He looks that we should enter into His thought and delight in this expectation. Meanwhile, let us make sure that we follow in His steps;

nothing less than this is supposed of any of His disciples.

In the 14th chapter, with His going away before Him, He encourages His disciples, and us, with, "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." He now would be an object of faith, not of sight. He was going to the Father's house where are many abodes. He would not have drawn them to Himself away from the world if He had no home to take them to. He was leaving them now, not to escape trials in which they would still be found. No; but His departing was for their blessing; it was to prepare a place for them so that they might be with Him for ever. And if He went away, and by His presence in the Father's house prepared the place for them, the next thing they might look for was His coming again to receive them unto Himself, that they might be with Him. Would not this be for their comfort? Assuredly so. And it would be for *His own delight to have them with Himself*, as the hymn expresses it,

"He and I in that bright glory,
One deep joy shall share
Mine to be for ever with Him,
His that I am there."

And He must have the pre-eminence in this as in all else. His will be the "exceeding joy," as His was the "exceeding sorrow."

If we turn now to the 17th chapter we are allowed to hear the outpouring of His heart to the Father about those given to Him by the Father. At the close we listen to His claim for their future: "Father, I will that they also

whom Thou hast given Me *be with Me where I am*, that they may behold my glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world." In virtue of that which He was about to accomplish—the glorifying of the Father and the finishing of the work given Him to do—He puts forth this claim, that His loved ones may be with Him. He would have them behold His glory as they had beheld His shame in this world. This was His goal for them, and He counts on their love delighting to see His incommunicable glory, while at the same time they share all that creatures can share with Him. We see the *path* to His presence in chapter 12. It is the *place* of His presence in chapter 14; and the *privilege* of His presence in chapter 17. Happy are we who are numbered among "His own," and who have the prospect of being *with Him* as our present hope.

"There all's unsullied light;
Our heart let in its rays,
And heavenly light makes all things bright,
Seen in its blissful gaze.

Such here on earth we are,
Though we in weakness roam:
Our place on high, God's self so nigh,
His presence is our home."

—INGLIS FLEMING.

With Groanings which Cannot be Uttered

When our sky seems all o'er-clouded,
And our path beset with care,
And the heart o'erfraught with sorrow
Seeming more than we can bear,
And we kneel and lay our burden
At His feet in wordless prayer,
He will give relief and succor,
If we only—LEAVE *it there*.—W. L. G.

Young Believers' Department

Calendar: March 16th to April 15th

DAILY BIBLE READING:.....Mar. 16th, Ezek. 4;
Mar. 31, Ezek. 19; Apr. 15th, Ezek. 34.

MEMORY WORK:.....Reviewing of Gal. 5 and 6.

GOOD READING:...Complete "The Moral Glory of the
Lord Jesus," by J. G. Bellett.

Let us hear how you have succeeded in giving the Bible Reading the *first place* in your morning work. No doubt some of you would find it difficult, possibly you have said, "impossible." But forgive me for pressing it; I have found it such a help. I am quite aware that it is not *everything*, and that "first place" in our hearts is of greater importance; but I think the two go together. And just as other things "crowd out" the Bible, so the Bible, if given its place, will "crowd out" many other things. For instance, it crowds out the newspaper, the periodicals of fiction, and other time-stealers. It will push such things into such a subordinate place that they will not mar our taste for "that which is good."

Let me hear of your experience in this matter.

Memory Work

You will find it good to remember the numbers of the verses, as well as the words. It helps to preserve the whole passage in your mind. We all know "John 3: 16," and do we know 2 Cor. 5: 21; Gal. 2: 21; Col. 3: 16; 1 Cor. 1: 9, and many other verses? It helps us in referring to them, or giving these passages to others. You have heard of the anxious soul who was accompanying a Christian friend to the train. He was longing for some word that would give him peace—but none seemed to

suit. At last the friend boarded the train and looking out on the anxious one on the platform he said, "Isaiah 53: 6; Go in at the first *all* and come out at the second." The inquirer went home, opened at the verse, and found peace in God's message to him.

I need not always remind you that in speaking of these various *methods*, I am not making them the chief thing; but I have found them helpful, and pass them on to you.

How delightful it is to *meditate* on what we have memorized, to go over each precious verse and dwell upon every clause, almost every *word* in it. This answers to the mastication of our food. We know it is not wise to *bolt* our food; it produces dyspepsia. So may we learn to turn over the "handfuls of purpose" we have found, and get the benefit of their divine meaning. We will enjoy our food more, and get nourishment and strength for service from it.

Good Reading

Don't try to finish Mr. Bellett too quickly. He wrote out of a full heart that had meditated much on the Word. "*Non multa, sed multum*," is a good motto here—"Not many things, but *much*."

I spoke last time about some special work for the girls, and now I want to lay a proposition before the boys, though the girls are not necessarily excluded. The other day a dear brother asked me what I thought about starting a correspondence class in New Testament Greek. I had been spoken to by several who were already working in that line, and I want to lay it before us all for our prayerful consideration.

It is not something to be entered into lightly. Nor is it so easy that it will require no study. It will call for perseverance, whether you feel like it or not; and you

will not begin to see much fruit of your work, in practical ability to read the New Testament for a good long time. Perhaps you may never become *scholars*, but you will learn to see fresh beauties in the Word of God of which you have not dreamed. I wouldn't *sell* what I know of my Greek Testament for a great deal.

This is just a little preliminary notice. I know of quite a few who, I think, are ready to undertake this work. I would be glad for us all to start together. We would probably have two lessons a month, which might take as much as fifteen minutes each day. And you know 15 minutes a day means $7\frac{1}{2}$ hours a month, or 90 hours a *year*. But that means every day, and if you miss a day to catch it up. Many might think, "Oh, I can give more than 15 minutes," but they forget the days when it seems as if you couldn't give even five minutes. So let us count carefully the cost, and then, with the Lord's blessing, we will find real profit.

The lessons would probably be announced in Y. B. D. and then written out by each member of the class, and sent to me with a stamped and self-addressed envelope for return. They would be gone over and marked, and sent back to you with any suggestions that seemed needed.

If the undertaking is thought feasible, I will give list of books required (not many), and perhaps we can make a start in May. What do you say?

I will only add that any High School scholar would be able to undertake it; indeed a Grammar School "grad" could by steady work make progress. But I would advise only those to begin who are old enough to appreciate and understand the work. The reference to the Grammar School refers only to those who were obliged to leave school before taking up High School work.

And speaking of the High School, what a temptation

it is in very many cases to worldliness. There seems to be no question that the moral and spiritual tone is low. We hear of sad and disgraceful scenes in which foolish young students engaged, which must bring the blush of shame to the cheeks of those who attend such schools. And even where sinful extremes may not be indulged in, can we without self-reproach think of attending dances, give theatrical plays, and such things that belong only to the world? May the Lord keep your precious young lives, dear young fellow-believers, that you may walk apart from all such things. May you be good soldiers, who are not ashamed to confess their Lord. So let us set Him always before us, and we will have guidance and strength to keep ourselves "unspotted from the world."

Correspondence

I am glad to begin this part of Y. B. D., and shall be thankful for all letters of interest, or questions you may have.

"Last year has been to me one of much blessing. I have been able by the help of the Lord, to set aside an hour each day for this work; have followed the instructions given in your book, 'How to Study the Bible,' etc. Though I did not at first see much profit, I am now reaping the benefit, and am able, by the help of the Lord, to teach a believers' Bible Class. I would say this for the encouragement of others to keep on, remembering the words, 'Let us not be weary in well doing, for in due season we shall reap if we faint not.' I think it would be profitable if a number of questions were put up each month, to be answered; and if 'the class' could not answer, then *you* could give the correct answer. We are living in times of worldliness, and how good if the young believers, in place of seeking pleasures, would find enjoyment in Bible Study."—*J. D., Zeeland, Mich.*

I am glad to get this letter, and think we will adopt our brother's suggestion as to having a question and answer department. It is rather late to begin this month, but our brother has sent on several questions which we will begin with.

Ques. 1.—Why are we told in John 4: 2 that our Lord did *not* baptize, and in John 3: 22 it is said He *did*?

Ques. 2.—Have we any record beside 1 Cor. 15:6 of the 500 brethren who saw the Lord after His resurrection?

Please send in answers to me promptly, so that we may publish them in the May number, if possible.

Address, S. Ridout, 1138 E. 7th St., Plainfield, N. J.

"I have just completed reading your letter, in Y. B. D., and am very much interested in the Department,"—*E. J., Seattle, Wash.* Our young sister goes on to ask what is the usual age for believers to attend the Young Believer's meetings. Some have suggested 15 years as the limit on the side of youth, and I don't know how old for the other side. I am sure we welcome *all* to these meetings who are young in *heart*, and who will not change the character of it, as adapted to *young Christians*. Judging from her letter, I would gladly welcome our young sister, though she is only 14. It is good exercise to adjust ourselves to the age and condition of others.

I have another very interesting letter from a young sister calling for a more personal answer, about which I want to speak to you, in order that our prayers may be engaged for her. She has been entrusted with care of her brother's child, a boy of 12, whose mother has died, and is anxious that he should be instructed in the Lord's ways, and safeguarded from the world. Let us pray for her

Work in the Foreign Field

It is a cheer to know that the monthly meeting for prayer for the Lord's work in the foreign field is an established fact in a number of gatherings, and we trust it will become the general custom among us. The regular weekly prayer meeting is devoted, once in each month, to this work. Thus without multiplying meetings, a regular season for study of the field and prayer for the workers, is insured. The nature of the meeting is very simple. Letters and information as to the field are read, and this is followed by prayers for the various interests and needs. While the letters read may come from various places, yet it is practicable to have one special country before the meeting at each time. Items of interest as to the nature of the country, its inhabitants and customs, can be gathered and read. In this connection we would call attention to the concise but illuminating articles now appearing in this magazine. Last month it was France which was before us. Next month we hope to have Spain and Portugal. Our beloved brother expects in this way to furnish brief articles on all the lands where our brethren are laboring, and give in general a panorama of the whole field, together with accounts of the Lord's work intrusted to us. Accounts will not be confined to our own laborers, though these will naturally be prominent in our prayers, but *all* who are carrying the good news to distant lands will be before us for our prayers and interest. May the Lord lead as to all this, and give His blessing.

Numbers of interesting letters have been received, which we insert as far as space permits.

20 Quai de la Barre, Tonneins, France.

Dear Brother in Christ:—

Jan. 8th, 1926.

Our Brother Le Garrec is back in Brittany; he finds some encouragement, but meets also with opposition. Where our brother labors is rather "hard ground;" the people are very ignorant and have fallen into many sinful

ways. Last year we were with him for some days and we went around in the towns and villages, and were able to get an idea of what it was to preach the Gospel there. However, the Lord was gracious in leading us to find some few who believed in Him as their Saviour, and these, as they are in the midst of strong R. C. people, need to be visited and to be fed with the Word. No one else has ever gone there but Mr. Le Garrec, and as he was formerly the priest he is well known and is able to bear a testimony to Christ and to the truth. May he be encouraged to serve our Lord there as it is a very large and needy field.

In our sphere the Lord has encouraged and is encouraging us much. During the past year He has given us many opportunities to serve Him in many places and in many ways. The work has abounded in such a way that our hands have been more than full, and we have not been and are not able to enter all the open doors that were and are before us.

There is a great need for many fitted laborers. We can only lift up our hearts to Him who is able to feed the multitudes and meet every need.

We were glad to learn that the "France and Work" was enjoyed; what you said encouraged us much to continue to send it out; with love to you and to all,

Aff'ly yours in Him,

Louis J. Germain.

Our beloved brother Le Garrec has printed a most excellent summary of Gospel truth, which is well calculated to excite the interest and awaken the conscience of the reader. It is, of course, in French, very clearly, faithfully and sweetly presenting this great salvation and the wonderful Saviour. It is especially to be commended because of the faithful words as to the witness to be borne by the believer, in a life of love and holiness. We add a translation of a recent letter of our brother.

Quiberon, France.

My dear Brother:—

Jan. 14, 1926.

Again I am happy for the opportunity which the Lord gives me to greet affectionately the brothers and sisters of the assembly of God in Philadelphia.

I thank them from the bottom of my heart for their gift, an encouragement from the Lord for me to work in this vast Breton field where the devil reigns completely.

It would be necessary to write a whole book if I wished to tell of my experiences among my old companions.

How much we ought, my dear Brother, to give thanks to the Lord for having rescued us from that sad state of misery and sin where all is darkness and for having brought us into His marvelous light into which we should like to see enter all the poor souls who are perishing.

God willing, I expect to go to-morrow to Lorient where I hope to hold some meetings. It is one of the largest cities of Morbihan. I place my confidence in the Lord (Ps. 11: 5). And I beg all my friends of the gathering in Philadelphia [when offering homage to Him], to remember us before the Giver of all good, our well beloved Saviour for whom we wait.

To you who are in Him, my dear Brother

F. Le Garrec.

Let us remember specially the beloved brother in China, whose letter follows.

Taitowying, China.

Beloved brother in Christ:—

Nov. 30, 1925.

As concerning His protection in times of danger the Lord has shown Himself strong on behalf of those that put their trust in Him.

For two months now the natives have been fighting again. Last week they were only 20 miles from us. There are many deserters from the army going around looting and robbing people. Day before yesterday some of the boys went into villages to preach and distribute tracts. They were met by 3 of those outlaw soldiers, who took one of my blankets from them and threatened to take the mule also. The boys came home in a hurry, and so I went with some of the local soldiers who disarmed the outlaws. I brought them to Chapel, and after them came a mob of some 500 men. I preached to them all and fed the outlaws and let them go. The things that they have taken were given to their owners. They were grateful to me for their lives. For I suggested they should not be shot according to Chinese law. Yesterday some 200 outlaws came to the town and the merchants had to raise \$1900 for them to escape looting. God only knows what there is ahead of us. For there are said to be several thousands of deserting soldiers going around and looting merchants. Of course I have God's never failing promises and so am in perfect peace. Psalm 34: 7; 91: 1-16. But the poor natives are in darkness and in danger.

Psalm 43: 3. Kindly continue to remember us in your prayers. With my thanks and love to all in Christ Jesus,
Affectionately in Christ,
Chas. O. Kautto.

We welcome the following letter from our brother Gross, in Western Africa, not only for its interest, but as the first we have been privileged to have from him.

Akwatcha, Nigeria, Oct. 6th, 1925.

Dear brother:—

It might be of interest to the saints to know that on September the 9th, I started off on a journey of over 150 miles to preach the gospel and was gone until the 25th of September, in which time I stopped and preached at 43 villages reaching over 1000 adults. Though this seems but a few people for so many villages, yet many of these people were hearing the gospel for the first time. The present time is a very poor one as most of the people are working on their farms. It is quite possible that the total population of the country I travelled through would be as much as 20,000. When we take into consideration that one out of every twenty heard, one can easily see how the message of salvation could be passed on.

In this journey I preached to the Igalas the Bassa Gas, the Bassa Komos, and the Egbilas. The Igalas are rather a small tribe some say 50,000 while others say 100,000. It is quite possible that they are or were once part of the Yoruba Tribe which is a very large tribe on the Western Side of the Niger River and extending south very near to Lagos.

At a place called Odugbo, I had rather an interesting time. I was completely out of the Igala country and so I preached through my boy (he understanding Igala) to a mixed audience and he translated in Bassa Ga another translator translating in Bassa Komo while a third translated in Egbila. There were about 80 people present and after I had finished, the Bassa Komo chief replied through the interpreter that he thanked me for coming and speaking to his people and telling them that God did not want their sacrifices because God himself had provided a sacrifice even the sacrifice of His Son and that anyone believing in His Son should not perish but have everlasting life. He concluded by saying that he had never heard this before.

It is encouraging to hear such things, for if men can understand the message after it has been interpreted into

another language, then the Igalas can understand the gospel message as we speak to them direct.

In this land, one finds the same reception for the gospel as in the homeland; some receive the word with gladness whilst some seek to belittle the message.

While I was up in the Bassa Ga country, I preached to the people through one of my boys who is a Bassa Ga, and in preaching to the people I was told more than once that my words were the same as the other white man. They referred to the Church Missionary Society man who is an Episcopalian, so I sought to show them by their own way of seeing things, that even as in a native court the evidence is declared to be the truth when it is at the mouth of two witnesses, so our testimony was the same because it was from the word of God and it was the truth and since it was the truth that they had better not lightly pass up the preaching of the gospel, for that since they had heard before, their responsibility was greater.

On October 12th I expect to begin another journey through the Agatu country, where I will find both Agatus and Igalas. I am expecting to travel about 175 miles and preach to those who have never heard. I would value your intercession in behalf of those who shall hear that the words of life might be the means of many passing out of death into life.

We continue in good health for which we are thankful. I don't know if you have heard or not that the Lord has blessed us with a little daughter Naomi Hannah born at the Lokoja Hospital May 3rd.

With Christian love and greetings to the brethren,

Yours in our Lord Jesus Christ,

Malcolm L. Gross.

The following is of tender interest, as showing how, when our dear young sister laid down her work, with her life, another was led to offer herself to carry on the Master's work.

Westcott Mission, Inkongo, *via* Lusambo, Congo Belge.

Dear brother:—

Nov. 26, 1925.

Thank you for your letter. I was so pleased to hear from one who knew and loved Mercy, and much appreciate your kindly interest. It was with deep sympathy for her people and for those she worked amongst out here, that I heard at the New Year's meetings in Edinburgh, Mercy had passed away. And when prayer was made for

someone to take her place I felt very definitely led to offer myself.

For some time I had been exercised about doing definite work for the Lord. My own work seemed to take all my time and energy, and so little was done for Him who has done so much for me.

With Christian love, yours aff'ly in Him,

Annie Thomas.

A Message from Heaven. We add the following deeply affecting message from our dear young sister, with the prayer that it may find a place in all our hearts.

Baka Mbule.

Dear Friends:—

Feb. 17, 1924.

I have had a great longing to speak to you for some time, and to-night I want to write a few lines to you before going to bed. I have been thinking of how much *little things* count in our lives.

Years ago when quite young I read a book called "Things as they Are." And in it the one who wrote it, told of the sorrow, and suffering among those who were in *India* who did not know Christ. The writer loved the people she was speaking of, and it meant so much to her, that I never ceased to think of that book, and of those who were away from the sound of the gospel, at least in some measure.

Many years after I heard two servants of God at the close of a general meeting in Pottstown speak of the books of Mr. Bellett, C. H. M., and others, in such a way, that I knew they really loved the books they spoke of. It made me want to read them too, and it was those *few words* that gave me to know those books later, just *little things*, but how much they have meant in my life.

In a letter we had recently from Mr. Wilson, he told us of a teacher, who had been taken as a boy from his village and sent to work on a big road the State is making. He knew nothing about God, but one day he saw some natives sit down to eat, but before eating they closed their eyes and said something. He asked them about it, and they told him they were thanking God for their food. This was a *little thing* but it started him thinking. Later a bunch of bananas was stolen, and the white man from whom they were stolen said, I do not know who took them but God saw him. That made him think more, and when the time was up, he went where he could learn more about God, and is now serving Him. Little things! but sometimes little things mean a whole life lost or won. You

may have heard of the actress who on her way to the theatre one night heard some children singing—"Depth of mercy can it be? Mercy still reserved for me?" And after having them sing it once for her, went on her way. But instead of singing what was expected of her that night, she sang a verse of the hymn instead, and then hurried home to seek mercy from God. A few words, a book, a giving of thanks, and who knows what may come of it. And even if no one here knows; still, if in what we do we seek to honor God's dear Son, surely we will have no regrets.

And what of you? In the places you go, in the books you read, in the things you do, and say, how are you speaking to others? Do those you see know you love God's Son? Do they know you belong to Jesus? If not, I do beg that you will stop and ask yourself, if love so abundant does not deserve our love, and if we will not wish we had been all for Him, when we see His blessed face and see those hands and feet nail-pierced for us. And one more thing, if you have trusted the Lord Jesus, do seek for time to be alone with Him.

I have three little girls, and as they are my children, I naturally like to have them with me when possible. The eldest, Katingi, never comes to me unless she wants to ask for something, or when I send specially for her. Mabuki comes sometimes just to be with me, and sometimes comes at night, and wants to sleep in my room, and is never in a hurry. Ngee comes too once in a while, and always when she is sick or in trouble, and she likes to sit on my lap and talk or just be loved. And my heart likes to have them come and know their joys and sorrows, and have their love.

How like our God and Father. He longs to have our love, and to have us come to Him, and to have us sit in His Presence. Seeing such love as this should draw out our love for Him. May you seek to honor Him in the little things, and to count all things here but nothing, that you may tell others of this love. And God will help you.

With love in Christ,

Mercy McCandless.

"Surely I know it shall be well with them that fear God, which fear before Him"—Eccles. 8: 12.

Letters for this department will be thankfully received, and returned when used.—S. R.

NOTES

In God's School. "The Law was our schoolmaster, till Christ." That is a reference to the pedagogue, or child-leader, who conducted the child from his house to the school. It must not be thought that we are free from school, because we are free from the law. For that, grace which bringeth salvation *teacheth* us. We are only truly in God's school when brought to Christ. And what a Teacher He is! It is not condemnation, not the harsh rebuke of One who is ready to mark the slightest slip from perfection, but rather the welcome and comfort of perfect love.

"Even when He chideth
Tender is His tone."

And yet what lessons He teaches! Lessons of infinite purity, of unsullied holiness, a holiness that detects not only the glaring blemishes that the world might see, but is "a discerner of the *thoughts* and *intent*s of the heart."

"Who teacheth like Him?" (Job 36: 22). First He gives rest and peace to the conscience: "Come unto Me, all ye that labor and are heavy laden, and I will *give* you rest" (Matt. 11: 28). This is the first thing He gives, not a distant goal to be attained, but "peace by the blood of His cross," and "therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Will the recipient prove worthy? Will he hold out to the end? Such would be the questions of human reserve; all blessing would be made contingent upon subsequent faithfulness. This would rob us of the very rest which divine love bestows — "I WILL GIVE you rest." Blessed be His name, He does not fail.

But next He adds, "Take my yoke upon you and *learn* of Me, for I am meek and lowly in heart, and ye shall find rest to your souls." He gives us rest, and then calls us into His school where the Teacher imparts the blessed sense of what He Himself is, and what He will impart to us. He lays His yoke upon us.—Is it heavy? The world might think so. Paul in prison with his feet in the stocks seems to be bearing a heavy yoke—in the mob at Ephesus—beaten by the Jews—floating on a piece of broken ship—or "driven up and down in Adria" for fourteen days—it surely might seem a heavy yoke; but he says, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy." No, it is a light and easy yoke, for love fills the heart, and "the love of Christ constraineth us." He teaches us by laying the yoke of His service on our *hearts*. "I am meek and lowly in heart." Oh, to be like our Lord! "Let this mind be in you which was also in Christ Jesus." Blessed lesson; perfect Teacher of love and grace, producing holiness, love and likeness to Himself! "Who teacheth like Him?"

"I have learned" (Phil. 4: 11). Paul is not yet a graduate from the Lord's school; he will never be that this side of glory—"Not as though I had already attained." In a very real sense we shall never graduate.

"We want Thee here each hour of need,
Shall want Thee too in glory."

But Paul had learned this lesson, that self, circumstances, joy or sorrow, were not to come between his soul and the Lord. Christ was his all. What a lesson! No wonder he adds, "I can do all things through Christ which strengtheneth me."

Can we say, "*I have learned*"? Oh, beloved brethren, nothing can take the place of this. Intellectual grasp of truth, ability to present it eloquently and forcibly, untiring activity in service—these cannot, *must* not displace the blessed Teacher and His wondrous lesson, "*Learn of Me.*" "Who teacheth like Him?" "That which I see not teach Thou me; if I have done iniquity, I will do no more" (Job 34: 32). Here is the peaceable fruit of being in the school of God. Things which once had power over us—the world with its allurements, the flesh with its desires, Satan with his subtle wiles—these things are seen in their true light, and we learn to do folly no more. "I will hear what God the Lord will speak, for He will speak peace unto His people and to His saints: but let them not turn again to folly" (Ps. 85: 8).

Lord, we are dull scholars, slow and wayward learners in Thy school, but we would know in practical experience the blessedness of that word, "Who teacheth like Him?"

The broken snare. "Our soul is escaped as a bird out of the hand of the fowlers: the snare is broken, and we are escaped" (Ps. 124: 7). What a pitiful sight is a poor bird captured in a snare! Its vain struggles but render it more helpless, but then a strong kind hand breaks the snare! See the poor struggler soar aloft in freedom! Hear its song of joy! And oh, what joy fills the heart of the child of God who has been ensnared, when the Lord sets him free! "The snare is *broken*, and we are *escaped*." "I acknowledged my sin unto Thee, and mine iniquity have I not hid. . . . and Thou forgavest the iniquity of my sin. . . . Thou shalt compass me about with songs of deliverance" (Ps. 32).

May we know in fuller measure the emancipating power of our blessed Lord.

Prayer. We must not overlook the place which Paul gave to prayer. "We cease not to make mention of you in our prayers." "For this cause I bow my knees unto the Father of our Lord Jesus Christ." These and frequent scriptures shows how the beloved apostle labored fervently for the saints in prayer. Similarly, he yearned for their prayers. "Brethren, pray for us," "Withal praying also for us." We *need* for ourselves the quieting, strengthening effects of secret prayer, and others need our intercessions. We little realize the benefits we thus bring to many an individual and to companies of the Lord's people. May we give ourselves increasingly unto prayer.

S. R.

A soldier of the Salvation Army entering a public house was addressed by some one thus: "You are a Salvation Army soldier, I see; but where are your arms?"—"Do you wish to see them?" answered the Salvationist. "Yes," said the man: "That's what I want."

The Salvationist drew out a little hymn-book from his pocket and sang a few stanzas. "This is my first weapon," he said. Then taking out a New Testament he read a few appropriate passages, and said, "This is my next weapon. But our third weapon is a powerful one," and the Salvationist dropped on his knees and prayed for his questioner. The result was that the man who had sought to make mirth at the expense of our friend became himself a soldier of Jesus Christ whom he called "*My Saviour!*"

THE WEEKLY GOSPEL MEETING

In the majority of our meeting-rooms the Sunday evening is devoted to the preaching of the gospel. Even where a *series* of such meetings is rare, it is seldom that the regular weekly preaching is discarded. Sometimes, however, even this is done, because the brethren consider they lack the "gift" to carry it on, and a Bible reading is substituted—care being taken to introduce gospel remarks should strangers attend. No doubt circumstances may sometimes justify this, especially if the brethren are isolated by distance; but this omission has occurred when the confessed lack could have been supplied.

At least one night out of seven for gospel preaching in our rooms is desirable—for the glory of God and the salvation of sinners. Besides, where this work is unnecessarily suspended the affections of God's people dry up, and the very meeting-room seems somewhat at variance with God's attitude toward the world.

Nor is it sufficient that the Word be regularly proclaimed; it should be done in such a way that one would gladly urge strangers to attend, confident that they would hear a good gospel. A sister relates overhearing a man remark to a woman with whom he was walking: 'Do you see that hall with a bill-board by the door? Well, if you want to hear the pure gospel, go there!' This testimony should apply to all our meeting rooms.

It is a fact however that this testimony cannot always be given, and I have known brethren who, willing to attend personally, would not invite strangers because of the uncertain character of the preaching. But had these brethren faced this matter with God, it might have been remedied; for much of the unsatisfactory preaching in our rooms springs from a haphazard method of conduct-

ing it, so that whispering is sometimes heard in the audience as to *who* is going to speak. At other times there is even a pause for this one or that one to get to his feet.

There is a mistaken notion with some that it is the business of the brethren to conduct the preaching. Gospel preaching is the work of the Lord's servant, not the work of the saints. The latter ought to support him in every way and contribute what service they can, for some of them can do parts in the work better than he, even though they take no part in the preaching.

In the city where I lived forty years ago, one of the halls rented by the brethren could seat about five hundred people, and as they determined to secure interest by giving good gospel, a suitable brother was asked to "undertake this responsibility." Consequently he saw that men whom God had fitted for the work were on hand, and sometimes large and interested audiences listened to the Word.

But a few years later when I got to know of this arrangement, I considered it a human interference with the liberty of the Spirit, and asked an older brother, "Who authorized the brethren to take this work out of the hands of the Lord and commit it to brother ——?" He replied by asking me, "How do *you* think this work ought to be done?" "Well," I answered, "when we come together to break bread, we wait upon the Lord, and He guides us; why should not this be done at the gospel meeting?" But he pointed out that I was confounding things that differ; that at the breaking of bread the question of "gift" does not properly arise; that all are upon one level; that no brother takes charge; that the Lord in our midst must be looked to as Leader; that on such occasions a few sentences from a worshipful heart

may be a touching evidence of the Lord's guidance, whereas a coherent but premeditated address from "a gifted brother" may indicate his failure to recognize *Who* is in charge. He then pointed out that in the gospel-meeting things are on a different basis; that the question of "gift" must be recognized, even if it be limited; that the Lord had so ordained. If the brethren desire the message to go forth in their hall, they will turn to those whom the Lord fits for this work, and seek with prayer to strengthen them in it. But the meeting held is not theirs, but his who preaches. And if such an one proves unsatisfactory the brethren will rescind their offer, and seek others to take up the work.

In this day, however, what we call "gift" is not always distinctive. A Charles Stanley is an evangelist; a William Kelly is a teacher; but there are brethren who preach a good gospel and do solid work among the saints who could not be described so simply. Let me illustrate. In our elaborate civilization we have skilled engineers, pattern-makers, carpenters, decorators, etc., whom we consider indispensable. But when a vessel founders and its passengers are cast ashore, these skilled persons are not indispensable in the altered circumstances. But if there is a "handy man" at hand, who can do some needed work, even roughly, what a "find" he is. But let this be noted: Although he is not a specialized mechanic, he does not make a failure of his work, and the cabin he erects is not blown down by the first storm that arises.

Similarly, the brother who preaches the gospel, even if not a distinctive evangelist, must have the ability to say what he means, and the conviction of what he says, and say it with a measure of unction. But rambling talks will empty the room, and give a wrong impression of the truth we hold dear. It is only right to add, how-

ever, that where the measure of ability is small, if it be used with humility and devotedness to the Lord, the measure may be increased. Are we not told to desire earnestly the best gifts? But this excludes self-confidence, and begets dependence that will only move at the Lord's behest.

Of course the brethren, not the preacher, will judge of the preaching; but on the whole they welcome any indication of a helpful word. Mistakes may be made, but as a rule God's people judge correctly; and ultimately they always do.

A preacher once invited a young brother to share the meeting with him, and to speak as long as he had anything definite to say. He spoke for about ten minutes, and stopped suddenly. It was then surmised by a few that he could never be a preacher; but the preacher thought it well that the young man stopped when he had expressed what was on his mind—which so few are willing to do. And his judgment was correct, for this young man became a true winner of souls.

A few years ago a brother who did a little preaching locally and acceptably, gave up his trade to devote all his energy to the gospel. His brethren thought, and said, he was going beyond his measure in the contemplated move. However he was decided, and departed to another region to proclaim the gospel—his brethren wisely leaving him to his Master. Not long after, this brother was in a small town where I worked, and the audiences which came to listen to his earnest message could not always find room, and many precious souls were being saved.

To sum up: If brethren would renounce haphazard methods for gospel-meetings; if they would remember that the preaching is the work of the Lord's servant; if they would ask a spiritually competent brother to see that

preachers are on hand even if sometimes they may have to come a distance; if they would support the work in every way; if they would use care and kindness in judging, and take sufficient time; if they would leave room for variety; if their chief concern would be to discern whether the Lord is giving anything, and if they would show some warmth of heart when He grants it, the tone of our gospel meeting would be better. R. J. R.

[*We shall be glad to receive further correspondence or articles on this important subject.—S. R.*]

OVER-ABOUNDING

"Where sin abounded, grace did much more abound"

(Rom. 5: 20.)

Tide of sin, in power appalling,
Reached its height at Calvary's tree;
Love of God, and grace surpassing,
Rising higher there, I see!

Sin's dark sea, and waves of passion
Raising high their foaming crest;
Love Divine, in sweet compassion,
Pouring oil into my breast.

Raging tempest, never quelling,
E'en by love that bore our sin;
Peace of God, forever telling
Of a heart at rest within.

Calvary's cross!—a beacon burning
Stands upon the Rock of love;
Ship-wrecked souls that light discerning
Reach their haven safe above!

—E. O. HEWLETT.

REPENTANCE AND FAITH*

Repentance is given a large and important place in the Word of God, whether in the present or past dispensation—before law, under law, or now under grace. Ever since the fall, men have been a prey to sin, and God has ever been calling man to repentance. The teaching of the Word therefore is perfectly distinct, and with no uncertain sound it cries, “Repent, repent!” This was the voice of the Spirit in the prophets of old; it was the special mission of John the Baptist; and when the Saviour Himself appeared, His call to men was, “Repent ye, and believe the gospel” (Mark 1: 15). When He sent out the twelve, they went out and preached that men should repent (Mark 6: 12); and His answer to those who spoke to Him of the dreadful end of the Galileans was, “Except ye repent, ye shall all likewise perish” (Luke 13: 1-5).

But let us note the order in which the Holy Spirit presents that truth to us. Let us first say, however, that repentance is not the gospel. We need to distinguish, but not separate them. Serious results ensue from overlooking or neglecting either one or the other. If repentance is not preached the deep searching effect of truth will be wanting, and there will be but little fruit to God’s liking. And if the glad tidings of God’s grace be lacking, the soul is left in darkness and lack of peace.

Repentance is the call of a righteous God to His disobedient, sinful, and responsible creatures. He has entrusted the preaching of it to the evangelist as he goes

* This article was first published some 20 years ago. Repentance being little spoken of now-a-days, yea, even denied by some as of first necessity in the work of the gospel, it is revised and reprinted.—[Ed.]

forth among the masses of mankind. It is a message sent to *sinners*. "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). This is where God's work begins in souls; it is that which prepares the heart and the conscience to receive the gospel—on the same principle as the plow prepares the ground for the seed. One precedes the other, and the same hand that holds the plow sows also the precious seed which will produce life with its golden harvest. The plow and the seed-basket are to be distinguished, but not separated. To use one without the other is a serious mistake. The plowman keeps the sowing in view; the sower, the harvest.

As is God's order in nature, so, we believe, is His order in spiritual things. That the work be solid and abiding, and that souls be not deceived or led in a free and easy way of confessing Christ, the conscience must be plowed. We have often heard the expression, "I believe in the Lord," with little conscience about sin. We would keep in mind this danger, and warn everyone who preaches the Word, Sunday-school teachers and parents also, to look for exercise of heart and conscience in all cases of professed conversion, remembering that it is written, "God commandeth all men everywhere to repent" (Acts 17:30).

Repentance is the work of the Holy Spirit in sinners. It may be deeper with some than with others. It will grow deeper in all as they go on with God, but let us accept nothing as genuine apart from manifest repentance.

But what is repentance? We have already quoted from the words of the Lord Himself that it is sinners who are called to it, hence it is a work of the Spirit of God with *sinners*. It is the breakdown of the responsible man before God, and the confession of what he is. It is strikingly illustrated in the case of the publican in the temple (Luke 18: 13). When man is brought into God's presence

by the Spirit of God, and gets a right view of himself and his sins, there will be conviction, and confession too—the soul gives in, and is humbled before God. This is repentance; it is a great struggle with the enemy of souls who ever seeks to hinder men from it. It is the time when the preacher needs to be especially watchful and prayerful. When the cry is heard, “I have sinned,” the answer is readily given, “Deliver him from going down to the pit; I have found a ransom” (Job 33: 24).

New birth introduces the soul into a new relationship with God; the man is no more a “sinner,” but a “child of God;” forgiveness of sins and peace with God are his. God, who is sovereign in all His works, may use various means to produce this—to reach the conscience and heart of man: but whatever means He uses, it can be said to be His *goodness*; it is “the *goodness* of God that leadeth thee to repentance.” It may be through an earnest warning of the judgment to come; or, an appeal as from God’s love; or, the holding up of the Cross as God’s judgment of sin,—the holiness of God—the second coming of the Lord, or any other part of the truth to subdue man’s will and pride. Whatever it be, the Spirit uses it as He wills, to get at the heart and conscience of man, and lead him to repentance.

The soul is thus made ready for the good seed of the gospel; and when the gospel message is received by faith into the heart, life, new birth, and salvation follow. The Scripture order is repentance first, followed by remission of sins (Luke 24: 47); repentance and conversion (Acts 3: 19); repentance unto life (Acts 11: 18); repentance towards God and faith towards our Lord Jesus Christ (Acts 20: 21). Repentance is a divine *work*, but must not be confounded with divine *life*. Repentance is connected with the conviction of sin; divine life with new

birth. One is the closing up of the old life and its history; the other, the beginning of the new.

Oh that we were more alive to the necessity of such work as this! A servant of Christ remarked sometime ago, after this truth of repentance had been preached, "I see my mistake. I have preached the gospel, but it has been like sowing seed upon the unbroken soil of the prairie. I have not been using the plow and there has been no breaking up of the fallow ground, and little fruit." Let these words be weighed. Let our service be definite in our appeals to men. Let us yearn over sinners, plead with them, and warn them. Let the compassions of Christ fill our hearts. Let His tears be ours, His love constrain us; and in this earnest work let us remember that preaching is not teaching, nor mere expositions of Scripture; but, with the Scriptures in hand, let it be a heart-to-heart contact with men. When souls are broken down it is an easy matter to unfold the gospel; the heart is ready then, the soil is prepared, and the precious seed of the gospel has but to be sown for life and fruit to follow.

The natural man's need is twofold—life and forgiveness. The sinner is dead in trespasses and in sins, therefore life is needed; and a sinner needs forgiveness. Moral death, like natural death, is not the extinction of the responsible man, but a condition of separation or alienation from God. The fall brought in this condition. When the soul is brought under conviction and the cry is heard, "What must I do to be saved?" the *plow* has wrought in that dead sinner; and his heart is ready for the good news, "*Believe* on the Lord Jesus Christ, and thou shalt be saved." This is the incorruptible seed, the word of God (1 Pet. 1: 23), which, received into the heart by faith, imparts divine life through the power of the Holy Spirit,

and relationship as a child in the Father's family is now established (John 20: 31).

With this new life, forgiveness is also bestowed. Can we imagine a child in God's family, a possessor of this new life, and yet not forgiven, not yet cleansed by the blood? We can readily understand that one newly born again by the Word and the Spirit may not yet have the *intelligence* of these blessings, and needing the light of Scripture to enter into the *conscious enjoyment* of what is given him; but *the fact itself*, that is, God's forgiveness as the portion of every soul born of God, who can question it? (Acts 13: 38, 39; 1 John 2: 12.) Cleansed from our defiled state, and given new life, the blood of atonement removes all that was against us—puts our guilt forever away (1 John 1: 7).

We repeat, every soul who receives God's testimony is born of God, is forgiven, is a child in God's family and possesses eternal life. The *knowledge* of these things will, as with any other beginning, at first be very limited; the apprehension of it more or less vague. Growth, development, intelligence, will all follow; and grace, relationship, our privileges and responsibilities, will all be better understood as the soul goes on with God, and searches the Word of Truth. We are all babes at first, young men in time, and fathers when we become matured Christians; but our relationship with God is established at new birth; for eternal life is what every one born of God receives in the new birth (John 20: 31; 1 John 5: 1, 11-13).*

—A. E. BOOTH.

* Verse 13 in the Revised Version reads thus: "These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God." With this agree J. N. D.'s Translation, and Numerical Bible.—[Ed.

(Concluded in next number.)

“THEY WORSHIPED HIM”

An indirect but strong proof of our Lord's deity is seen in that He accepted the worship of those who, through the veil of humanity, perceived the glory of His Person.

First, from Matthew's Gospel, “Wise men from the East came to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen his star in the East, and are come *to worship Him*” (chap. 2: 1, 2). Thus from infancy worship is rendered to Him.

When the time of His public ministry had come, and He went about doing good, “a leper came and *worshiped Him*, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed” (chap. 8: 2, 3).

In like manner, in chap. 9: 18, a bereaved father comes, confessing Messiah's Deity by an act of worship: “Behold a certain ruler came *and worshiped Him*, saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live;” and his faith is confirmed by the restoration of his daughter to life.

Then we have a Syro-Phœnician woman who, on His first objection to grant her plea, “came *and worshiped Him*, saying, Lord, help me;” and, abasing herself to the lowest place, received from the Lord this memorable answer: “O woman, great is thy faith, be it unto thee even as thou wilt—and her daughter was made whole from that very hour” (chap. 15: 28).

When the disciples were in jeopardy on the stormy lake, Jesus came to them walking on the sea, and on His entering the boat, the wind ceased; “Then they that were in the ship came *and worshiped Him*, saying, Of a truth Thou art the Son of God” (chap. 14: 33).

After the resurrection, as devoted women went to tell the disciples what the angel had said to them, "Jesus met them, saying, All hail. And they came and held Him by the feet, *and worshiped Him*" (chap. 28: 9). So also with the eleven on the mountain in Galilee, where Jesus had appointed them, "When they saw Him, *they worshiped Him*" (chap. 28: 17).

In John's Gospel, chap. 9: 35, the man born blind, whom Jesus healed, was cast out by the Pharisees for his faithful testimony to his Healer. Jesus then asked him, "Dost thou believe on the Son of God?" He loyally answered, "Lord, I believe. *And he worshiped Him.*" Thus, on every occasion, Christ receives worship as becometh One "who is over all, God blessed for ever." Had He not been what He declared Himself to be, one with the Father (John 10: 29), to whom equal honor is due, receiving worship as such would indeed have been blasphemy. For did He not quote to Satan, "*Thou shalt worship the Lord thy God, and Him only shalt thou serve*" (Matt. 4: 10).

The apostle Peter absolutely refused the worship of the mistaken Cornelius, as we read in Acts 10: 25, 26, "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." So, too, the angel, when the apostle John (transported by what he had been shown) says, "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, *See thou do it not*: for I am thy fellow-servant, and of thy brethren the prophets... **WORSHIP GOD**" (Rev. 22: 8, 9).

In Luke 14: 10 the Authorized Version has the word "worship," but it is an entirely different word, which is

elsewhere translated *dignity, honor, glory, praise*. Strong's Concordance mentions it as “*glory* (as very apparent), in a wide application.”

Besides the above instances of direct worship offered to and accepted by Christ, there are numerous examples of an adoration accorded Him which none other than a divine Person could lawfully receive. The cleansed and therefore grateful leper doubtless intended to pay divine honor to the Lord when, as we read, he “fell down on his face at his feet, giving Him thanks” (Luke 17: 16). So, too, the “woman which was a sinner;” in the Pharisee's house she “stood at Jesus' feet behind Him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment” (Luke 7: 38). The dying thief, too, calling Him “Lord,” owns by this title that he was calling on Him whom he believed was not only King of Israel but also “Lord of lords” (Luke 23: 42). Thomas too is a striking example in confessing the divine title of his Lord. Beholding Him risen from the dead he exclaims, “*My Lord, and MY GOD.*”

In view of the foregoing testimonies is it not manifest that they recognize Him as “God manifested in the flesh?” The Unitarian Channing's evasion of this is pitifully weak. He says that “the worship paid to Christ during His public ministry was rendered to Him only as a Divine Messenger.” If this were true, why were not like honors paid to the apostles and prophets who were also recognized as messengers of God? No; worship was not given them, nor would they have received it, as we have seen.

That all who offered homage to the Lord did so with full understanding of His Deity is not affirmed. It is, we believe, as Canon Liddon remarks: “It may be that in some of these instances the ‘worship’ paid to Jesus did

not express more than a profound reverence. Sometimes He was 'worshiped' as a superhuman person, wielding superhuman powers; sometimes He was worshiped by those who instinctively felt His moral majesty, which forced them, they knew not how, upon their knees. But if He had been only a 'good man,' He must have checked such worship. . . . Yet He never hints that danger lurked in this prostration of hearts and wills before Himself; He welcomed, by a tacit approval, this profound homage of which He is the Object."

In the case of the rich young ruler, questioned by the Lord as to why he called Him "good," and saying "There is none good but One, that is, God" (Mk. 10: 18), it must be remembered it was to call the young ruler's attention to his unmeaning expression of courtesy—that Christ was to him at the time no more than a "Master," an authoritative teacher, perhaps, but not God, as the only one absolutely "good!" The Lord could not therefore let pass uncorrected his calling Him "good." The above-quoted writer says, "His rebuke to the rich young man implies, not that He Himself had no real claim to be called 'Good Master,' but that such a title, in the mouth of the person before Him, was an unmeaning compliment."

We have at the close of Luke's Gospel a most beautiful picture of the last scene on earth of the Lord with His disciples. "And He led them out as far as to Bethany, and He lifted up his hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And *they worshiped* Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen." "They worshiped Him," not as a teacher, or leader, or hero, but as God; and the Christian to-day does likewise. It is his highest privilege and joy to prostrate

himself adoringly at the feet of his divine Redeemer and own "Him Lord of all." He does not wickedly seek reasons for refusing Him this honor, but gladly confesses Him as being "over all, God blessed for ever. Amen!"

—C. KNAPP.

"Having a Desire to Depart and be with Christ"

I gazed upon her beauteous form
As in death's clasp it lay:
The smile still hov'ring on the lips
With which she passed away.

And ne'er before had that dear face
So lovely seemed to me;
The heavenly calm reflected there
Was beautiful to see.

Her wish at length was realized,
She'd seen the glorious Face
Of Him who shed for her His blood—
Who saved her by His grace.

She's watching for her dear ones now,
With others gone before,
And one who since has crossed the flood
And joined her on that shore.

Her opened ear shall catch the strain
That will our advent greet,
Her loosened tongue with ours shall join
In Halleluiahs sweet.

Oh, hasten, Lord, that meeting time!
We long to be with Thee,
To leave this world of grief and sin
And all Thy beauty see.

M. M. F.

UNITY OF ACTION IN MATTERS OF CHRISTIAN DISCIPLINE

I begin by taking for granted what is admitted to be a common basis of action: that is, that every assembly of Christians gathered to the name of the Lord Jesus Christ, and on the basis of His "one body," from the time it acts as the body, does so on its own responsibility to the Lord; as, for instance, when it performs an act of discipline, or when it carries out all other things of that nature, as it also does when it receives in the name of the Lord Jesus those who come among them to take part at His table. Each assembly, in such a case, acts on its own initiative and in its sphere in deciding matters purely local, but which have a bearing which extends to the whole church. The spiritual men who addict themselves to this work, and are occupied with its details before the case is brought before the assembly so that the consciences of all may be exercised in the case, may doubtless thoroughly explore the details with much profit and godly care. But if it comes to deciding anything apart from the assembly of the saints, even in the most ordinary things, their action would cease to be the *assembly's* action, and should be made manifest.

When such local matters are thus treated by an assembly, acting IN ITS SPHERE as an assembly, all the other assemblies of the saints are bound, as being in the unity of the body, to recognize what has been done by taking for granted (unless the contrary is shown) that everything has been carried out UPRIGHTLY and IN THE FEAR OF GOD, in the name of the Lord. Heaven will, I am sure, recognize and ratify that holy action, and the Lord has said that it shall be so (Matt. 18: 18).

It has often been said and acknowledged that discipline which consists in putting away from among yourselves (1 Cor. 5: 13) ought to be THE LAST MEANS to which we should have recourse, and ONLY when all patience and all grace have been exhausted, and when allowing the evil a longer continuance would be nothing else but a dishonor to the name of the Lord, and would practically associate the evil with Him and with the profession of His name. On the other hand, the discipline of putting away is always done with a view of restoring the person who has been subjected to it, and NEVER TO GET RID OF HIM. So it is in God's ways with us. God has always in view the good of the soul, its restoration in fulness of joy and communion, and He never draws back His hand so long as this result remains unattained. Discipline, as God would have it, carried out in His fear, has the same thing in view; OTHERWISE IT IS NOT OF GOD.

But while a local assembly exists actually in a personal responsibility of its own; and while its acts, if they are of God, bind the other assemblies, as in the unity of the one body, this fact does not do away with another which is of the highest importance, and which many seem to forget, viz., that the voices of brethren in other localities have liberty, equally with those of the local brethren, to make themselves heard in their midst when discussing the affairs of a meeting of the saints, although they are not locally members of that meeting. To deny this would, indeed, be a serious denial of the unity of the body of Christ.

And, more than this, the conscience and moral condition of a local assembly may be such as to betray ignorance, or at least an imperfect comprehension of what is due to the glory of Christ and to Himself. All this renders the understanding so weak that there is no longer

any spiritual power for discerning good and evil. Perhaps in an assembly, also, prejudices, haste, or, indeed, the bent of mind, and THE INFLUENCE OF ONE or of many, may lead the assembly's judgment ASTRAY, and cause it to punish unjustly and do a serious wrong to a brother.

When such is the case IT IS A REAL BLESSING that spiritual and wise men from other meetings should step in and seek to awaken the conscience of the assembly, as also if they come at the request of the gathering, or of those to whom the matter is the chief difficulty at the time. In such a case their stepping in, far from being looked upon as an intrusion, ought to be received and acknowledged in the name of the Lord. To act in any other way would be to SANCTION INDEPENDENCY and to DENY THE UNITY OF THE BODY OF CHRIST.

Nevertheless, those who come in and act thus ought not to act without the rest of the assembly, but with the conscience of all.

When an assembly has rejected every remonstrance, and refuses to accept the help and the judgment of other brethren, when patience has been exhausted, an assembly which has been in communion with it is justified in annulling its wrong act, and in accepting the person who was put out if they were mistaken as to him. But when we are driven to this extremity, the difficulty has become a question of the refusal of fellowship with the assembly which has acted wrongly, and which has thus of its own accord broken its fellowship with the rest of those who act in the unity of the body. Such measures can only be taken after much care and patience, in order that the conscience of all may go along with the action as being of God.

I call attention to these subjects because there might

be a tendency to set up AN INDEPENDENCE OF ACTION in each local assembly by refusing to admit the intervention of those who, being in fellowship, might come from other places.

But all action, as I have acknowledged from the outset, PRIMARILY belongs to the local assembly. J. N. D.

[Translated from the "*Messenger Evangélique*," 1872. This article is not found in the "Collected Writings." For confirmation of its teaching, see "Collected Writings," vol. 20, page 452.]

FELLOWSHIP

The end of all God's dealings in grace with us as His people is that, individually, we may be brought into the enjoyment of *fellowship with Himself*.

Innate in the soul of man is the sense of responsibility toward God. But it is not philosophy, human knowledge, and the like which give "boldness in the day of judgment;" no subterfuge will avail, nothing but the sense of guilt removed and sin fully met, can do this, for it is self-evident that no one could have "fellowship with the Father" who is in criminal fear before Him.

John in his first epistle, chap. 1: 5, tells us, "God is light, and in Him is no darkness at all." But who among the sons of men can measure up to this standard? Do we not *naturally* shrink from the exposure this necessarily entails? It measures up all man's pretension to fellowship, saying: "If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth." Fellowship, then, must be *in the light*, and on no other ground whatever.

The abstract character of John's first epistle has often

been pointed out, but it is blessedly so about things which the feeblest believer is privileged to know and enjoy. God is brought down to us. The Word has become flesh. Eternal life has been seen, looked upon and handled; and all this, that the darkness might be dispelled and the believer be brought into the light—not for condemnation surely—but the question of sin being righteously settled, God now may be known, and fellowship with the Divine Persons may be enjoyed.

In the Person of the Son God has been fully revealed, and the believer walks in the light of that revelation.

In chap. 1, verse 7, John writes, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." It has been pointed out that this is not *how*, but *where* we walk. Every true believer has been put into this privileged place—for the child of God, there is no other!

Three things in this verse characterize the believer: First, he is "in the light as God is in the light." What a contrast this presents to the word spoken to Moses, "I will dwell in *thick darkness*," and at Sinai, with its terrors, the word was, "If so much as a beast touch the mountain, it shall be stoned." Even with Moses there was no "fellowship in the light," on the contrary, his words were, "I exceedingly fear and quake." There was much of what was good at Sinai, but man was not at rest there, the pavilion of God was darkness, and the light no man could approach unto. God was not *seen* or known, save by His acting; and when His voice was heard, the people besought that they might never hear it again. See Exodus 19: 16-18; also 20: 18, 19.

In the tabernacle and temple the veil shut God in and man outside; nearness, fellowship in the light, there could

not be. Even Aaron, favored as he was in approach to God, had access into the holiest *on the great day of Atonement only*. But the Cross has changed everything; and the rent veil tells of distance removed, and of God come out to bless righteously. The believer is conscious of this, and the knowledge that every attribute of God has been fully vindicated and His Name glorified, gives peace to the conscience. The light no longer repels; *we walk in it*.

Secondly: "We have fellowship one with another." Though individually brought into the light, we find others there too, with whom we share common thoughts, common joys, common hopes.

Thirdly: We are there because "the blood of Jesus Christ cleanseth from all sin." The more sensible we are of being "in the light," the more conscious we are that God has brought us there *consistently with what He is*, and removed every stain by the precious blood. We do not evade the light, or seek a way of escape from its searching rays. On the contrary, we are glad to know that *what light demanded, love has provided*, and that the God who knows us thoroughly, has Himself removed all that forbade our entrance into His holy presence.

If the heart is true, we can say, like the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139: 23, 24). The believer, enjoying fellowship in the light, shares the thoughts of God as to *sin* and *self*, thankful to know that all has come under His eye and been fully judged at the cross. Thus the heart finds rest, peace reigns, and the end for which John wrote is reached — fulness of joy. "These things write we to you, that your joy may be full" (1 John 1: 4).

J. W. H. N.

(To be continued.)

BRIEF STUDIES IN COLOSSIANS

(Col. 1: 23.)

(Continued from page 93.)

Verse 23 opens with a form of conditional statement. The wonderful issue for us of the reconciling work of the Godhead has been stated in verse 22, and as to us he immediately says, "If indeed ye abide in the faith founded and firm." He is not expressing doubt as to the continuance or perseverance of true believers; he simply means that verse 22 is to be regarded as real and certain, the following condition being true. The former could only be a fact, the latter being true. Since the purpose of God in this respect cannot fail, there are those of whom the condition is true, they do abide in the faith.

Of those who thus abide, two things are stated—"founded and firm." The first suggests what is done for us. The believer is securely grounded, anchored to, the foundation, to Christ Himself. This is from God's side, and is consequent upon our acceptance by faith of what God presents in His word of truth, the gospel of our salvation. Perhaps we might illustrate it by the gold-covered boards of the Tabernacle with their two tenons set into the silver sockets. The second thing is rather God's work *in us*, by which inward strength is developed, producing full assurance.

In view of these things, the next statement becomes somewhat explanatory of the condition with which the verse opens—"Not moved away from the hope of the glad tidings." It is certain that those who are grounded and firm are not moved away from that hope. They are characterized by steadiness, not shiftiness. Whether the assault of evil be in teaching, temptation, or persecution, they remain unmoved. These things are the tests or evidences of reality in those who profess the name of Christ.

The apostle specifically mentions the hope of the glad tidings. The hope here mentioned is not, as it is sometime, the thing hoped for, but the expectancy inspired by the gospel of God concerning His Son, which being received in the heart, fills it with hope, ruling the Christian's life. Paul says to Timothy, "Because we hope in a living God we labor and suffer reproach, accounting that godliness is profitable for everything, having promise of life, of the present one, and that to come; for God in whom we hope is the preserver of all men, specially of those that believe" (1 Tim. 4: 8-10). The incorruptible seed implanted in the believer is that from which the beautiful flower of hope springs and blooms, filling heart and mind with fragrance exhaled in a happy Christian life, bearing the marks of the Spirit—"Love, joy, peace, long-suffering, kindness, goodness, fidelity, meekness, self-control" (Gal. 5: 22, 23). Little wonder that the apostle says of the glad tidings, "Which are come to you, as they are in all the world, and are bearing fruit and growing, even as also among you, from the day ye heard them and knew indeed the grace of God in truth" (chap. 1: 6).

Of these glad tidings the apostle now states, "Which have been proclaimed in the whole creation which is under heaven." It is not a question of every creature having heard, but of the sphere in which the proclamation was made, as Paul said to Timothy concerning the mystery of godliness, "Preached among the nations," or as in this chapter, "Come...in all the world." The statement is specific—"under heaven." Incidentally, this does not allow the idea of the gospel being preached to disembodied spirits, as some suppose 1 Peter 3: 19 teaches.

Paul was made a minister of these glad tidings. A brief epitome of what this substantially meant for him, he gives in his defence before Agrippa.

JOHN BLOORE.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

(Continued from page 89.)

CHAPTER 2

The Complex Chemical Components of the Body

It need hardly be said that we do not find the elements, at some of which we have been looking, in an unmingled state in the human body. As is the case in the world at large, they are found in endless variety of composition. This refers chiefly to the four elements at which we have been looking, and which are the theme of organic chemistry, but is true of all the elements forming the body. Thus water, forming 70% of the whole, is a chemical compound, H_2O . Salt, so essential in the blood plasma, is sodium chloride, $Na Cl$. Lime, calcium, the essential ingredient of the bones, is found either as a phosphate, $Ca_3 (PO_4)_2$, or a Carbonate, $Ca CO_3$. Potassium and sodium phosphates maintain the alkalinity of the blood. The iron enters intimately into the hemoglobin, forming the red corpuscles; and so it is with practically all the inorganic elements which enter into the composition of the body. We do not speak further of these, however, but turn to the well-nigh numberless compounds formed in the tissues of the organism, in which some of the four elements whose spiritual significance we have been considering are found. These are classified under three general heads, at each of which we will look somewhat in detail—the Nitrogenous substances, the Fats, and the Carbohydrates.

As has already been stated, the nitrogenous substances are of the greatest importance in the body. They are chiefly proteins, and occur largely in the solid tissues of

the body, and in the blood and lymph. We cannot begin to describe the complex character of the proteins, or even to give a list of the various acids which enter into their composition. Of the elements composing the protein molecule, nitrogen is by far the most important. In order for the animal tissues to obtain this element from the atmosphere or other organic sources, it must first be assimilated by the plant. Plants are therefore the great mediators between the inorganic nitrogen and the organized animal. In this way they suggest themselves as a type of Him who is the only Mediator between God and man. He only fed upon God—"As the living Father hath sent Me, and I live by (or, because of) the Father, so he that eateth Me, even he shall live by Me" (John 6: 57). The resemblance can be carried further, for the life of the plant is sacrificed to be the food of the animal: "The bread that I will give is my flesh, which I will give for the life of the world" (John 6: 51). The proteins have been classified into three main departments: (1) Simple proteins, such as albumin and gluten, and albuminoids forming connective tissue, cartilage, etc. (2) Conjugated proteins, forming nucleoproteins, hemoglobins, etc. (3) Derived proteins, whose condition is a result of further chemical change by the enzymes of the digestive juices, etc. The mere mention of these complex elements goes to show their immense importance in the economy of the body. It is the nitrogen which gives character to all these, and whose presence is so manifest, as we shall see, in the parts eliminated from the body, after the work of anabolism, or construction, is complete. We may say, indeed, that the beneficent value of an element in constructive work is commensurate only with its deleterious effects after its work is completed. The nitrogen which has served its purpose in building up the tissues,

enriching the blood, etc., must be eliminated as urea, etc., or most dangerous toxic results will ensue. In other words, there is a danger to the soul of failure to assimilate and then eliminate the effects of precious truths as to Christ which are gathered for our food from the Word of God.

But this must at once be further explained—we must ever distinguish between the perfect objective truths of the Scriptures, and the effects of these truths in us subjectively. This will come before us in greater detail when we treat of digestion and assimilation. We need only remind our readers that hoarded manna (Exod. 16: 20) “bred worms and stank,” to show what we mean. The more precious the truth, the greater the necessity for our feeding upon it fresh day by day. A failure to eliminate the *used* nitrogen from the system results in uraemia, a fatal form of auto-intoxication.

We speak next of the fats, which are necessary in the formation of cells, especially in the nervous tissues, in sustaining all vital processes by their production of heat, and in protecting all vital organs, in a physical way. Both in the language of daily life, which is also that of Scripture, and in scientific research, fat in normal quantities is the product and the evidence of health. Abel offered the fat, the best, of his flock (Gen. 4: 4); Pharaoh saw fat kine, the good ones, in his dream (Gen. 41: 4). The fat of the sacrifices, as the best, was always offered to God (Lev. 3: 16). A fat land was fertile (Num. 13: 20). As suggesting human strength and energy, it was too often connected with pride, self-sufficiency and rebellion (Deut. 32: 15; Ps. 17: 10; 78: 7). It was also the outward indication of a healthy spiritual condition (Dan. 1: 15). It also is used exclusively of spiritual prosperity (Ps. 92: 14; Isa. 55: 2). These, with many other references, will show the spiritual significance of fat. Its three main

constituents are stearin, palmitin and olein.¹ Stearin,² as its name suggests, is the solid-forming element in tallow, as well as occurring in vegetable fats. It is the hardest and most insoluble of the three. It may therefore stand for that element of firmness which is essential in all true spiritual prosperity, otherwise it would cause softness and weakness.

Palmitin is predominant in human fat. One of its prominent characteristics is its crystallizing in needle-like points. It also is solid, and suggests, perhaps, even a more intelligent stability than stearin.

Olein, as its name imports, is the least stable but most oil-like of all the fats. It is largely present in the fat of hogs, and points to that amorphous nature which so easily develops into self-indulgence and the lower passions. King Eglon would illustrate this (Judg. 3: 17, etc.). And yet a proper amount of olein is essential to health, yielding itself more readily to the varied needs of the body than perhaps the two other kinds. It would thus promote general lubricity, and even nerve nutrition. How true it is that a certain amount of spiritual joy is essential to the well-being of the saint, or the Assembly. How this relieves "friction" and stimulates various activities. And yet how easily does joy assume a predominance in the things of God which weakens the spiritual fibre. It passes into a form of sensual pleasure, and from that can degenerate into carnal excesses, which have at times been only too marked in the professing Church.

Of the fats in general it may be said that they are marked by the absence of nitrogen. Thus they are separated from the albumins, and do not have directly, we might say, the place of organic necessity held by the

¹ Hammarsten's *Physiological Chemistry*, pp. 227, etc.

² Stearin C.78% H.12% O.10%.

nitrogenous elements. Nitrogen, as we have seen, is a type of divine judgment, which is held in check by divine patience. The absence of nitrogen from fats may thus suggest the absence, or lack of prominence, of the spirit of self-judgment in the joy which of itself is proper and necessary, but which needs checks to prevent its overstepping its bounds. We do not ordinarily have an excess of bone, or organic and muscular tissue; but fat easily gains a preponderating place in the body, and must be kept down by self-denial and exercise. All this is of easy spiritual interpretation.

If nitrogen is absent from the fats, carbon is correspondingly present in large amount; but it is not as an organizer that it is so present, rather as in store to be used in further oxydation in the body. Fat is thus potential heat and energy stored up for special need. Happy is it for us when our spiritual prosperity and joy are kept, as it were, as a store laid up against a time of trial. Like the corn and cattle in Pharaoh's dream, it is laid up for the time of distress. Is not this often seen in the history of individuals, as well as companies of saints? They have a season of joy and spiritual prosperity, and this in turn is followed by the time of stress. It is at such times that it is manifest whether we have used our privileges to build ourselves up, or to grow careless and lethargic. But we must not anticipate.

Closely connected with the fats are the lipoids, or fat-like substances. These differ from the fats in having an element of nitrogen in them, and are found in the nervous tissues. We have already intimated the spiritual significance of this presence of nitrogen. *Lecithin*, one of the lipoids, is particularly prominent in the brain and nerves. It is particularly noteworthy as being the only organic combination in the body containing phosphorus.³

³ Dalton's *Physiology*, p. 106.

From its excessive sensitiveness to heat, phosphorus has a character peculiar to itself. Belonging to the nitrogen group with atomic weight nearest to sulphur, the character of the great supporter of combustion is seen laying hold upon it, tending as it does to instant combination with oxygen.⁴ The presence of phosphorus in lecithin seems to show its connection with protein. While not actually a part of the protein it is closely united to it by the lecithin, which is sometimes called "phosphorized fat."⁵ It has also been held by some authorities that the lipoids are found as a kind of boundary to the cell.⁶ This if correct would comprise what has just been said of the mediating character of this near approach to a proximate principle.

The special meaning of all this is interesting. Phosphorus, necessary as it is to brain and nerve energy, cannot be in too immediate union with protoplasm, or its oxydizing would injure the tissue. It is therefore present, held in check, we may say, as the oxygen is by the nitrogen of the air, and thus producing beneficial results. How perfectly has our gracious God tempered together the spiritual elements of the new man that nothing act unduly! May we not, speaking in all reverence, see something of this energy of the phosphorus in our blessed Lord? It did not lead Him to throw Himself into needless danger. He would not cast Himself down from the summit of the temple, nor would He, even in response to His brethren's taunt, thrust Himself publicly before the leaders until the right time (John 7: 1-17). Their poor little enthusiasm might lead them into excesses—"Your time is always ready"—but He held in check the very

⁴ Remsen's *Chemistry*.

⁵ Walker's *Physiology*, pp. 6, 596.

⁶ Hammarsten, pp. 20, 21.

zeal which was a fire in His bones (Jer. 20: 9)—phosphorus—until His hour had come. The result was not the extravagances of an unbalanced fanatic, but the resistless energy of one who had set His face like a flint (Isa. 50: 7; Luke 9: 51).

As illustrating the spirit of his Lord and Master, we might mark the energy of Paul in his last journey to Jerusalem. Brethren seek to dissuade him in vain: "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Indeed, so intent was his zeal that some have thought there was possibly a failure on his part to heed the witness of the Holy Spirit and His direct prohibition (Acts 20: 23; 21: 4). But we are slow to sit in judgment upon a zeal which burns with such ardent desire to glorify his Lord and win his brethren.

But in Peter we find a lack of this tempering, and his zeal runs beyond his faith and burns out all too quickly before the "fire of coals" at which he seated himself with his Lord's enemies. Beautifully does the phosphorus resume its normal place at the other fire by the Sea of Tiberias: "Lord, Thou knowest all things; Thou knowest that I love Thee." Speaking in the language of daily life, we might say these were examples respectively of his "losing his nerve" and regaining it.

Coming lastly to the carbohydrates, we will not dwell at length upon them, reserving much of what might be said until we speak of food and digestion; for it is as forming part of the food elements in the body that the carbohydrates have their importance. Our present theme being the component parts of the body, we confine ourselves to this mention of what must come largely before us later on.

S. R.

(To be continued.)

Young Believers' Department

Calendar: April 16th to May 15th.

DAILY BIBLE READING:.....April 16th, Ezek. 35;
April 30th, Dan. 1; May 15th, Hos. 4.

MEMORY WORK:..... 1 Thessalonians, chap. 1.

GOOD READING: The Lord's Dealings with Daniel Mann.

As I write this, March 17th, I have read for to-day Ezekiel 5. We have completed the marvelous and solemn prophecy of Jeremiah, with the beautiful and touching Lamentations. Where will we find such grand literature? Surely not outside of Scripture. The more I read and meditate on the Bible the more I am impressed with the dignity, beauty, and entire suitability of the Book as *literature*, and of its divine authorship as well. Truly the best answer to infidelity is the Bible itself. Let us try to get our unconverted friends to read our daily chapter. Or, if you can find the time, start reading the New Testament with some friend. Who can tell the blessed result, especially if we accompany it with prayer?

Remember—begin the day with the Word—

“From six to eight
You’ve sealed its fate!”

Memory Work

I trust you have Galatians all “furbished up” in your mind. The best way to keep things polished and bright is to *use* them. So don’t lay Galatians aside now that you have reviewed it, but meditate on it, and quote it in your conversations.

Shall we now try First Thessalonians? These were the *first* letters of Paul’s that we have, and a very special

interest they have for us is the prominence they give to the "blessed Hope" of the Lord's coming. This shows that this precious truth is not something "deep," for advanced Christians, but for the youngest believers. May we have it not as a doctrine merely, but as the real expectation and desire of our hearts.

We will take only the first chapter for the month of April. This will give time for all to make themselves perfectly familiar with these 10 verses; and if any need to "catch up" a little arrears in Galatians, they can do so.

Good Reading

I would ask those who have not yet done so to read this month the record of that marvelous work of grace in "Daniel Mann." If you have already, it will do you good to repeat it. Our beloved brother P. J. L., who was used of God to lead this dear soul out of darkness into His marvelous light, used to say that he expected to find in the glory more fruit from this pamphlet than from all his other work put together. It has been circulated in vast quantities and in numbers of languages. Many have found peace through reading its pages, and doubtless multitudes of whom we have never heard. Read it carefully, and let it occupy you during the month. Lend your copy also to others.

And this reminds me of a little work for some bright brother or sister. In a good many of our gatherings there is a nice little "tract depot," where books and tracts can be purchased. But in a number of smaller places it may be rather difficult to secure them. Often some one might wish to get a few tracts, or a book, or to subscribe for a magazine. But it means a letter, getting a money order, and often this is neglected. Now how would it do for *you*, my young sister, to act as agent? You can get

several Catalogues from New York, and let it be known in the meeting and among your friends that you will attend to their wishes for them. Of course you will keep a little memorandum book, and don't forget to charge the five cents for the money order and 2 cents for the stamp, or you will be a loser to that extent.

Greek Testament Lessons

There has hardly been time to hear from any of you regarding the proposed class in New Testament Greek, which I spoke of in the March number, so I will just add a brief reminder, and wait for your replies. It is not proposed to make Greek scholars of you in a few months, but simply to make it practicable for you to learn to make use of the New Testament in the original inspired tongue. I shall be glad if any of you will succeed, even in a small measure, to carry on original work for yourselves. As I said last month, anyone who is ready for, or is attending High School, would be competent.

Correspondence

"We are glad to hear from you again in the 'Y. B. Dept., and that our dear brother Bloore will continue to write also. Your kind invitation encourages me to write some questions." (These will be found elsewhere.)

"In regard to Y. B. D. it is good to see the familiar name at the bottom and to get the familiar ministry. Thank God, all His ways are simple and easy to understand. To the convicted sinner is the simple word, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' For a saint desiring to follow Christ, God as simply says — 'Read and pray.' Christianity is not some deeply mysterious thing, but a simple following of Christ through prayer and the study of God's word. Urge both of these constantly upon our young people, and our older

ones also. Robert Murray M'Cheyne said, 'It is not great learning nor great ability which our Lord uses, but great likeness to Himself.' Recently I found this, 'The only strength of the Christian is in being filled with Christ.'

All this comes through prayer and the Word. Urge it, and urge it constantly. A praying and a Bible-loving company of Christians will surely work according to the mind of God, and in separation from the world. As we have neglected these, sorrow and failure have come in. PRAY AND READ."—*F. L. F., Phila.*

"I think I told you of the interest among the young people. They have been having meetings every two weeks, leaders being appointed and subjects taken up by them, and announced beforehand, so that each could look up the topic. At the close of their meeting they take turns in serving a lunch, and then remain for the evening meeting. The attendance has been from 25 to 40, some coming from St. Paul and Cottage Grove, and occasionally from Trott Brook."—*F. H., Minneapolis, Minn.*

The Question Box

There has scarcely been time for replies to our first two questions, of last month. I add a few more.

Ques. 3.—What is the significance of "righteous" in John 17: 25—"O righteous Father?"

Ques. 4.—What are "coals of juniper" in Ps. 120: 4?

Ques. 5.—In John 6: 10 what is the force of the expression, "There was much grass in the place?"

I am very glad for these and other questions, and look forward to the answers which I hope will soon be coming in.

Address all correspondence for this Dept., to:

Samuel Ridout, 1138 East 7th St., Plainfield, N. J.

Work in the Foreign Field

Our chief space this month is taken up with the work in Spain and Portugal, which are not only contiguous geographically, and similar in language, though of course not identical, that we embrace them both in our survey. A very interesting book on gospel work in Madeira is the Life of Hewitson, a devoted servant of Christ from Scotland. Numbers of Portuguese from the Azores have come to Bermuda, where a gospel testimony has been maintained. It is well to think also of the large number of these nations who have come to the New England States. America has been called "the melting pot" for foreigners. May the precious gospel lay hold of weary hearts and melt them in living assimilation to the family and church of God. We need hardly say that the work among the Spanish and Portuguese in Central and South America will come before us later.

SOME FACTS RELATING TO SPAIN AND PORTUGAL

Spain is a kingdom in the extreme southwest of Europe, comprising about 11/13 of the Iberian peninsula, as well as the Balearic Islands, the Canary Islands, and the fortified station of Ceuta, on the Moroccan coast, opposite to Gibraltar. In 1900, the kingdom, exclusive of its colonies, had a population of 18,607,674, and a total area of 194,700 square miles. It is rather more than twice the size of Great Britain, and is larger than Italy and Sicily.

The climate of Spain varies much in the different provinces. In the N. & N. W. it is very equable, and roses bloom at Christmas as plentifully as in the summer. In the table lands (which include Madrid), the winters are very cold, with many snows, while the summers are hot. It is interesting to note that the city of Madrid is almost on the same parallel of latitude as the city of Philadelphia. In the Mediterranean provinces the temperature is mild, while the extreme south is sub-tropical. The hottest part of Spain is Grenada, and it is said that at Malaga snow falls only about once in twenty-five years.

Most of the population of Spain live in the country, and there are but few large towns. Travel is still very poor, although much improved during the last century, and

particularly in the last quarter-century. Roman Catholicism is the established religion, and the church and clergy are maintained by the State. The immense majority of the people profess adherence to the R. C. Church, so that, as far as numbers go, Spain is the most Catholic country in the world. The Spanish codes still contain penalties for offences against the State religion, as writers frequently discover when they arouse the ecclesiastical authorities. Education is practically under the control of the church, and although supposedly compulsory, probably half of the Spaniards are illiterate. Canon law and church doctrine form an obligatory part of the studies of men qualifying for the bar and judiciary. By a law of July, 1902, private schools are required to be authorized by the State.

Toward the close of the 16th century, the doctrines of the Reformation were brought into Spain, chiefly through two brothers, Juan and Alfonso de Valdes. Immediate persecutions caused the death of many who embraced the new doctrines, while thousands fled into exile, many crossing to England. Thus the Church continued to hold full sway in Spain, as it is this day, although by the constitution of 1876 non-Catholics were permitted to carry on their forms of worship, only on condition that they did so in private, without any public demonstration or announcement. This proviso, in some cases, has been made the ground for stopping meetings where congregational singing could be heard outside the meeting-room, this being held to be a public demonstration. In spite of a similar restriction on schools, these are largely attended in many cities.

The work of "Brethren" in Spain began in 1838, under circumstances described by George Borrow in his book, "The Bible in Spain." Mr. Borrow was still in the country when, in 1838, Mr. Robert Chapman and two associates entered Spain. Mr. Chapman made further visits, in company with a couple of brethren, in 1863 and 1871, travelling through the country, generally on foot, conversing with the people as he had opportunity. Many then hated the clergy, but fear caused them to profess adherence to the church.

In 1858 a young man named Matamores, about 25 years of age, was converted in a Protestant church, while visiting Gibraltar. He obtained a Bible, and as a result of his study, he together with some friends who had been converted through his preaching, began to meet together in all simplicity to worship. In 1860 the Romish authorities learned what was going on, and at once put a stop to it by arresting 21 of the brethren, and giving them severe sentences. In 1863 Mr. Chapman made one of his visits in company with two brethren, and for two years itinerated the country, preaching the gospel. They were then forced to

flee to France, and one account states, "A court was held to try them *in absentia*, and they were sentenced to 9 years in the galleys." Shortly after this several brethren entered Spain, until to-day, among "Open Brethren" there are some 41 missionaries in Spain, of whom 24 are married, in which case the wife often carries on active work as well as her husband.

Among those in our fellowship, who have gone out from England, there are two married brethren, Jas. Huston and wife, F. J. Berridge and wife, a single brother, Angus Clapham, and a single sister, Miss Maggie Douglas, all in the province of Albacete.

PORTUGAL is a republic of western Europe, adjacent to Spain. These two countries together form the entire Iberian peninsula. The area of Portugal is 34,154 square miles, and its population in 1900 was 5,016,267. These totals do not include the inhabitants and area of the Azores and the Madeira Islands. The country forms a rough parallelogram, about 140 miles wide, and 362 miles long. It has a great variety of scenery, and this, together with its rich flora and the bright costumes of the people gives Portugal a unique attractiveness. Large bodies of sober, industrious peasants annually emigrate (chiefly to Brazil), in an effort to improve their fortunes. This constitutes a great difficulty in the work in both this country and Spain, where often the young men of an assembly leave for other parts.

The history of Portugal is identical with that of Spain until 1095, when the western part of the peninsula was reconquered from the Moors, and these sections were gradually formed into an independent kingdom, which reached the height of its power and importance in the early part of the 16th century. The Reformation never reached Portugal, but much travel had caused the people to think for themselves, which led to the introduction of the Inquisition in 1536. Although Roman Catholicism remained the State Religion until 1910, the church lost its temporal power in 1834, and other religions were tolerated. In 1910 Church and State were separated. In 1900, three-fourths of the population (including the children) were unable to read.

Continuous gospel work in Portugal does not seem to have been carried on until toward the beginning of the present century, although brethren en route for other parts have at various times stopped there. There are now some five married brethren serving in the gospel, mostly in Lisbon, one of whom, Jose Freire, is a Portuguese gentleman. Mr. George Howes publishes and prints many tracts in Portuguese, while Messrs. J. H. and A. Ingleby (father and son) conduct a large work in the printing and

distribution of gospel literature, etc. Mr. Eric Barker is seeking to reach out into the country districts, but has much difficulty in traveling about, partly due to poor roads, and partly to poor equipment.

In both of these countries the work entails much difficulty, and many disappointments, yet we know that these are but the trial of our faith, and that God's word will not return unto Him void, but will accomplish that whereunto He sends it. May we not *all* fervently pray that the seed thus sown may bring forth fruit, and that all the needs of our brethren and sisters may be met, in the Lord's mercy.

R. J. L.

Nyangkundi, Africa.

Nov. 28, 1925.

My Dear Brother:—

At present we are engaged in preparations for building. We hope to build three new houses of a permanent type with brick walls. We have commenced making bricks. We desire also if the Lord will to build a hospital and dispensary, a school house, and a few native huts with brick walls.

The present houses stand on an unsuitable site, quite high up in the hills, and they are of a temporary mud wall type, besides being in need of repair. A lower location has been chosen where the villages will be more accessible and where the station can be laid out better with more room for gardens.

We are planning to build houses for Miss Wilson and Miss De Jonge first, and then Dr. Woodhams and ours together.

The station property is near the most thickly populated area of the Babiras and so not altogether the best place to lay out a station, but we have decided to keep on with it. Much, if not most, of it lies on the hill-sides, but if we build and cultivate what we can, it is probable we could get more later when we may need it.

We heard lately from brother Gross of Nigeria, and he says that after having a furlough to America he purposes coming to labor in the Gospel with us, if the Lord will. We shall welcome him truly as our fellow laborer in the glad tidings. The country is a very large one and needs many workers for the Lord's harvest. And now may the grace of our Lord be with your spirit.

Our united love to you and to all, yours in our Lord,

D. C. Gordon Searle.

My dear brother:—

London, Eng.

Yours of the 9th ult. to hand, enclosing a letter from Mr. Zimmerman, who I am interested to learn has work

in Antwerp before him. May he be guided aright and be blessed, if the Lord will that he go to that country! I do not know anyone at Antwerp. Probably the best man to get into touch with would be M. Vincent of 35 Rue Klipveld, Brussels, though he is French-speaking and does not know English. (La Mission Belge Evangélique has a post in Antwerp. The leader, Mr. Ralph C. Morton, is very sound in the faith, and is an American.)

Amies arrived safely on Wednesday, also Miss Desborough, and seems to have picked up a bit on the voyage, but is not too well. He came to us on Thursday, and the next day was in bed with a sharp attack of fever, so that it seems to me that the U. S. A. brethren will do well to let him go *very easy* for a few weeks. Wm. and Mrs. Wilson are at present in London. He will give an address on the Congo work at the meeting room, Kingsland, London, N. He seems very well and has enjoyed his time in U. S. A.

Arthur Pollock.

Our brother Amies has been in Philadelphia and New York since his return, but his health calls for more complete rest, and he is now by the sea-side, at Ocean City, N. J., for a month's rest and recuperation.

The following is of special interest, and calls for our prayers.

San Jose, C. A.

Feb. 4, 1926.

Dear Brethren in Christ:—

You know how we were ready sometime ago to close and leave the country; the strain was great on account of combination of the Methodist Church, Bible Institute, and C. A. Mission. As they have more attractive places than our plain hall, we feared all the people attending our meetings would desert us. *Now we are glad that the Lord has kept us here.* The Methodist Church has been left empty; we notice no activity in the Institute; and some at C. A. Mission fear many members will leave because the present Missionary is leaving the country with his family, and those who came to take his place do not speak Spanish. Meanwhile the Adventists, Russellites and Pentecostals have been very active, trying to get hold of some discontents, but so far have failed. Our meetings are full every Lord's Day, Wednesday and Friday. The cottage and open-air meetings are also a source of encouragement. What a joy to give these people the truth committed to us; a few have grasped it readily; others look bewildered as if hearing something entirely new. We trust the Lord will form here a firm nucleus of witnesses, able to rightly divide the Word of Truth, and give the pre-eminence to the Lord Jesus Christ. I see how insufficient I am for the

task before us, but the Lord's grace and power are made manifest.

Sincerely yours in our coming Lord,

B. Monttlaui.

Brooklyn, N. Y.

Feb. 8, 1926.

Dear Brother:—

You asked me sometime back to give you an account of the work on the ships here in New York. I promised to do this, but must seek your forgiveness for delaying so long. Items of interest are many, but the following may be sufficient.

During January there were 55 visits made to ships. On these we evangelized 1982 men of many nations—some 350 were Mohammedans; about 500, Roman Catholics; 225 or more, Buddhists, and the remainder Protestants by profession. A number had no faith to speak of. Numbers of French and Italians are at least ready receivers of the Gospels and papers we give.

Bro. Gibb wrote in his report to you of the Dutch S. S. "Sembilian." I noted he had no literature for six Javanese stewards, so when the "Sembilian" came here, I gave these lads six Malay Gospels, as they were able to read this language. This shows the value of reporting one to another.

On the "Hofuka Maru" (Japanese S. S.) I met a Mr. Okamoto, an officer, who told me that while all the members of the crew were nominally Buddhists, yet in reality they had "no religion." For himself, he was favorable to Christianity. He told me that when he took up with any religion, Christianity would be the one.

I pressed upon him the importance of an immediate decision for Christ, mentioning the danger of eternal woe. He seemed to understand, but I fear, like a good many others, becoming a Christian is like putting on a garment. The true idea of what actually takes place when the soul turns to Christ, seems, alas, to have no place in their minds.

On the 28th of the month I visited the Norwegian steamer "Modige" in Brooklyn. The ship was a small one, the crew numbering about 25 men. A heavy gale made any kind of work difficult. After giving tracts to the crew, I started to descend the rope ladder. To my dismay I found the strong wind had moved the ship some 5 feet further from the pier than when I ascended. This enforced a stay of 20 minutes longer, but the Lord made it work to blessing, as I had a very good conversation with the Bos'n and Carpenter, after which the Bos'n went with me, tested the ladder (the ship had now moved in), and I came off without any trouble.

Ralph A. West.

NOTES

The Great Business of a Christian. Do we in any full measure realize what is the principal business of a child of God? As living in the world he necessarily has his earthly responsibilities as to individual conduct, family, social cares, and the other duties of his earthly calling. All these he has in common with other men. These are natural human responsibilities which none can shirk that is worthy of the name of man. We are not merely men, but new men in Christ, and while this new relationship to Christ and eternity does not set aside earthly responsibilities, it necessarily occupies the chief place of importance in our lives. Failure to recognize this, calmly and deliberately, results in feebleness of testimony, vacillation in walk and general loss of communion: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Let first things be first.

To be very simple, let us never allow the sun of this world melt the manna, which should be gathered while the dew of morning is fresh upon it. Let us cultivate the habit (rather let us rigorously refuse to give anything a place of priority) of spending the first part of each day in the things of God. In this of course reading and feeding upon the word of God occupies a central place. Where this is the case, we shall find our minds safeguarded from many of the follies and trifles which ordinarily take up most of our leisure time. "I esteemed the words of His mouth more than my necessary food."

The Privilege and Duty of Intercession. Next to our lax ways in connection with the word of God perhaps our greatest failure is neglect of prayer for others. This of course presupposes that personal private communion with God which must precede any priestly care for others.

"My vineyard have I not kept," means that we are thereby disqualified from truly taking care of the things of others. But for every one who enjoys in any measure the blessedness of private prayer; who knows what it is himself to make known his requests unto God; who has received answers to his prayers for increased devotedness, fuller apprehension of the truth of God and other spiritual blessings; who knows what it is to have even his requests for earthly mercies answered, we say that for every one who is thus qualified, it is inestimable to remember the needs of others.

It is an easy thing for us to become selfish even in spiritual things. "Knowing the same afflictions are accomplished in your brethren," certainly reminds us that we should not forget them in their afflictions. The needs of the saints with whom we are acquainted, and with whom we are associated, are many and varied; and we certainly do not wish to forget those who are sick, or those who are passing through sorrow, or those whose circumstances are especially trying. These we naturally remember in prayer, but suppose a brother is spiritually sick; suppose his troubles are of the soul rather than of an earthly character, is it not to be spread before our common Lord? Here is a whole sphere of service and activity. The work in the Sunday School room, on the platform, tract distribution, summer gospel work, the foreign field, these and many other spiritual needs press upon us the responsibility of being intercessors.

Think for a moment of the opposite. We know how easy it is to form the habit of gossip, to criticize the real or imaginary failures of our brethren, or aimlessly pour our burden as to these things into the ears of those who cannot help us. *How different it would be if we spread all before our blessed Lord*—the great Burden Bearer of His

people's cares. Have you a prayer list? Do you keep a memorandum of various needs which call for God's help, and are you making it a matter of your daily business in the things of God to speak often to Him about such matters? We commend this earnestly to the attention of the people of God. We are sometimes asked as to the "Gifts," sometimes the question is raised, What is a woman's sphere of service? Well here at least is service of the greatest importance compared with all outward activity, in which the least of us can engage without rebuke or risk of going beyond our appointed line of things. Are we men and women of prayer? S. R.

"RESTORE UNTO ME THE JOY OF THY SALVATION"

(Ps. 51: 12.)

In psalm 18: 1-3 the words of David's exultant praise are recorded. His heart leaps with triumphant joy and confidence in Jehovah, and he exclaims:

"I do fervently love Thee, Jehovah, my strength;
Jehovah, my cleft of the rock, and my fortress, and my
rescuer!

My Mighty One, my Rock, in whom I take refuge:
My shield, and the horn of my salvation, my high tower!
Upon the object of my praise, upon Jehovah, do I call,
And from mine enemies I am saved"—(*Num. Bible*).

How blessedly Jehovah filled David's vision as he reviews His mercies through his eventful life! Therefore the psalm begins and ends with praise. His heart labors for expression, as it were, for what God had been to him. He calls Him "my Strength," my "Cleft of the Rock," "my Fortress," "my Rescuer," "my Mighty One," "my Rock," "my Refuge," "my Shield," "Horn of my Salva-

tion," "my High Tower," "Object of my Praise." It expresses a joy in God that we may well covet, though God's grace has blessed us with higher blessings than David's.

Now when we come to psalm 51, written years after the 18th, and hear the words of mourning, "Have mercy upon me, O God;" "Purge me with hyssop," "Make me to hear joy and gladness," "Cast me not away from thy presence," "Restore unto me the joy of thy salvation," one might ask, Is this the David that wrote psalm 18? And if so, how has this come about? The heading of the psalm makes it known to us: "To the Chief Musician; a psalm of David, when Nathan the prophet came unto him after he had gone in to Bathsheba." The occasion and details of this interview of Nathan with David are given in 2 Samuel 12: 1-14. Departure from God and the consequent fall into hateful sin was the cause of David's misery, as also the cause of all misery in the world.

David's conscience, which he had apparently succeeded in stifling for a time, was fully reawakened by the prophet Nathan's parable, and the message from the Lord Jehovah. This psalm of deep contrition, self-abhorrence, and confession to God comes as a result of getting back into Jehovah's presence, from which in prosperity and self-indulgence David has so far and sadly departed. "My sin is ever before me," he says. The guilt, the enormity of it, fills his soul with horror. He had wronged his brother, a brave and devoted soldier, and indirectly been the cause of his death; but above all he had knowingly trampled upon the law of his God! I doubt not that his sin against Uriah was ever before him by the fact that Bathsheba was now his wife. But the thought that he, the king, set over the people of God, had rebelled against

the God who had been his protector, who had taken him from the sheepcote to be ruler over His people, and made David a great name, preeminently crushed David's spirit (ver. 4).

O fellow-believer, is not this a terrible example of what our fallen nature, the flesh in us, can do? David was a child of God, he knew God and had greatly rejoiced in Him and His salvation; yet now he abhors himself, he confesses that a desperately sinful nature is in him: "I was shapen in iniquity," and cries for God's mercy and compassion on his crushed spirit. "Hide thy face from my sin, and blot out mine iniquities. Create in me a clean heart, O God. . . and restore unto me the joy of thy salvation."

The prophet had said to David on his confession of guilt, "The Lord also hath put away thy sin; thou shalt not die" (2 Sam. 12: 13); but deliverance from the sentence of death which is by the law was not enough to one who had known and sung of God's *salvation*, and for this the crushed heart in David is pleading: "Restore unto me the joy of thy salvation." Full well did David realize that it was all over with him according to the law; it had no provision for guilt such as his. But the sense of God's goodness makes him realize and utter these memorable words: "A broken and a contrite heart, O God, Thou wilt not despise" (ver. 17). No; God who "commendeth his love toward us, in that *while we were yet sinners*," He gave His own Son for us, never turns away the broken and contrite heart, and in due time He restores the joy of His salvation. *In due time*, I say, for there may be need of deepening the work of repentance in the soul—a sense of what sin *against God* really is, with loathing of one's self, without which it is in danger of falling back into the same or similar transgressions.

In the joy of God's salvation, David would utter God's praise: "Open Thou my lips," he says, "and my mouth shall show forth thy praise" (ver. 15). If, in the feeble light of the dispensation in which David lived, his heart longed to be engaged in Jehovah's praise, shall not ours also who live in the glorious display of God's grace? Behold, the glory of God is shining in our Saviour's face, being raised from the dead and seated on heaven's throne after He had by Himself purged away our sins. Where are our sins, then? Gone! and to be remembered against us no more; and *in Him* we are accepted before God.

This 51st psalm is addressed, "To the Chief Musician" as is also the 22d, in which atonement is the great subject; and He who went down to the depths is heard, and delivered "from the horns of the unicorn" (vers. 19-21), and becomes the leader of praises, "the Chief Musician" to Jehovah among His redeemed people (vers. 22-25). HE is our Shepherd and High Priest, "restoring our souls and leading us in the paths of righteousness for His Name's sake." If the joy of His salvation has in any measure departed from thy heart, dear fellow-believer, spread it out before Him, let Him show thee the cause, the point of departure, that He may restore unto thee the joy of His salvation.

"O keep my soul, then, Jesus,
 Abiding still with Thee;
 And if I wander, teach me
 Soon back to Thee to flee,
 That all Thy gracious favor
 May to my soul be known:
 And versed in this Thy goodness,
 My hopes Thyself shalt crown."

E. C. T.

FELLOWSHIP

(Continued from page 133.)

“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord” (1 Cor. 1: 9).

It is instructive and beautiful to notice that, at the commencement of each corrective epistle, the apostle Paul reminds the saints of their *calling*, and usually commends whatever can be commended, before speaking of failure. If the thought of the exceeding grace of God, and His purpose in Christ Jesus, fails to recover the soul, what hope can there be? So, in the first epistle to the Corinthians, at the commencement, Paul wrote, “God is faithful, by whom ye were *called* unto the fellowship of His Son Jesus Christ our Lord.”

Notice the fulness of the title given, “His Son, Jesus Christ, our Lord.” It covers the whole ground of Christianity. Let us then briefly dwell upon what this wonderful verse implies.

(1) *Our association with Him in His death.*

It will be joyfully conceded, surely, that all we have received and all that God has promised, comes to us in association with Christ, and that the foundation of everything is “His death.” If we have been *planted together* in the likeness of His death, we shall also be in the likeness of His resurrection (Rom. 6: 5). The word “planted-together” here is unique; scholars tell us this is the only place in the New Testament where the word so translated occurs. To transpose the words and say, “We altogether were planted,” would not give the true sense, nor would “We all were planted together.”

Another has said in reference to this scripture, “The

idea of *consolidation in one*, of what could be looked at as having many component parts, is easily traced. In ordinary Greek (as contrasted with the Greek in Scripture), we might give, '*Growing together naturally, or necessarily connected together*,' as the meaning. In a secondary sense it is applied to a closed, healed wound, where the parts have grown together in one." This serves to show the closeness of our association with Him. Literally rendered, Romans 6: 5 might read, "For if we have become co-planted in the likeness of his death, we shall also be in his resurrection."

But let us for a moment retrospect. "By man came death" (1 Cor. 15: 21). The first man (Adam) not only brought in death as to the *body*, but before being driven out of Eden, he had become *morally* dead—totally insensible to what is of God. Outside of Eden, he became head of a fallen race; the dire results of his transgression became the common heritage of his posterity: "Even as by one man sin entered into the world and death by sin, so death passed upon all men, for all have sinned" (Rom. 5: 12).

Into this state of moral *ruin*, where death held sway (because Satan had so signally triumphed over man), came the Son of God in grace. Made in the likeness of man (Himself guiltless, no taint of sin in Him, incorruptibly pure, and therefore not subject to death), He voluntarily drank the cup of God's righteous judgment which was our due. *Made sin!*—treated as if it were Himself who had violated the majesty of God's law, and He tasted, in its deepest bitterness, *death as the judgment of God against sin*. He associated Himself with our guilt, that—by His death—we might become associated with Him in resurrection-life and glory.

What a mighty change has been wrought, introducing

us into a place where no mere creature could possibly have a place. As a *creature*, we cannot rise above our own creature-thoughts and conditions. In association (fellowship) with Christ, death and judgment are behind us, and we have to do with the resurrection-power which raised Christ from the grave.

At the close of Romans 5, the writer speaks of the two *headships*—of Adam and of Christ—and he contrasts the position of those severally under those two heads before God. In the following chapter he shows how the soul reaches this new position, and how complete is the transference (as before God) from the Adam headship—under which all men are by natural birth—onto the ground of Christ's headship.

Do we sufficiently realize how impossible it is for a person to be under two headships at the same time? We acquiesce in this, but are we living in a conscious sense of having died out of that condition to which the penalty of sin and death attached, having become identified with Jesus Christ in His death?

“Planted together in the likeness of His death”—the penalty having been fully met, the once guilty is completely cleared of all charge, and the guiltless One having borne the judgment of God, the once guilty is now accounted guiltless before God. “In that He died, He died unto sin *once*” (Rom. 6: 10). There is, of course, only one interpretation of this passage: He died *penally*, *once* for all. Never will that question need to be raised again. The sentence under which we lay has been executed; and not only this, but God's judgment against the *very root* which produced such sad fruit (sin in our nature), has been executed, and we are now in Christ, our new Head, so that the believer can sing:

Death and judgment are behind us,
Grace and glory are before;
All the billows rolled o'er Jesus,
There they spent their utmost power.

Jesus died, and we died with Him,
'Buried' in His grave we lay;
One with Him in new creation,
Now 'in Him' in heaven's bright day.

To the believers in Colosse, Paul wrote, "You being dead in your sins and the uncircumcision of your flesh" (2: 13)—that is of course *morally* dead—and entreats them thus: "Wherefore, if ye be *dead with Christ*, from the rudiments of the world, why, as though living in the world are ye subject to (worldly) ordinances?" (Col. 2: 20); and he continues, "Set your affections on things above and not on things on the earth. *For ye are dead* and your life is hid with Christ in God" (Col. 3: 3).

May God help us to be true to this fellowship, refusing all that merely appeals to the natural man. J. W. H. N.

(To be continued.)

Low at His feet

I ask not for the highest place,
But find a spot more sweet,
Where God bestows on me His grace,
At my Redeemer's feet.
Come joy or pain, come weal or woe,
In Christ I am complete:
My highest place is *lying* low
At my Redeemer's feet.

* * *

“THE FAITH OF GOD’S ELECT”

“Have faith in God!”—blesséd resource
Accessible to all His own!
Through faith He *saves*, His *love* reveals,
His *grace* displays, His *power* makes known:
And yet how oft His power we limit
By the measure of our prayer!
Oh, for wider faith and vision,
Fuller fellowship to share.

While earth esteems its great and wise,
He calls the lowly and the base,
The foolish, those whom men despise,
To share His glory, to His praise.
While works are vain, the spark of faith
He fans into a quenchless flame
To magnify His saving grace,
And glorify His sovereign Name.

As those redeemed and brought to God,
Their path entails reproach and scorn;
But, warring, watching through the night,
They wait a glorious, gladsome morn;
And though the hosts of evil strive
To thwart God’s purpose, quench the light,
The victory shall rest with those
Whom He equippeth for the fight.

Have faith in God! The fight is His,
Though waged by those redeemed by grace,
Predestined, ere they reign with Christ,
To share with Him the outcast place.
He calleth all He saves to serve,
Fits e’en the feeblest for the fray,
Gives grace to bear, and strength to do,
And needed mercy day by day.

For, in this service naught of self
Nor man's devising can avail:—
O'er carnal ways, o'er arm of flesh,
The enemy shall sure prevail.
But trusting in the Lord alone,
And walking where the Master trod,
The weakest saint can foil the foe,
And serve well-pleasing unto God.

To human eyes—with Truth defaced,
Denied without, betrayed within—
'Twould seem the Christ could ne'er o'ercome
The Power of Darkness and of Sin:
Yet faith can see amidst it all
The mystery of God unfold—
For dark and dread apostasy,
Ere Christ shall reign, hath been foretold.

Whoe'er oppose, whate'er befall,
God's counselled purpose steadfast stands;
Soon rule supreme o'er all shall rest
In God the Son's incarnate hands;
And all that so defiles this scene,
The fruit of Satan's baneful sway,
And every power opposed to God
Shall be subdued and done away.

HAVE FAITH IN GOD! The ages past
Shine forth as beacon to our own:
The power that lies in faith in God
A cloud of witnesses makes known.
Oh, be it ours through grace to know,
Though weak are we, and fierce the fight,
Through faith in God the weak doth wax
Strong in the Lord and in His might.

W. L. G.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

(Continued from page 142).

CHAPTER 3

The Living Tissues forming the Body

We have hitherto been occupied with the simple and complex elements forming the body, but must turn now to the various characters in which these elements appear. In one sense nothing seems more heterogeneous than the *dissecta membra* of the body. What have the hair, teeth, muscles, blood, bones, in common? What link unites the kidneys, heart, lungs and liver?

As we have already seen, all these varied forms are composed of comparatively few basic elements—their constituents can be separated, and seem to be identical. The multitudinous forms in which they appear are but the result of the various positions in which these elements occur, and of differing vital processes which give them their special interrelation and functions.

This is especially evident when we come to speak of the underlying unity beneath all organism, as seen in the elemental *cell* which is the unit of all bodily form and of that mysterious, untraceable *life* to which it owes its existence and perpetuation.

We have already had occasion to remark upon the unity underlying all nature; and this could hardly be otherwise when we consider that it is all the creation of one Divine Mind. Since God is one, He has set the stamp of that self-consistent unity upon all that He has made. We need not be surprised therefore to find that all vital existence in the material world has as its beginning the

single cell. The earliest or most elementary animal is the unicellular Amoeba, and all animal existence, no matter how complex its later organism, and how immense its proportions, begins as a minute, single cell. The whale as well as the tiniest insect thus starts out in life as a single cell. And this applies to the body of man as well.

Very much has been made of this undisputed fact in support of the theory of evolution, into which we do not propose to go fully. It will suffice to call attention to the fact that the single cell of each animal is as distinctive and characteristic in its nature as the full-grown animal. The cell of a whale can never by any possibility develop into the body of an insect, or *vice versa*, still less into manhood. "After its kind" remains irrevocably true.

Similarly the argument that because the human and other bodies exhibit in the various stages of their prenatal growth features similar to the various stages of animal life, in what is called the ascending scale of life—is futile. For permanency does not mark these resemblances. The similarity of the organs of the ear and throat to the gills of a fish ceases as the embryo passes on in its growth. Mr. Henry Drummond in his "Ascent of Man," dwells upon this similarity, as do many others. But is it not more in accord with the facts, and with the great truth of the unity of design in all creation, to see in all this but the "footprints of the Creator," who thus puts His mark upon all His works?

Man, then, each human being, begins his bodily existence as a single cell, but it is a *human* cell, as much then as when he has attained his growth "unto a perfect man." How utterly unlike the end is the beginning, and yet how indissolubly associated with it. And so in the spiritual sphere, who could tell the marvelous outcome of the beginnings of divine life? The moment of quick-

ening, of the impregnation of the soul with the "incorruptible seed of the word of God that liveth and abideth forever," a new spiritual life has begun, a child of God is launched into its existence of life and love and service, of enjoyment of communion, which is not consummated until it shall be "conformed to the image of His Son" in eternal glory!

Well may we pause, and reverently meditate upon this work of God. Doubtless if the holiness and solemnity of the theme are realized, we will find many instructive analogies between the inception of the life of physical man and the spiritual. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3: 5, 6).

We have said that each human individual begins life as a single cell. That cell existed in a previous condition in which it could never have become an individual. It must eventually have been "cast out," forever failing to answer to the possibilities of manhood. There was necessary the reception of another principle before the single cell could start upon its wondrous growth into manhood.

So in the spiritual life, how many souls pass on into eternity never having been begotten of the Word and Spirit. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures" (Jas. 1: 18). Without this new life, all the possibilities of becoming children of God are valueless—every faculty of spirit, soul and body is there, but there is no life toward God. One may have the greatest advantages of physical, intellectual, and even moral endowment; he may be the child of a long line of really spiritual ancestors, and yet pass into a hopeless, Christless eternity. Nabal was of the house of godly Caleb (1 Sam. 25: 3).

David, the man after God's own heart, was the father of the worthless and profane Amnon, the godless Absalom (2 Sam., chs. 13, 14). "That which is born of the flesh is flesh." There must be the impregnation of the heart by the living word of the living God.

Doubtless there are special seasons when the soul of the natural man is more or less favorably disposed to the reception of the Word. Some providential occurrence has awakened him—sickness, bereavement, financial loss, a narrow escape from danger have spoken loudly to him, and he has been partly awakened and made resolutions of amendment. Or he has been under the sound of the faithful presentation of the gospel, a loving parent, a faithful teacher or friend has stirred his conscience. How solemn is the moment—

"Jesus Christ is passing by;
Sinner, lift to Him thine eye;
As the precious moments flee
Cry, Be merciful to me."

He listens, is aroused, is "almost persuaded," he may even make a profession of religion, and unite with some company of Christians.

"But the word did not profit them, not being mixed with faith" (Heb. 4: 2). The word was not *received* into "an honest and good (sincere) heart" (Lk. 8: 15). The word has to become "the engrafted word,"—**ἐμφυτον**, implanted, vitally linked with the soul. To use physiological language there must be a fusion of nuclei into one.⁷

"As many as *received Him*, to them gave He power to become⁸ the children of God, even to them that believe on His name, which were born,⁸ not of blood, nor of the

⁷ Martin, "*The Human Body*," pp. 517, 518.

will of the flesh, nor of the will of man, *but of God*" (John 1: 12, 13).⁸

This then is the beginning of life, in the literal, physical sense, and in the spiritual application. We will now seek to trace that life in its growth, organization and development into the full grown man. We can give but little further definition of "life" in the abstract. God is "the *living* God;" of Christ it is said, "In Him was life." It is, to use a tautological phrase, the vital principle. This does not carry us further. We only know life from its source, "In Him we live and move and have our being" (Acts 17: 28); "He giveth to all life and breath and all things" (ver. 25). Our further knowledge of life is gathered from its manifestations, and, in the spiritual man, from its moral character. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God" (1 John 3: 9).

We have thus, imperfectly enough, sought to learn the lesson of the beginning of life. The subject is most fascinating, and the analogies marvelously exact. Space will not permit us to dwell upon this detail; we will pass on to follow the living cell in its various stages of development.⁹

The individual, beginning life as a single nucleated cell, does not remain in that condition, but proceeds to grow by the formation of new cells. These are not however merely *added* externally, but are part of the parent cell, which grows by assimilation, respiration and elimination—

⁸ γενέσθαι, ἐγεννήθησαν—cognate roots, both suggesting the beginning of a new, a divine life.

⁹ Those who care to follow the subject into further detail can find the physiological side given in standard works, as Kirke's *Physiology*; "The Human Body," by Martin; "Text Book of Anatomy and Physiology," by Kimber and Gray.

thus being a kind of miniature of the whole body. Nutrition is absorbed by the cell, oxygen is also absorbed, and used products are eliminated.¹⁰

This cell growth is by division, which is effected in two ways, direct and indirect. Direct division is simply by enlargement and elongation of the cell, with constriction of the nucleus, followed by the entire cell, until it is divided into two halves, thus forming two new cells. This process is however rare.

The ordinary, or indirect method is far more complex, involving changes in the structure of the nucleus and a re-arrangement of its material. The nucleus and not the entire cell is the subject of this change, which is marked by four distinct stages. In, or near, each nucleus there is a *centrosome*, or minute spherical body, which has an attraction for the fibrils or granules in its vicinity. The first stage is marked by the division of the centrosome into two parts, or poles, which are linked together in a kind of spindle, around which filaments from the nucleus are grouped in loops in strict numerical order, each animal having its own characteristic number. In man this number is sixteen.¹ These are called *chromosomes*.

The first stage is concluded by the chromosomes gathering around the central part of the spindle, which occupies

¹⁰ Kimber and Gray, pp. 14, 15.

¹ For those familiar with the spiritual significance of numbers, this will be of interest. $16 = 4 \times 4$, or the square of the number of the feeble creature. If we but remembered this, it might save us from the folly of seeking to go beyond our measure (2 Cor. 10:13). Satan sought to make the woman forget this: "Ye shall be as God" (Gen. 3:5). The "number of a man" (Rev. 13:18), 6 6 6, teaches the same truth from another point of view. It is the assumption by the creature of power and authority—a straining after perfection, 7. In Genesis it is the assump-

the long axis of the nucleus. The nuclear membrane, or wall, and the nucleolus disappear.

The second stage is marked by the splitting of the chromosomes into longitudinal halves, which are gradually drawn by the contraction of the fibrils of the spindle toward the two poles of the nucleus, one half to each pole.

The third stage carries this process further until the chromosomes which were grouped about the equator or central part of the spindle, are now grouped about the two poles, forming two new centers for the "daughter nuclei."

The fourth or last stage carries the separation to completion. The fibrils of the spindle gradually disappear, the chromosomes assume the form of threads, develop a nuclear membrane, marking them off from the rest of the cell, and forming also a nucleolus. Nothing remains but the constriction about the body of the cell to be completed. The nuclei enlarge and the cell is divided into two parts, each going to its appropriate nucleus.²

Let us seek to trace the spiritual correspondence in all this. "And beside this add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For if these things be in you and abound, they

tion of divine nature. In either case it is an impossibility. "Cease ye from man, whose breath is in his nostrils" (Isa. 2: 22).

The new man rejoices to recognize this stamp of feebleness and dependence. The very life he has from God is a life of faith, of dependence. "The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2: 20).

² Kirke, pp. 20, 21.

make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. 1: 5-8). As is well known, a more exact translation of the earlier part of this passage is, "Supply *in* your faith virtue," etc. The preposition shows that it is not by accretion, addition, that this growth takes place, but that the change is effected *in* the faith, which thus is characterized by the virtue, or courage, which thus becomes an integral part of it; and so with each element. It is not some new and extraneous feature which is added, but the entire spiritual fiber or tissue is permeated by the elements which produce true growth.

Where this spiritual *mitosis* takes place normally, the whole man is characterized by it, but if there is any failure in absorption, there is a lack, and spiritual atrophy takes place. Thus John Mark showed deficiency in the soldier virtue, courage, and returned to Jerusalem (Acts 13: 13 with ch. 15: 37, 38). The Galatians "did run well," but there was a lack, and even their faith faded, so that the apostle had to say, "I am in doubt of you" (*cf.* ch. 4: 11, 20).

Most perfectly did the Lord Jesus exhibit this homogeneity of character. He grew, but not by the addition of elements which did not exist before, and were subsequently added. "Thou didst make me to hope upon My mother's breasts" (Ps. 22: 9). "I was cast upon Thee from the womb; Thou art My God from My mother's belly" (ver. 10). "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favor with God and man" (Lk. 2: 40, 52). Our blessed Lord's nature did not change, although perfectly adapted to each stage of His earthly life from the manger to the cross. The elements of faith, hope, love, obedience,

in perfect holiness, were always present; but there was nothing precocious in His childhood or early manhood. Every "cell" of His infancy as well as His manhood was of the nature of holiness; He was ever "that Holy Thing" (Lk. 1: 35).

We see this underlying unity pervading all Scripture, which is thus the perfect food of the new man. Of *uniformity* we will find little or nothing; there is endless variety and adaptability throughout. The Old Testament is filled with the Spirit of Christ, though hidden behind the veil of type and shadow, and the legal preparation needed. The New has the same elements of truth, holiness, righteousness, love and grace, shining now in all their lustre in the face of Jesus Christ.

Even where there is a new revelation, which "in other ages was not made known unto the sons of men," the "mystery hid from ages and generations," it is in full accord with the principles of the entire Scripture, and we find in Old Testament types adumbrations of the "Man and the woman," the Bride of Christ.

Let us take up at random any portion of Scripture, and we find this all pervasive unity coupled with advancement in truth. "Since we heard of your *faith* in Christ Jesus, and of the *love* which ye have to all the saints, for the *hope* which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel," etc. (Col. 1: 4, 5). The faith does not have the love merely added to it. It is inherent in the faith, a part of its nature—"Faith which worketh by love" (Gal. 5: 6). Similarly the hope is an integral element of the faith and love. There is no such thing as a Christian with faith, but devoid of love or of hope.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;

against such there is no law" (Gal. 5: 22, 23). All of these characteristics, though distinguishable, are so blended and tempered together that they cannot be separated. Joy is present in love, peace in joy, and so throughout the whole concatenation of grace.

This is also beautifully exhibited in the various portions of any separate epistle. Ephesians, for instance, begins with a wondrous and orderly unfolding of what we call doctrine. This shades off, in the third chapter, into the dispensational aspect of the doctrine, which in the fourth passes into church truth, and gradually becomes most intensely practical as to the walk, and the fulfilment of the responsibilities of our earthly relationships in the rest of the epistle. But there is no clear cut cleavage between the doctrine and the practice. In the latter we recognize the same elements of "the new man" as we found in the former. In Romans the salutations of the 16th chapter are the outgrowth of the relationship to God established in the 3rd and 5th chapters. And so it is throughout the whole word of God.

But it may be said are we not over-emphasizing this homogeneity, both of Scripture and of the man in Christ? Is there a dull uniformity, an absolute identity extending throughout both? We answer: No more than there is in the various cells which compose the marvelous varieties of tissues in the body. In either case we must first recognize the essential unity of all the forms in which they are manifested, and then we will be ready to distinguish them into classes and groups, and, indeed, individually as well. This will occupy us shortly; at present we simply refer to it. It is as true of the body of man with its endless elements as of his soul with its various characteristics.

“As diverse as the waves, as united as the sea.” We must first, however, look a little more closely at the spiritual significance of cell growth and development.

(To be continued.)

S. R.

REPENTANCE AND FAITH

(Continued from page 122.)

New birth, with all its blessed relationships—the endearment and the nearness to the Father’s heart and to every one that bears the marks of it—has been little understood, and often misapprehended. Some sign of exercise or conviction about sin has been placed at times as a substitute for it. This degrades new birth, and deceives the person. We read in Scripture, as God’s order, “Repent ye, *and believe* the gospel.” It is guilty sinners who are to repent, and repenting sinners who are to believe the gospel. Again, “Repentance *and remission* of sins.” It is evident that repentance is not remission of sins, but prepares for it. “Repent, *and be converted*.” Repentance, therefore, is not conversion, but precedes it. Again, “Repentance *unto life*.” Repentance is not from life possessed, but “unto life” needed. Again, “Repentance toward God, and faith toward our Lord Jesus Christ.” Here is a clear distinction between repentance and *faith*. “Repentance,” to use the words of another, “is the soul’s view of self, confessed to God; faith, the soul’s view of Christ.” Once more, “Repentance *unto salvation*.” In all these quotations from Scripture, the order is always the same.

“Repent!” is the preacher’s trumpet-call to careless, sinful men—not his message to anxious inquirers. Christ came “not to call the righteous, but *sinners* to repentance,”

and "there is joy in heaven over one *sinner* that repenteth."

This responsibility which God has laid upon all men, upon *sinners*, has been sadly overlooked by two classes: First, those *who are indifferent as to the value of immortal souls* (oh, that we were everywhere stirred from this sloth and slumber!) Second, those *who shape everything by schools of doctrine and preconceived ideas*. For instance, when man's responsibility is presented, it is often opposed by, "But you wouldn't ask sinners, dead in trespasses and sins, to repent, would you?" We readily answer, Decidedly *we should*, and warn them of the fearful danger in which they are; for "*God commandeth all men, everywhere, to repent.*" Death (the state of the unconverted) does not mean that they are not living, responsible creatures. It does not mean that they are mummies. No! They are active in sin, though dead in their affections toward God. We are increasingly impressed with the thought that many do not seek enough to break up the fallow ground with God's loud call to men on account of their sins, and in view of their eternal doom. Death here means moral separation from God—the condition into which Adam fell and in which all are now by natural birth. Hence, as the child grows, it is as natural for it to do what is wrong as it is for water to run down. "Dead in sins" is separation from God, as physical death is separation of the soul from the body, for "the body without the spirit is dead." The lake of fire is declared to be "the second death"—separation from God forever. In no case can death be interpreted to mean the extinction of man or his responsibility. Death is not a state of irresponsibility, wherever applied. It is a separation in the relations which had existed.

Now here is where the evangelist is called to press God's claims upon sinful man—himself being a subject of grace, one who has been delivered from the pit. Awful indeed are the realities of eternity for the lost! With this before him, and the sense of the value of precious souls, he goes to sinners filled with compassionate love, and with the glory of God in the salvation of men upon his heart. His preaching may vary according as the need calls. At one time he declares, "God is light," and all that it means for men; at another, he declares that "God is love," and what that means for them. At one moment he uses the plow to prepare the soil; at another, he unfolds the gospel, telling of God's love and righteousness bound up in that gospel. In every case the object in view is to reach the conscience and heart of men, in order to win them for the Lord: if careless, to reach their conscience and lead to conviction and repentance; if under conviction, to show them the way of life and salvation.

Let us look, as the apostle did, for "works meet for repentance" in those who profess conversion. That is the evidence and sign that the conscience has been reached, that sin has been judged, and the proof of a new life received. A mother once said to me that all her boys were the Lord's. I asked what were her reasons for thinking so. She answered, "They all say they believe." "But," I continued, "have you discerned any exercise about their sins?" "Why—no," she answered. I then said, children may learn as parrots to say, "I believe." Let us not be deceived about such a vital question. *The devils* believe, and tremble; but they do not *repent* and believe. Let parents, teachers, Christian workers, one and all, make sure of a thorough work in people's souls about the issues of eternity!

"Except ye repent, ye shall all likewise perish," said

our Lord when here on earth. This, we grant, is deeper in some than in others. By some the sense of sin is more keenly felt, and more fully judged before God. With others there may not be the same apprehension, and hence not the same depth; but we insist that the fact itself must be there. Where the fallow ground has not been broken up there may be profession; but, like the stony-ground hearers, they will wither away, because there is *no root* (Luke 8). In the 8th of Acts Simon affords us a serious lesson in this respect. Three things are said of him: First, "himself believed;" second, "was baptized;" third, "continued with Philip;" but what follows shows us how far the man's heart was from God. Peter faithfully said to him, "Thy heart is not right in the sight of God. Repent therefore of this thy wickedness. . . if perhaps the thought of thy heart may be forgiven thee." His sinful condition is exposed. The need of repentance is pressed, that forgiveness might be looked for.

John the Baptist, the man who so powerfully brought men's consciences into God's presence, preached repentance. His ministry preceded that of the Lord, as a necessary work to prepare men's hearts for the Saviour whose characteristic ministry was the glad tidings, which is "the power of God unto salvation."

We verily believe we are in the time when God is giving His last call to those in Christendom who have been so long privileged with light. His word to the profession in general is the same as His words to Sardis, "Repent" (Rev. 3). The coming of the Lord draweth nigh, and the parable of the ten virgins is given us as a solemn warning. The first love of many Christians has departed; and the Lord, who is ever true, says, "Repent, and do the first works" (Rev. 2). When Christians are thus in the freshness and power of God's truth, the Spirit will fill

our hearts, and we will go forth with His message of loving warning and of grace to our fellow-men. The Lord's words in Mark 1, "Repent ye, and believe the gospel," will be the burden of our message to the world. "Feed my sheep. . . Feed my lambs," will urge upon us a loving pastoral care over those saved by His grace. Are we ready for this? Are we self-judged? Are we ready to say, "Here am I, Lord; send me?" Then the hatefulness of sin will deepen; self-judgment will become characteristic of the whole life; the indwelling Spirit will unfold through the Word the beauties and perfections of Christ, and His graces will be manifested in our daily life. A. E. BOOTH.

BRIEF STUDIES IN COLOSSIANS

(Col. 1: 24, 25.)

(Continued from page 135.)

In verse 23 the apostle stated that he had become a minister of the glad tidings.

"Now," as speaking of his circumstances, in the midst of imprisonment and sufferings, he rejoiced. The thought is not that he rejoiced in sufferings (as when it is said, "Rejoice in the Lord") but that he rejoiced *while enduring* the sufferings which fell to his lot as the minister, or servant, of the glad tidings. Thus he exemplified his own words to Timothy: "Suffer evil along with the glad tidings, according to the power of God" (2 Tim. 1: 8).*

This rejoicing of the apostle was an inward, spiritual delight, giving strength to endure unto "all long-suffering with joy." It was a strengthening by the Holy Spirit's ministry to endure suffering according to the power of God. This helps us to understand what he meant when

* Quotations are from the New Translation.

writing to the Philippians, "I have learnt in those circumstances in which I am, to be satisfied in myself" (ch. 4: 11). And again, "I have strength for all things in Him that gives me power" (ver. 13). The might of God's glory is displayed in Christ's resurrection and enthronement, and the Holy Spirit engages us with the meaning of it for the believer. Thus power is given and strength found for all things, affording that inward spiritual satisfaction which does not make us content *with* circumstances, but content *in the midst of them*.

The apostle goes on to speak of the relation these sufferings bore to Christ and His Body, which is the assembly. The scope of thought here is very wide; it reaches beyond its personal application to Paul. He speaks in the present tense, "*I am filling up*"—as being still in progress. In this, as in much else, we are called to be his imitators, since we are, as he was, of the Body, and in our measure servants of the glad tidings. He, being preeminent in the Body, as our pattern could say, "What ye have both learned, and received, and heard, and seen in me, these things do" (Phil. 4: 9). Compare 2 Cor. 6: 1-10 and 11: 23-33. Thus all are to take their part in this filling up of that which is behind of the tribulations of Christ. It is different in regard to that spoken of in verse 25 of our chapter. There the "*I*" is emphatic, and by contrast with the former statement denotes his unique place according to the dispensation of God given him "to complete the Word of God."

These afflictions or tribulations of Christ of course have no reference to His *atoning* sufferings. The latter are never denoted by the word (*thlipsis*) here used. The tribulations are spoken of here as "behind" in the sense that they follow those already endured by Christ among men. And while these may be considered in relation to His place as Servant in Israel (for He "became a minister

of the circumcision for the truth of God, to confirm the promises of the fathers"—Rom. 15: 8), the tribulations which come after, and are being filled up by others, are of the same character, being instigated by the same evil spirit; only after Pentecost they were connected with the Church instead of Israel. In a distinctive way Paul was the minister of the Assembly; but as already remarked, we, his fellow-servants, are to take our part in the filling up of these tribulations.

It is not filling up as if there was any lack or deficiency in what Christ endured, but as a continuance of these sufferings, thus fulfilling the Lord's own words in John 15: 17-21; 16: 1-4. Compare 1 Thess. 1: 6; 2: 14-16; 3: 1-4; 2 Thess. 1: 4; Heb. 10: 33; Rev. 1: 9.

Again, these sufferings may be considered as connected with Christ in glory, as He said to Paul at the time of his conversion. Paul was then largely contributing to the tribulations endured by members of Christ upon earth. The Lord says, "Why dost thou persecute *Me*?...I am Jesus, whom thou persecutest"(Acts 9: 4, 5). Thus Paul received the knowledge of the living link between the Head in glory and His members on earth, who formed "His Body, which is the assembly."

These tribulations are considered to be for, in behalf of, the Body. Having the blessing of the saints in view, Paul could say, through both his tribulation and ministry, "Remaining in the flesh is more necessary for your sakes; and having confidence of this, I know that I shall remain and abide along with you all for your progress and joy in faith" (Phil. 1: 24-26).

In the light of what we have considered, let us give place in our thoughts to what the Assembly is in God's mind, as revealed in Paul's ministry. Though we are amid the ruins of its outward manifestation, owing to the

miserable failure of those to whom this ministry was committed—ourselves amongst them—let us remember it remains the House of God, to which we should seek to give present expression, walking in the light of its truth: though, as in Paul's day, we shall find there is a present filling up of the tribulations of Christ in our flesh, for His Body's sake, which is the Assembly.

Can that "mystery"—the revelation of which completed the Word of God—ever fail to be of commanding importance to us? Or, since known, ever cease to put us under a supreme obligation to walk and serve according to its truth? Should we not ever seek to shape all our activities in accordance with it, so that the world may even now see, in the measure possible, a practical expression, in us individually and as companies gathered on the truth of the Body of Christ, of what God's mind is for His people, who form His *ekklesia*, His called-out company? The current of the times is against standing fast in this, so that if there is not resistance to these worldly influences there will be neglect in maintaining God's establishment, both as to fellowship and service. May faithfulness and love combine with a revival of the truth in all our hearts, speeding our feet in every effort that can be consistently made to help God's people and spread the glad tidings.

JOHN BLOORE.

When our sky seems all o'er-clouded,
And our path beset with care,
And the heart o'erfraught with sorrow
Seeming more than we can bear,
And we kneel and lay our burden
At His feet in wordless prayer,
He will give relief and succor,
If we only—LEAVE *it there*.—W. L. G.

Young Believers' Department

Calendar: May 16th to June 15th.

DAILY BIBLE READING:.....May 16th, Hosea 5;
May 31st, Amos 3; June 15, Micah 3.

MEMORY WORK: 1 Thessalonians, chap. 2.

GOOD READING: "Eight Lectures on Prophecy," 1st half.

Daily Reading

We are now reading the Minor Prophets. Those of you who have read the Notes on these books will be able to understand them more fully than if you had not done so. But for all of us there is abundance of treasure to be gained from the thoughtful and prayerful reading of the daily chapter. The variety is enhanced by the brevity of each book, while the absolute harmony that prevails throughout all is but a further illustration of the perfect inspiration of "all scripture."

Possibly some of our readers have not been following with us in this daily work. To such I would say, Begin *to-day* with the chapter where we are. Do not attempt to "catch up" back chapters, if you haven't the time.

Memory Work

Our present chapter is longer than the first, and if I can speak for others I think you will find this Epistle a little more difficult than some of the others. Let us try to memorize it without a blemish.

Good Reading

The "Eight Lectures on Prophecy" are an excellent introduction to the larger book, "Plain Papers on Prophetic

Subjects." I trust many will avail themselves of this opportunity to become familiar with this excellent work.

Your Library

While I am on the subject of Good Reading, I would like to say a word about having books of *your own*. Of course many of you can use volumes which are in the house, belonging to your father or mother, but I do think it is very nice to have a little library of *your own*. You do not need to spend much money at a time, but once in a while it is very nice to add a volume to your shelf, and to see it growing gradually into two or more shelves. Of course this means that you should *read* your books, and not have them merely to look at.

Correspondence

I am thankful to say the letters are coming in, and I must share some of the good things with you—also as a possible incentive to others to let us hear from *their Y. B.* meetings.

They'll know that I have loved them
When they see Me face to face;
They'll know that I have loved them
When there My wounds they trace;
They'll know that I have loved them
When they behold the Lamb.
They'll never know how much they're loved
Till they're with Me where I am.

"Amen, even so, come, Lord Jesus."—Rev. 22: 20.

Dear Mr. R.—As a group of Young People holding meetings, we are happy to have you back with us—you who got us started in these little gatherings where we all have learned much. May the Lord give you grace and strength to continue in this branch of His service and lead on many that are young in the faith.

I enclose a copy of notes—giving gist of meeting held on March 13th. Here are two questions which I was re-

quested by the Class to forward to you, either to be published in Help and Food or answered personally by you. (The questions will be found in the Question Department.)

Here is the report of that meeting which I can't resist inserting, as it presents such an attractive "menu."

57th meeting Y. B. D. held at the Home of — Sat., March 13, 1926, total number present 19.

Opened with singing of hymns and prayer.

Q.—What is the difference between sinful nature and sins committed, and what did Christ's death atone for? (DeV. to B. S.)

Discussion.—Sin in any shape or form, whether sinful nature or sins committed were all atoned for on the cross (B.). Would it be possible for a person to have a sinful nature and not see the fruit of it? (M.). 2 Cor. 5:17—old nature is still in us, though we have received a new nature when saved. We should reckon old nature in the place of death. "A child is born in sin and shapen in iniquity." If a child is taken home before coming to years of understanding it comes under the saving power of the blood, but I cannot see how atonement can be for old nature, for old nature is reckoned in the place of death, and anything atoned for we do not reckon in the place of death.

A child is purchased in the same way as anyone else, but as one comes to years of understanding there must be the personal exercise.

Heb. 10:9; John 6:40; Heb. 10:10; 12-14, "one sacrifice for sins" John 1:29. All our sins, past, present and future, as we trust in Christ, come under the power of that cleansing.

Q.—Explain Isa. 51:1 (DeV. to L. Le.).

What is the rock: One explanation might be that we were in the quarry of nature, of sin, and then taken and hewn out, as Solomon obtained the stones for the temple and had them shaped, etc., so we, who are saved, were taken from the quarry and placed in the temple of the Lord.

It is a figurative speech, and the following verses explain the thought, I believe. God took Abraham from out of Ur of the Chaldees—he was by nature away from God.

Short Outlines.—John 5: 24—Full thought of salvation: He that *heareth, believeth, hath, shall not* come into condemnation, but *is passed* from death unto life. He that *heareth, believeth, hath, shall not*, but *is*.

(*Sermonettes* to be continued next month.)

Notice, it is the 57th meeting of the Y. B. D.! Isn't that splendid! Notice too the business-like way everything is prepared. We have so many "stenogs" among our young folks that I think we might have a few more "secretaries" for these meetings.

And speaking of secretaries, I would call attention to what was said in last month's Y. B. D. about a line of service for some young brother or sister in looking after small orders for tracts and books, and things of that kind. This would be a real help in many places, and it could be made to fit in with the reports of Young Believers' meetings, and items of interest in the assembly. May the Lord stir up and raise up such helpers.

I have been profiting myself from such help from a brother and two sisters who have been taking dictation for me where I have been. It simplifies the matter of having stenographic help, and I hope to make further use of these nimble fingers and willing hearts—wherever the Lord may be sending me.

Here are some extracts from a very cheering letter I got from a dear young brother: "It is a great joy to me to know that the Lord has been pleased to make you to carry on the Y. B. D. again—not that I did not enjoy the Department before. May the Lord continue to bless you and to give you the needed strength for each duty.

"There are several things in the Y. B. D. which I wish to write about. You ask to know how we have succeeded in giving the Bible reading first place, and I might ask,

How can we *succeed* otherwise? I will say, for the encouragement of others, that I do not find it at all hard since I set a certain time for it. I have been following the portion for daily Bible reading since Jan. 1925, and have made it a point to be up early enough to read this before breakfast. For the last six months I have had to get up at about 5 o'clock, so as to get my breakfast, and be at work at 7 o'clock. (It takes me over one hour to get to work.) The time I have set for my reading is, as soon as I have dressed. Now that I have formed the habit, it is not at all hard. [*Good*, my dear young brother. I hope to hear something similar from many others.]

"I have not been following the memory work given in this department, as I have been doing some memorizing with my Sunday-school Class. We are learning part of John's Gospel, and I am trying to encourage them in it, as I feel it is the best time of their life to store up the word of God in their hearts and minds. I have some difficulty in getting them to see the importance of learning a verse each day. I trust the Lord to give me the needed grace and wisdom to persist in this helpful exercise, and that He will help them also.

"I am very glad to see that you are considering a class in New Testament Greek, and if it is the Lord's will, I hope to avail myself of this opportunity. I have always thought that this subject would be too much "Greek" for me, but from what you say, it will be well worth the effort, even if I do not become a *scholar*, but just learn to see fresh beauties in the word of God. My time is somewhat limited, but I have been led to see a little of the value of setting a time for everything, and then living up to this. I have considered this matter before the Lord, and if the way seems open to start these lessons, I wish to be one of the scholars. [I am very glad of this, and

have entered our brother's name on the tentative roll. Soon I hope we will have enough to begin.]”—*E. W. B., St. Louis, Mo.*

There is a good deal more of this most welcome letter, some of which will come out in the answers to Questions.

Budget your Time

The other day a dear brother suggested to me this Title for an article on the right use of the time we have for study. It struck me as a splendid subject, and I asked him to write the article. But he has not yet done so, and instead of writing one myself, I am going to ask some of our readers to write. How many will do this? Write clearly and concisely your thoughts, and experience, as to the best way to apportion your time. Our brother, in the letter quoted, has been giving us some of his thoughts. Here are the specifications: Length, not more than 200 words; “Make it snappy;” as far as possible, give your experience, or at least what you *hope* to make your experience.

I am hoping to get a good many of these little essays, which will appear in our department. Who will send in the first one?

The Question Box

Quite a few answers have come in and some new questions. There is still time to answer from the beginning, and always a welcome for fresh helpful questions.

Ques. 1.—“Why are we told in John 4: 2, that our Lord did not baptize, and in John 3: 22 it is said He did?”

Ques. 2.—“Have we any record beside 1 Cor. 15: 6 of the 500 brethren who saw the Lord after His resurrection?”

Answers.

Ques. 1.—“Personally our Lord did not baptize, but His disciples only.”

Ques. 2.—"No, we have no other record, but we know the Lord had made an appointment to meet His disciples in Galilee."—*E. J.*

Ques. 1.—"It seems to me that the Lord at first continued the preaching of the kingdom (Matt. 4: 17; Mark 1:14,15) and that He baptized men to repentance through His disciples, as seen in John 4: 2 (not Himself actually doing it)...When men refused the Gospel of the Kingdom, the Lord preached and taught the love and grace of God in sending Him into the world."

Ques. 2.—I do not find any other place where the 500 brethren are mentioned. However in Luke 24: 33-36 there are others present besides the eleven, and although the number is not given, they might have been those referred to.

Ques. 1.—"General statement in John 3: 22, and lest any one should make a mistake it is explained in John 4: 2."

These answers are quite satisfactory, but we will leave the question open for another month, in case others may write.

Here are some more questions:

Ques. 6.—"Why does it say in 1 Cor. 15: 6 the Lord appeared to the *twelve*, and in Mark 16: 14 and Luke 24: 33 it says He appeared to the *eleven*?"

Ques. 7.—"Why didn't Jesus baptize?"

Ques. 8.—"Explain Mark 16: 16."

Ques. 9.—"Rev. 21: 14; who is the 12th apostle, Paul or one chosen by lot?"

A number of questions are waiting. So let us have answers as promptly as possible. And send in more questions. They are put on the "waiting list" and will appear in due time.

Work in the Foreign Field

Encouraging reports come from various parts of the vast field. May we increasingly become "laborers together in prayer," for this is one of the most essential parts of our service. If we are praying, we cannot help being interested; this will lead to a desire to become acquainted with the needs of the field, and to do what we can to help that need.

A matter of great importance may be spoken of in this connection. We may consider it a token of the Lord's blessing upon this department if special interest is awakened in various quarters, and if some may be stirred to offer themselves to the Lord for service abroad. We find in Acts 13 an illustration of such awakening, and the definite fruit of that exercise in the mind of the Spirit being made known and acted upon.

We need therefore to be much in prayer that the Holy Spirit be unhindered both in awakening interest and stirring the hearts of those whom He would send forth. We must be careful not to "quench the Spirit," by checking such exercises; and yet we must be careful not to stir a mere enthusiasm, which would encourage any to hasty decision as to the all-important question of their path and service. Let us be much before the Lord as to this. It is "the Lord of the harvest" who must send forth laborers; our great part is, "Pray ye therefore."

An interesting, and we trust profitable, meeting was held in New York at the Assembly-room in connection with the sailing of our brother Oscar S. Zimmerman for Antwerp and other European ports. Our brother, as is known to many, has been engaged for a number of years in work among the shipping, chiefly in the port of San Francisco. The way had been opened for him to seek to reach the seamen in European waters, and a large number gathered

to have fellowship in prayer and conference as to this service. A most interesting account was given by our brother of the way in which he had been led to take up the service for those who "go down to the sea in ships," and the great need for reaching the vast numbers of those who do not visit the ports on this side of the Atlantic. Interesting replies were given to questions as to the methods of work and some of the tokens of blessing received.

The work in San Francisco is being carried on by our brother Eck, during Mr. Zimmerman's absence in Europe. May the Lord guide and bless as to it all.

Some idea of the scope of the work of reaching foreigners with the printed message can be had from the following:

On board vessels in San Francisco harbor alone the past year, gospel literature was distributed to the following 52 nationalities:

English, Urdu, Russian, French, Norwegian, Danish, Spanish, Gurumuki, Arabian, Yiddish, Lithuanian, Greek, Javanese, Hawaiian, Finnish, Syrian, Maori, Cantonese, Marathi, Gujerati, Egyptians, Berbers, Esthonians, Koreans, Lettish, Tahitians, Singhalese, Japanese, Malay, Malayalam, German, Swedish, Italian, Portuguese, Siamese, Turkish, Polish, Bohemian, Hindu, Marshall Islands, Dutch, Slovenian, Bengali, Flemish, Wenli, Icelandic, Goanese, Riffs, Armenians, Fiji Islanders, Maltese, Persians.

We trust our readers are following the accounts given in relation to the various foreign lands which are being given in our paper. The one for this month is upon that most interesting land, both as to its past history and present condition—Italy.

PREFATORY NOTES—"These brief articles are not intended as a survey of missionary work, which may, if desired, be undertaken after the completion of this series. The present notes are more to give some idea as to the places themselves, where our brethren are laboring, and to refer to their work, rather than describe it. In this way, the articles will be *introductory* to the study of the work now being done. It is hoped that the knowledge of these few 'FACTS' may enable some to have a fuller appreciation of the work in foreign lands."

SOME FACTS RELATING TO ITALY

Italy is a constitutional monarchy, comprising, in addition to the islands of Sicily and Sardinia, the long promontory of southern Europe which somewhat resembles a boot in shape. Its greatest length is 708 m., and its greatest width 354 m., although the peninsula itself seldom measures more than 100 m. across. The area of the kingdom, including the islands, is 110,664 sq. m., and the population (estimated for 1921), some 39,000,000. The largest city in Italy is Naples, with a pop. (1915) of 700,000; Milan is second, and Rome third, with a pop. of about 600,000. In 1901 over 9,500,000 people were engaged in agriculture and like pursuits, with less than half as many engaged in industry. Emigration is chiefly from the poorer classes, and is largely due to poor wages and similar causes, for which an oversupply of labor has been considered responsible. With few exceptions, the condition of the working classes is one of hardship, and the general cost of living in 1920 was more than six times that of the period of 1901-05.

Italy is one of the hottest countries of Europe, although the physical characteristics of the country somewhat modify this. The mountains of northern and central Italy cause great variations in temperature; but the southern part of the country has a climate like that of Greece and southern Spain, although large tracts of fertile land are given up to desolation because of the prevalence of malaria. In northern and central Italy there are many well kept roads, but many of the villages of southern Italy are accessible only by foot path. In 1871, 73% of the people were illiterate, but through the public school system, maintained by the State, this proportion had been lowered to 56% in 1901. Illiterates are fewest in Piedmont, and greatest in Calabria (the toe of the boot).

After the breaking up of the old Roman Empire, in 476 A. D., Italy was, for almost fourteen centuries, split up into a number of mutually hostile communities. Wars and intrigues followed, in which the popes were largely concerned, with the result that long before the Reformation began, many were disgusted with the condition of the Church. When the knowledge of Luther's conflict with Tetzl reached Italy, there was an immediate demand for his writings. Those of Melancthon, Zwingli, and others were also carried into the country, and all were read with great interest. An Italian, A. Paleario, wrote a book entitled "The Benefit of Christ's Death," which had a wide circulation. When the effects of this work were felt by the pope, the Inquisition was instituted, in the course of which Paleario, with others, was tortured and put to death. On the whole, the Reformation left but little mark on the

national life of Italy, and it is claimed that 97% of the people are still Roman Catholic. The estimated population of Rome (1906) was 403,282, and of these, the census of 1901 showed 65,000 were Protestants. Half of these were Italians, and half foreigners. Of the former, 22,500 were Waldensians.

However, God had not left Himself without a witness, and about the same time that He was granting a reviving and restoration to His people in England, Ireland, and elsewhere, He began also a gracious work in Italy. In 1833 the Duke of Tuscany commissioned a young nobleman, Count Guicciardini, then about 24 years of age, to reorganize the school system. Looking for a book that might serve as a basis for teaching morals to the children, he was advised to try the Gospels. Unable to find an Italian translation, he commenced reading a copy of the Latin Vulgate, translating parts into Italian to tell the stories to the children. By this means he became enlightened of God, and was saved. He was able to lead others to a knowledge of his new-found Saviour, and the desire for Christian fellowship led to their breaking bread in all the simplicity of the truth. It is said that in 1848 there were 40 breaking bread in Florence.

Political changes resulted in great persecutions, and the story of the faithfulness of the saints is inspiring, but cannot be included here.* During the banishment of some of these brethren to England, they came in contact with others of like precious faith with themselves, and found happy fellowship in the breaking of bread there. By 1857, some of the exiles had returned, and the Count, with others, suffered much in preaching the gospel in the streets and elsewhere.

With the establishment of the united kingdom in 1870, there was a considerable increase in religious liberty, and it is said that at a general meeting held in Spinetta, in 1871, about 600 were present at the breaking of bread. When several of the leaders died, some brethren from England went out to counsel the saints, and to preach the gospel, and some to print gospel literature and magazines. But the work has been substantially by the Italians themselves from the start. Mr. Harold P. Barker visits Italy, and thus strengthens the ties of fellowship with the saints there. Let us not forget to bear them up before the throne of grace, especially in view of the present reactionary religious measures that have been taken, that they "may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2: 2).

R. J. L.

* The little book, "Heroes of Faith in Modern Italy," contains the simple account of some of these.

EXTRACTS FROM LETTERS

From B. MONTLLAU, San Jose, Costa Rica, Apr. 9, 1926.

"Many thanks for your esteemed letter of March 23rd enclosing draft from the General Missionary Fund. We wish to express our deep appreciation of this token of Christian love and fellowship.

The Lord is encouraging us spite of opposition. The 14th of March was a memorable day for us. We had the joy of burying 12 persons in baptism, among them our two older daughters. We expected to baptize about twenty, but some were sick and others were prevented from coming, being anxious to hear whether some of their relatives were among the dead and wounded found after the awful catastrophe that occurred that same morning a few miles from here. A train, loaded with hundreds of people going to Cartago for a religious celebration, was crossing a bridge over the Virilla River, about 200 ft. high, and the last three cars were derailed and fell from the bridge. Over 300 were killed and many were wounded. It seems to us like a warning, as on the 25th of the month they intend to crown the Virgin of the Angeles in Cartago: the crown costing fifty thousand colones. That "virgin" is of stone and was found there some years ago: the superstition of some is great, thinking it is alive. Poor deluded people! May our gracious Lord have mercy on many who have heard and read the message of salvation in Cartago, Heredia, Alajuela, San Jose, and other towns, before it is too late.

With our united Christian love to you, dear ones, and all saints, yours in our coming Lord."

From D. LAMORUE, Alajuela, Costa Rica, Apr. 8, 1926.

"In last U. S. Mail received the draft to help further the work of our Lord, thank you in our Saviour's name for your kindness and fellowship. Here, where one has so little fellowship, letters showing a living spiritual interest are greatly appreciated. We are not only members of His body, but members one of another. It is needless to say this is a dark land and the Prince of this world is perhaps more manifest in these smaller places than the larger capital. This place of about 10,000 has only 4 or 5 English-speaking families. Last week was Holy Week. There were many processions with bands of music and men carrying life-size images of Jesus, Peter, Maria, etc. The town was filled with country people, women with

heads covered chanting, etc. A dead Christ in place of a living one. While we have fair interest on Sunday nights, 25 to 40, and a few interested children in Sunday School, this being the terminus of Railroad, there are several towns with from four to eight thousand not on R.R. with nothing but Rome's teaching. The privilege was granted me last year to visit many of these towns. In Jan. of this year I had secured many Gospels, Testaments, and Bibles for a trip to Guana Costa District, near Puntarinas, in the low lands; but in February and March, was near 7 weeks in bed with fever, instead of being in Guana Costa. As I am about recruited to normal I will in a few days take my first trip in the highland where it is more healthy. There are some 5 places with two to eight thousand within 15 hours by horse, it is a sort of Pioneer work. Occasionally our Lord shows me some fruit, a cheer by the way.

In one district near Limon are many English colored Baptists without any ministry; it is a cheer to help them once in a while, as I am able, which they appreciate very much. One head deacon wanted me to take 7 Baptist churches under my control."

From LOUIS GERMAIN, Tonneins, France.

"Yesterday I went to Bordeaux to spend the day with the saints there, giving out tracts in the train and in the street cars. We had the breaking of bread at 10 a.m. and at 3 ministered the word to the saints. In going home, having given tracts to a full car, mostly political men returning from Bordeaux, when I had taken my seat, one of them sitting in front of me, said he had read part of the tract I gave him, and was pleased to see me frank and out-and-out in my way of propagating my belief. It gave me opportunity for an interesting talk with them on eternal things."

From F. LeGARREC, Bois Colombes, France, Mar. 19th.

"My heart is full of thanks and gratitude for the gifts sent me, because I am remembering yet the gift from the Missionary Fund that you sent a short time ago in order to pursue the work in Brittany. I regret I do not know your tongue in order to tell you of the work of God in this part of the vineyard.

May the grace of the Lord Jesus Christ be with you dear brethren and with all those that love Him."

From Dr. WOODHAMS, Irumu, Africa, Mar. 2, 1926.

"We have been able to buy an ox wagon and this is a great help in the work of hauling poles, etc., from the forest. We expect to order a plow from Nairobi this mail. Your cable in reference to the cement was received. I immediately wired to Mombasa for the price of cement here."*

"We are all well and busy, and have had good interest in the Gospel, preaching both in the Station and in the villages. Our building was crowded last Sunday and I spoke on the Son of Man as come to seek and to save that which was lost. We are plowing, wishing to reach consciences which have been long buried, and are very dull in this dark place."

From Miss CORNELIA DE JONGE, Irumu, Africa, Feb. 28th, 1926.

"We are going on together, all in fairly good health at this writing, through the mercy of our God. Miss Wilson and I have had another turn of fever this month but are better now. The building of our house is going on, though we have not as many workmen as we should like. As a result the work goes slowly. But in this land things do not move as rapidly as at home, so we have to exercise patience, which is a good experience.

The two evangelist-boys who go out by turns, preaching in the villages about us, are bringing in good reports of interest shown in most places, and a number of requests have been made for us to give them schools. We take this as an opening from the Lord to enter these places with the gospel of His salvation. What is needed is a number of native-Christians who can both teach the people to read and preach the gospel to them. Mrs. Searle and I are carrying on the school work. At the close of each session, the gospel message is given, and often we have over one hundred present at this service. We pray that it may find an entrance into the hearts of many giving conviction of their need, repentance, and faith in the Lord Jesus as the Saviour of sinners."

* In reference to the above would say, that our brother wanted us to forward a ton of cement from the States, but found he could get it much cheaper from England, so procured it from there.

NOTES

“Not to do Mine own Will.” Perhaps the most striking feature in our blessed Lord’s character here on earth was His obedience to His Father’s will. Where *all* was perfect, it is difficult to single out any one characteristic that was preeminent. We can only speak of His obedience in this way, because it was the salient element in every department in His life and activity. Whatever He did or said was marked by that.

We may speak of this obedience in a twofold way, the obedience of *action*, and that of *submission*. There was nothing negative or weak about Him. He was here to carry out the will of the omnipotent God. His life therefore was one of ceaseless activity. “Wist ye not that I must be about My Father’s business?” Much of this was for the eye of God alone. With what delight the Father would dwell upon every detail of that obedient life. His works, no matter how marvelous and beneficent, were for the eye of God. His words, such as never man spake, were given Him by the Father. Wherever He was this tireless obedience marked His every step: “I must work the works of Him that sent Me.”

Yet there was nothing restless in all this, no uncertainty, no haste marked it. The other characteristic of submission was everywhere present. It is seen in His habitual spirit of prayer, which is the expression of dependence and submission. He was ever “meek and lowly in heart,” ever accepted the will of the Father, though perfectly conscious where that holy will was leading. And when the supreme hour arrived, it found Him ready. The scene in the garden was not the strength of His will *against* the Father’s, but the shrinking of absolute holiness from the thought of being “made sin.” “Now is my soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. *Father, glorify Thy Name.*”

It was this submission that led Him to yield to all the obloquy of the arrest, the trials before the High Priest and Pilate; that took Him from the judgment hall to Calvary; that led Him to give His "back to the smiters and His cheeks to them that plucked off the hair," that hid not His face from shame and spitting. It was obedience that allowed the cruel nails and the crown of thorns, all the unspeakable suffering at the hands of man, and the more awful horror of forsaking by God. He became "obedient unto death, the death of the cross." Blessed Lord!

"We will not have this Man." The history of the human race may be condensed into one word—self-will. It was this which led to the first act of disobedience, that severed the link between man and God. The entire nature of man, marred by nameless deeds of shame and sin, is essentially characterized by self-will. That is the root, whatever the fruit may be. It is one of the great mistakes of men to be occupied with certain of the fruits, which they quite admit require correction or excision, while ignoring the *root*, which is the source of all—self-will.

It is this which makes new birth an absolute necessity—for the moral or immoral. There is nothing for the "old man" but crucifixion—"Our old man is crucified with Him." And this God has most blessedly effected in the cross of our Lord. He has given His judgments, and in the person of our Substitute effected it for every believer. Most blessed it is to see this, not as a matter of attainment or experience, but as a fact, which faith rejoices to recognize.

"To do His will." The new man is a new creation, "renewed in knowledge after the image of Him that created him." And *Christ* is the pattern and the power of this new man, "Where . . . Christ is all and in all" (Col. 3: 10, 11).

We are chosen "unto obedience" (1 Pet. 1: 23). Faith can say, "I am crucified with Christ, nevertheless I live, yet not I, but *Christ* liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20).

There is but one standard of the Christian life—"to walk even as He walked" (1 John 2: 6). That we offend in many things every honest heart will sorrowfully admit. There is but one remedy for a carnal walk, expressed in the twofold thought—"No confidence in the flesh," and "walk in the Spirit." In other words, it is only in the measure in which it is a reality in the soul that Christ dwells in the heart by faith. Thus the new life, the new nature, is expressed in our lives, and "the deeds of the body," of the natural heart, are mortified. This new life is displayed, as was our blessed Lord's, in submission and obedience.

Self-will is a terrible thing. It crucified the Lord. "He delivered Jesus *to their will*" (Luke 23: 25). Nor must we think of a "new will" in us which can be trusted. We sometimes think of a strong natural will as being useful in the things of God. As a matter of fact, the only will that can be used of God is one which by grace has been made *subject to God*. If the blessed Son of God, whose will was essentially holy, could say, "*Not My will*," can we say aught else? Paul was an apostle "by the will of God" (Col. 1: 1), "Not of men nor by man" (Gal. 1: 1). His proud will was laid at the feet of the Lord Jesus, the only place to lay the will, weak or strong.

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

This gives abundant food for sober thought, both in the home and the assembly. What a pitiful sight it is when

the will of a little child is arrayed against his father. And how unutterably pathetic it is when the father's will is arrayed against the child. "The child's will must be broken"—by whom and to whom? To *my* will? Is *my* will any better than the will of any one else?

Nor does this mean a nerveless amiability which leads on to lawlessness and the man of sin. It is an awful thing to strengthen in the child the tyranny of its self-will. But let us see that *we* do not take the place of self-will. "Children, obey your parents, *in the Lord*, for this is right" (Eph. 6: 1). We are to teach our children obedience, not because *we* say so, but because *God* has said so. The instrument which the Spirit of God uses is the conscience, a sense of responsibility to God alone. This begets an obedience to parents, which does not turn the mind from the only authority. It does not weaken the firmness of the parental hand, nor remove the rod which, if occasion need, must smite. But all is done by the parent in obedience to the Lord, and the child is brought up in the nurture and admonition of the Lord. Happy the house where His blessed will is supreme.

The same is true in the assembly. All government is of God. No assembly action can be binding except it is in obedience to God, according to His Word. There is no other authority. God sweeps away all the poor pomp and circumstance of ecclesiastical authority, whether vested in pope or bishop, clergyman or elder, and directs our eye to His will alone. That will is alone binding, and it will lead us to all true subjection one to another. The younger will be subject to the elder, because it is God who has ordained this. The elder will never say, "This is *our* will, and therefore must be obeyed," but, "This is the will of God."

It makes a vast difference. Some young energetic brother may be restive under the mere will of an older

brother, but if he sees *God's* will in and behind the other, he cannot be restive under that. We are not called to obey the will of even a good man *because* it is his will. If a good man has no other authority for something than that it is *his will*, he cannot impose that upon others.

And so we are shut up to God; blessed necessity. "We ought to obey God rather than men" (Acts 5: 29), is sufficient authority in every department of life, the State, the home, the marts of trade, and the Assembly. Before us we have the perfect Exemplar, whose words may well find the echo of deep desire in our hearts—"I do always those things that please Him." S. R.

FELLOWSHIP

"*PART WITH ME*" (John 13: 8).

(Continued from page 162.)

Another* has defined *fellowship* as "Common thoughts together; common feelings, affections, objects; one heart, one mind;" and in our previous paper we have seen how blessed and complete is the believer's association with the Lord in death and resurrection.

For the proof of the nature and character of divine fellowship it would be difficult to turn to a more expressive portion than from the 13th to the end of the 17th chapter of John. In verse 8 of chapter 13 the Lord expresses the necessity of His priestly service, that His own might be kept in unclouded communion with Himself. To have "*part with Him*" where He was going, there must be the constant removal of defilement contracted in passing through this sinful world. This service of love, carried on by the "washing of water by the Word" (Eph. 5: 26), was symbolized when the Lord stooped to

* J. N. D.

wash His disciples' feet. Peter only saw in that lovely, lowly service, the Lord's self-abnegation; hence his objection, "Thou shalt never wash my feet;" but when the Lord replied, "If I wash thee not thou hast *no part with Me*," Peter, in ignorant affection said, "Lord, not my feet only, but also my hands, and my head." There was indeed, and is, necessity for the latter ere the former can be known. But Peter (and every believer since that day) had been already "washed all over," viz., cleansed from iniquity; and the love that served past need remains unchanged to the end (ch. 13: 1), ensuing to the objects of that love, the continuous service of the Lord as our High Priest.

Beautifully illustrative of Christian communion was John's position at the supper table: "Now there was leaning on Jesus' bosom one of His disciples *whom Jesus loved*" (ver. 23). Communion is the privilege of every Christian, but it is the "longing soul" that is satisfied, and the "hungry" are filled with good things (Ps. 107: 9). It is in the conscious knowledge of the greatness of this love that the heart is happy, at rest, and at home in His company, knowing it is His delight to have us there. Thus, with confidence the head can lean on Jesus' breast in the enjoyment of His unfathomable grace.

Wonderful as this is, it is by no means all; for in the confidence that love begets, the soul is led on to understand the Father's appreciation of, and delight in, the Son: "The Father loveth the Son," and that Son is "the only begotten One in the bosom of the Father," and has declared Him.

Thus, as we appropriate the place the Lord would have us take, resting on His bosom, we learn the Father's love and grace, and begin to taste what soon we shall more perfectly know in communion with the Lord, the delight of the Father in the Son, and the Son's delight in the Father.

Words that are unexplainable in any other connection will find their solution in this way—words grouped together in these chapters (13 to 17). In verse 31 (ch. 13), for instance, the Lord says: “Now is the Son of Man glorified, and God is glorified in Him; and if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.” What a wonderful circle of eternal glory is here! What depth of divine love! By the Spirit we are introduced into this communion, to understand the perfect oneness existing between God the Father, in all that He is, and the Son of Man who here on earth could say that God had been glorified in Him; and then as a blessed consequence, “God shall also glorify Him in Himself, and shall straightway glorify Him.” This surely is not only by investiture of His acquired rights and titles as “Son of Man,” but beyond all official glory, whether in heaven or earth, there assuredly lay that which was ever His personally. Hence, “God shall glorify Him in Himself.”

That wonderful utterance of the 17th chapter flows out of these eternal counsels: “And now, Father, glorify Me with thine own self, with the glory I had with Thee, before the world was,” and this expressed desire is founded on the attendant fact, “I have glorified Thee on the earth, I have finished the work Thou gavest Me to do.”

Such was this glorious Person, who is before us in this wonderful group of chapters which gives us the extent and meaning of “Part with Me.” Into this circle of divine counsels and affections we are led by the Holy Spirit, as witnesses and sharers in the joy of Christ, our souls finding rest and satisfaction in being there, where He is.

Another side of this “Part with Me,” is disclosed when one of the twelve asked, “How is it that Thou wilt mani-

fest Thyself unto us and not unto the world?" His answer was, "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." Thus this wonderful fellowship in life with the Father and the Son is complete, and though not manifested to the world, is real and vital.

Added to all this personal glory, the Lord Jesus said to them, when going away, "All things that the Father hath are mine," and then tells them of the coming of the Spirit and His mission: "He shall take of mine, and show it unto you."

Are we able to bear these divine communications? Of ourselves surely we could have no competency, but Scripture assures us we can both comprehend and enjoy them: "God hath revealed them unto us by His Spirit, for the Spirit searches all things, yea, the deep things of God;" and again, blessed and wonderful fact, "We have received the Spirit which is of God, that we might know the things that are freely given to us of God."

As objects of the Father's heart, in whom the Son finds His delight, it is ours to have "part with Christ" in all that He has entered into, and what is yet to be manifested. By the ministrations of His grace, and the walk of the Holy Spirit, this wonderful link with heaven is manifested, and intercourse by faith enjoyed between the Father and the Son and His people here on earth, though not of the world. It is thus He can say, "Ye in Me and I in you." How close the bond, how sweet the fellowship! Into this illimitable circle of divine love, we have been introduced; the soul is maintained in it by the Spirit's power, and established in the intelligence of what is really *eternal life*. "This is life eternal, that they may know Thee, the only true God (the Father), and Jesus Christ whom Thou hast sent."

J. W. H. N.

(To be continued, D. V.)

“Who Loved Me, and Gave Himself for Me”

O blessed Saviour, Jesus Thou,
Upon the Father's throne,
Upon the cross once, long ago,
Thou didst for sin atone.

Thy love transcendeth all that man
Has ever heard or known;
Ordained the Lamb, by God's own plan,
To suffer all alone.

Thou, the forsaken One of God,
Didst suffer on the Tree;
And drink the cup and bear the rod—
The vengeance due to me.

Thine anguish who can ever know,
Endured for sinners there?
O Love, that brought Thee down to woe
And grief without compare!

Yes, 'twas for me, condemned by sin,
Sunk down in shame, and sore,
That Thou didst suffer thus, to win
My heart to God once more.

And can it be, O Calvary,
That man, for whom He died,
Should e'en yet be the enemy
Of Christ the crucified?

O Blessed One, the Father's Son,
Thy ransomed worship Thee;
For Thou hast won for us, undone,
Eternal victory.

We claim Thy blood—our way to God—
We trust Thy grace so free;
We long to see Thee, blessed Lord,
And ever with Thee be.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 3

The Living Tissues forming the Body

(Continued from page 175.)

We have seen that the first stage is the coming into prominence of the centrosome. Pursuing a little further the thought already suggested, every portion of divine truth, which produces its likeness in the soul, leads on to a growth which, while not contradictory to what has already existed, is a development and enlargement of the previous state. All truth is vital and does not allow us to stagnate, but leads us on into new apprehension and relationship of that truth. The vital or progressive element of the truth is the spiritual centrosome, which, as it were, becomes external to the "rest state" of the truth as seen thus far.

Thus in the scripture already referred to, 2 Pet. 1: 5-8, *Faith* is the initial cell. But the soul cannot rest in the general truth embodied in this. "Faith *worketh* by love" (Gal. 5: 6). This *working* principle, which does not allow stagnation, is the centrosome, which becomes external to the mere basic thought of faith. Nor is it thus merely external and attractive, but it *divides* into two poles or aspects, which however are linked into harmony by the fibrils of the truth already seen. Thus the "spindle" of truth is one, and around this are grouped the elements of the "faith" in exact order and proportion, preparing, as it were, to migrate into a new application of that faith. This is suggested in the disappearance of the nuclear wall.

Next the chromosomes, or essential elements, of faith are split, not divided transversely, which would give but

identity of all truth. Thus the faith is the same vital link with God as in the first stages of the soul's history, a fragment of the original faith; and these identical elements are attracted to each of the two poles of the divided, and yet united, centrosome, by the "spindle" of the but its different phases are coming into prominence. Have we not seen this in our own and others' history? "Your faith groweth exceedingly, and the love of everyone of you all toward each other aboundeth" (2 Thess. 1: 3). It is not some different element added to the faith, but the application of that faith in other directions. Thus what had at first been marked by the simple reception of the gospel of our salvation, gradually draws toward new poles or centres. Perhaps gratitude was prominent at the beginning; now the grateful sense of salvation leads to the confession, first to God, and then boldly before men. There is thus the formation of two centres or nuclei of faith, its identity preserved, but now widened and strengthened into the soldier virtue of boldness in the Lord. This is characteristic, as suggested by the new walls about the nucleus.

So again, after a period of quiescence, of joy in the new "cell" of courage, and the drinking in of the spiritual nutrition, a similar impulse and attraction and growth takes place around the centrosome of "knowledge," and so on throughout the growth that ceases not till "love" in all its fulness is recognized as the blessed goal to which we are unerringly led on.

We have thus far been speaking of mitosis as illustrating the process of spiritual growth in the individual soul. But we can see the same development in the formation and growth of the Church as the Body of Christ.

A divine unity pervades the entire Church from the initial baptism of the Holy Spirit at Pentecost to the

rapture of the saints at the coming of the Lord. We must indeed single out for special, reverent contemplation the single cell of the divine organism: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit" (John 12: 24). Our most blessed, holy Lord, even as Man, could not have united to Himself "many sons" (Heb. 2: 10) unless He had first removed the obstacle to the multiplication of His life in others by His sacrificial death for them. "It is not good for *the Man* to be alone" (Gen. 2: 18, etc.), so the "deep sleep" fell upon the true Adam (Rom. 5: 14), and in resurrection He, as "the Beginning, the First Begotten from the dead," has become "the Head of His Body, the Church" (Col. 1: 18).

Let it be specially noted that no reference is here made to the Divine Person of our holy Lord. He was ever "God over all, blessed forever" (Rom. 9: 5). Into that Godhead no creature could either intrude or be introduced by grace. Blessed be God, He is "God alone"—in all the divine fulness of Father, Son and Spirit. Even as Man He, the Son, is unique, for He was also God. The space of two thousand cubits must ever be kept between Him and all the people (Josh. 3: 4). It is of His human *nature* that we speak, shrinking from intruding into the holy mystery of His person, and the union between His Godhead and Manhood. That union has given to His work its divine value, and imparted to all the recipients of His grace the moral character of His nature, so that every believer is thus characterized by *eternal life*, "the life of God" (Eph. 4: 18).

Let us pause a moment, and with unshod feet and reverent, adoring hearts dwell upon the "amazing holy mystery" of the Incarnate Son, "God manifest in the flesh." That He was "Immanuel, God with us," must

characterize His Person. There never was, never will be, never could be Another. And yet He was Man—was born, lived and grew, suffered and died. Our hearts are attracted to Him as they could be to no other man. All that makes up manhood—spirit, soul and body—was His. As Man He had a beginning; as Man He has wrought for us unto the death of the cross; as Man He lives for us, and we in Him, in heaven; as Man for all eternity He will have us with and like Himself. “That in the ages to come He [God] might show the exceeding riches of His grace in His kindness to us through (*Gk.*, in) Christ Jesus” (Eph. 2: 7).

The angel announces to the Virgin the birth of her Son. Conscious of the human impossibility of this, she asks, “How shall this be?” and the angel answers in the words which tell us all that divine love and wisdom have revealed to us of this “Mystery of godliness.” “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy Thing which shall be born of thee shall be called the Son of God” (Lk. 1: 34, 35).

Here then is the blessed vehicle of all spiritual life for His people, in and from whom they “live and move, and have their being.” As we have said, He stands alone, a perfect Man, yet marked out as unique as to His humanity by His supernatural birth, without human paternity. The overshadowing power of the Highest, the Holy Ghost, has “prepared” the body for the eternal Son (Heb. 10: 5), a body which includes the whole Manhood of human nature—spirit, soul and body.

And yet, though unique both by His conception by the Holy Ghost in the womb of the Virgin, and by His eternal, divine personality as the Logos, in Him we also have the prototype of all who are His. Alone in His unique

perfectness, He yet attracts the heart to Himself, the pledge that "as He is, so are we in this world" (1 John 4: 17). That this might be effectual, we know redemption had to be wrought by His death and resurrection; and then the Holy Ghost is also given to each believer, abiding in us as in Him as Man.

We can distinguish between the *impartation* of life, true of all the regenerate from the beginning, and the life of the Son of God upon earth. Abraham and men of faith had not the *conscious* relationship with the Father, could not say: "As the living Father hath sent Me, and I live by (*Gr.*, because of) the Father" (John 6: 57). The moral character, the nature, was the same, but there is a consciousness of relationship, a fulness of communion, a heavenly character which they did not have.

All during His life on earth our Lord was thus "alone." Having entered into His glory, His work all done, He has sent forth the Spirit, who forms, in connection with (though distinct from) new birth, all the fellow-members of the Body, the Church. These now are not, as the Old Testament saints, in nonage, or infancy, but the fulness of the time having come, "God hath sent forth His Son (*γενόμενον*) of a woman, made under the law, to redeem them that were under law, that we might receive the adoption of sons"—sonship (Gal. 4:1-6). It is because of this sonship, this relationship, that God hath sent forth His Spirit, who is the Spirit of sonship, by whom we are conscious of that relationship, by whom also we are linked to one another in and through the Head, into the Body, the Church.

The Gospel of John is written from, we may say, the Christian standpoint; therefore we have the truths of life and of the Spirit blended, as in chaps. 4, 6, 7. In the mind of the Lord it was, as now it actually is, "My Father and

your Father, My God and your God" (John 20: 17), and this links with the full unfolding of truth in Eph. 1: 3, etc.

Christians thus are different from Old Testament saints, in that they now are united to Christ by the indwelling Spirit, in all the fulness and consciousness of sonship with the Son. To use the language of our subject, they are cells produced by and united with the one archetypal Cell, "Who is the Beginning ($\alpha\rho\chi\eta$), the Firstborn from the dead" (Col. 1: 18). In the light of this truth, how impossible it would be to think of any newborn souls, since the descent of the Holy Spirit, as *not* linked with Christ and thus not members of His body and indwelt by the Spirit. We shall see later that in the transitional period, recorded in the book of Acts, there might seem to be exception to this, but it will be found only to bring into prominence the truth of which we speak.

We return, however, to take a further look at the life and growth of our blessed Lord, as illustrated by the cell growth of which we have been speaking. From the moment of His conception the whole Person was present. Well might the unborn forerunner leap for joy when "The mother of my Lord" came to visit her kinswoman Elizabeth (Lk. 1: 39-45). Well might the sweet song of Mary blend with Elizabeth's gladness: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (vers. 46, 47). Well might the heavenly host flock out of heaven and hover over Bethlehem to give glory to God in the highest, to blend their worship with that of the shepherds, and of the Gentile wise men a little later on (Lk. 2: 8-20; Matt. 2: 11).

It was but a Babe, "wrapped in swaddling-clothes, and lying in a manger," but there were present in Him all the spiritual elements of His entire holy Manhood, as well as "the glory as of the Only Begotten with the Father"

(John 1: 14). His unsullied humanity drank in the unhindered fellowship with the Father upon His mother's bosom. All that which in the newborn babe turns instinctively to its mother, in Him found its repose in the Father. Perfect in the human relationship to His mother, it was the heavenly relationship which characterized all that holy infant life. And in divine reciprocity it was the Father's hovering care which we see in the dedication at the temple, when Simeon and Anna blended their worship with the fragrant atmosphere of worship surrounding the "blest Babe;" which provided the refuge in Egypt, and in due time called His Son thence (Matt. 2: 15); which led Joseph and Mary to Nazareth with its quiet retirement and its fulfilment of another prophecy (vers. 22, 23).

Most beautifully do we see the development of this holy life in the Child. There was the steady, normal growth all through the early infancy and childhood. Using the language of our theme, there had been cell multiplication all through that quiet period. "The Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him" (Lk. 2: 40). There was advancement in both spirit and body, but in the constructive way which we have seen marks cell growth, not by the *addition* of new elements, but by the reaching forth of those already there into new relationship. Fain would we pause and meditate upon that holy growth.³ We would watch with His mother the unfolding of that perfect human consciousness, the manifestation of a will that *never* sought

³ How different is this from the irreverent speculation of *Kenosis*, which would subject His deity to the emptying of its attributes, reducing it to zero at His incarnation, and then ascribing to His Godhead what could only be true of His Manhood.

its own pleasure. It was true of Him from the first, "I came down from heaven not to do My own will, but the will of Him that sent Me" (John 6: 38).

There is a wonderful display of this growth when He was brought up to Jerusalem at the age of twelve. With what delight, in the strength of that fresh beautiful boyhood, would He breathe the atmosphere of the temple and its worship, where all spoke of Himself and of His Father's thoughts. The development from His infancy upon His mother's breast is beautifully seen. "Wist ye not that I must be *in the things of My Father?*" Not exactly, "About My Father's business." The time for outward service had not yet come, but He is absorbed in all that spoke of His Father. With what avidity would He listen to scriptures, to the teaching of those who "sat in Moses' seat." It was not yet time for Him to characterize the hypocrisy and inconsistency of the leaders. He hears their teaching, He asks them questions. How those questions would shine like gleams of light into the heart of the truths being spoken of! He was there as a learner, but it was with the wakened ear of One who in the morning of life listened only to His Father's voice (Isa. 50: 4, 5). "All were amazed at His understanding and His answers." Both His appreciation of truth and His responses to their questions showed what the ideal Boyhood is, exhibited in Him.

As we have before said, there is nothing unduly precocious in all this, nothing miraculous, in the ordinary sense of the word. It was but the revelation of what is heavenly in completeness. There is the growth, leading on to "cell differentiation." Soon He must go further, but now He lets His mother see what absorbs His soul. Later, in the further development and climax of that marvelous life, there must be further detachment, until the

“sword” shall pierce that loving mother’s heart. Now, however, He goes on with the normal life at Nazareth. “He went down with them and came to Nazareth, and was subject unto them.” The inspired record only adds that this growth and development continued: “And Jesus increased in wisdom and stature and in favor with God and man” (Lk. 2: 52). But we must turn from this precious theme, only commending it to the devoted meditation of our readers for further worship and joy.

It is in this sense that we speak of our Lord Himself as the initial Cell from which the wondrous “Body” has been, and is being, developed. Every characteristic that marked His holy, sinless humanity is reproduced in every believer, who is thus born “from” (ἐκ) Him (John 1: 13, *Gr.*).

It is thus not exactly the thought of isolated spiritual life that has characterized every regenerate person from the beginning of God’s ways, with Adam, Abel, Enoch, and all the saints of the Old Testament. This life, as to its moral character, was, and is, the same in every child of God. But the saints of old were not, could not be, “members of His body, of His flesh and of His bones” (ἐκ τῆς σαρκὸς αὐτοῦ, Eph. 5: 30).⁴ This only could take place, as we have seen, after the death and resurrection of our Lord.

The beginning, then, of the growth of the Body, as seen

⁴ While this latter clause is omitted in some MSS, the reference to the formation of the woman from Adam is unmistakable in the whole passage, and is here inserted as showing the use of the preposition ἐκ, suggesting origin and union. See also Eph. 4: 16, *Gr.*, for the same use of the Greek preposition, indicating the source of the vital principle in the Head, and permeating all the members. This will, however, occupy us later.

in the spiritual "cyto-morphosis," takes place at Pentecost. Here we have the marvelous work of the Spirit forming the Body, the Church (Eph. 1: 22, 23; 1 Cor. 12: 13). After our Lord's resurrection there was a brief period of what might answer to the protoplasmic quiescence. The archetypal Cell had emerged from His death, and was about to ascend to heaven. The Centrosome takes its place preparatory to a new formation. The disciples still think of a restoration of the old order: "Lord, wilt Thou at this time restore the kingdom to Israel?" (Acts 1: 6).

Instead of answering their hopes as to the kingdom, He shows them a new order. The details are not yet given—in fact were not fully given till Paul's conversion and full ministry unfolded the truth of the Body. But the centrosome is seen outside the old order; "Christ after the flesh," as the earthly Messiah, is to be known as such no more (2 Cor. 5: 16). The blessed "Nucleus" is moving out of the "rest stage" of the forty days, and the great work is about to begin. Fittingly, in anticipation of this, the company of Jewish disciples are waiting in prayer.

There are two distinct "poles" or points of attraction in the Centrosome. One is evidently the new place in glory which our Lord took at His ascension; the other the descent of the Holy Spirit. These two great facts, locally as removed from each other as heaven is from earth, are yet linked together by the "achromatic spindle" of truth, and about this one great truth are gathered all the fibrils, the essential elements which are to form fresh nuclei, new cells in the growth of that Body which is now being formed, and which is to grow up unto the "measure of the stature of the fulness of Christ."

It is the vital element in the nucleus which forms the nucleus of each new cell. All these elements are present, as suggested by the longitudinal partition of the fibrils.

It is not a partial Christ whom we receive, though we know but in part; but "Of His fulness have all we received" (John 1: 16); "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete (*πεπληρωμένοι*, filled up) in Him" (Col. 2: 9, 10).

Nothing can take the place of the *full* impartation of Christ. "My little children, of whom I travail in birth again until *Christ* be formed in you" (Gal. 4: 19). There were, more or less visible, in the Galatians what we might call *portions* of the nucleus; but there was a "hindrance" (ch. 5: 7). Their turning to the "weak and beggarly elements" of empty form and lifeless tissue; their craving for circumcision and effete Judaism and law-keeping made the apostle say, "If ye be circumcised, *Christ* shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace"—*ἐξεπέσατε*, "fallen *out* of" (Gal. 5: 2-4).

The reason for this is also given. The purpose of the law was not to give life, but to manifest sins (ch. 3: 19). Not that it was against the promises of God, but that it was powerless. "If there had been a law given which could have given *life*, verily righteousness should have been by the law" (ch. 3: 21).

It was, we may say, the coloring material which would bring into unmistakable distinctness the lifelessness and worthlessness of the "flesh." Thus it was the "school-master," the "child-leader," till Christ, that we might be justified by faith. "But after that faith is come, ye are no longer under a schoolmaster." The fleshly distinctions are gone—we have "put on Christ," and are "all one in Christ Jesus" (ch. 3: 22-28).

We see too the "spindle," the link between Christ and

the Spirit, on which are grouped all the elements of the new man. "Received ye the Spirit by the works of the law or by the hearing of faith?" (ch. 3: 2, 3). "That the blessing of Abraham [faith] might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith" (chs. 3: 14; 4: 4, 5; 5: 5, 6).

Christ then is "all and in all" (Col. 3: 11). It is impossible to dismember Him, and to have genuine impartation of life, and a true spiritual propagation. It is a theological aphorism that "All error is part truth." It is easy to see this in such systems as Unitarianism, Christian Science, Russellism, etc. The Christ whom they minister is lacking in some essential element. There has not been the "longitudinal cleavage" of the fibrils so that He is presented in His true fulness. Thus, the excellence of His moral character is recognized, but with the omission of all that goes to make up "all the fulness" that dwells in Him.

It need hardly be said that reference is here made to the infirmity of the finite mind. "*We* know in part and we prophesy in part." But whenever there is a deliberate and systematic omission of essential elements in the presentation of Christ, we will find a true *mitosis* impossible. It would be preaching "another Jesus" (2 Cor. 11: 4). We bless God there is but One, and wherever He is presented the Spirit can use and bless the Word in the birth of souls. This will come before us more fully at a later stage of our study.

We return to dwell briefly upon the great work at Pentecost and the immediate period. It was marked by this "bi-polar centrosome" of the Nucleus—the Christ of God, risen and glorified, and the presence and power of the Spirit. This wrought conviction, and the earnest cry, "Men and brethren, what must we do?" (Acts 2: 37).

The inspired answer brings life and peace to thousands of souls—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (ver. 38).⁵

The work at Pentecost was therefore the beginning of the normal "building" (Gen. 2: 22, *Heb.*) into the Church, the Body of Christ. Those souls were "added daily," and were marked by a unity of life and moral character. They "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2: 42). It does not signify that all were at first Jews, nor were new elements added when Samaritans and Gentiles were brought in. The same "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 2: 21) was the life-giving message to Jews and Gentiles alike. The same blessed Christ of God was thus imparted, and formed the "Nucleus" of each soul born from above.

This is abundantly manifest throughout the whole inspired history in the book of Acts and the Epistles. Wherever there appeared a contradiction to this divine law of spiritual cell growth, it was refused. And this is what has marked the formation of the Church throughout its entire history, and will unto the end. We might remember this whenever there is an attempt to add other elements. Turning points there were, as in Acts 10, 15, etc., but it was ever the same power and presence of the Spirit presenting the Christ of God.

⁵ It is well to remark that the reason for the prominence of *baptism* here, is to emphasize the necessity of a real reception of Christ. "As many of you as were baptized into (*εἰς*, unto) Christ have put on *Christ*," none other (Gal. 3: 27). It is the expression of the confession of Him, the vital element is in Him, and therefore in the faith which receives Him.

Let us notice too that this cell multiplication is in each case due to Christ and the Spirit, and not to the instrument through whom the truth has been ministered. Thus it was not Peter or Paul who imparted *their* life and nature to their converts, but the Son of God whom they preached. "Since ye seek a proof of Christ speaking in me....examine yourselves....prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13: 3-5).

We need not therefore imagine that we are farther removed from Christ than those early believers. The gifts are for the perfecting of the saints to the work of the ministry for the upbuilding of the Body of Christ; till we all come in the unity of the faith to a full grown man (see Eph. 4: 11-13). We will examine this classic passage at greater length later on. It is referred to here to emphasize the continuity and the identity of the life of the Church throughout its entire history.

One other remark ere we close this rapid sketch of this profoundly interesting and blessed subject. We have been speaking of that which is normal and therefore what is of God. All reference to disease elements has been left to the subject of Pathology, which will, if the Lord permit, come before us in due course. This blessed life in which each believer has his full share is alike for all. Disease is not natural to it, nor does the decrepitude of age mark it. Decadence, senility, there is, alas, too often, in both the individual and the Church. But these are abnormal. The Church in glory will be ever the Bride. That which marks Christ—"Thou hast the dew of Thy youth" (Ps. 110: 3)—is the vital principle in every one who is His. May this freshness ever mark us.

—S. RIDOUT.

(To be continued, D. V.)

BRIEF STUDIES IN COLOSSIANS

(Col. 1: 25-29.)

(Continued from page 182.)

The closing statement of verse 25 is important. Paul affirms that it was given him "to complete the word of God." It is connected with his previous statement regarding the assembly, "Of which I became minister according to the dispensation of God which is given me towards you,"* *i. e.*, toward the Gentiles in particular. Compare Rom. 15: 16 and Eph. 3: 1, 2.

This dispensation of God refers not to a period of time, as we sometimes use the word, but to the apostle's stewardship or administratorship of God's things concerning the assembly. The force of the term may be seen from its use in Luke 16: 2-4 (stewardship); 1 Cor. 4: 1 and 1 Pet. 4: 10 (stewards). The use of this same word in Eph. 3: 2 is parallel to the statement of our verse. It is the divine arrangement committed to Paul concerning the assembly. He uses the word again in Eph. 1: 10, where the connection helps to show its significance. *There* it refers to the order of the divine government concerning the universe, the central feature of which is, the heading up of all things in Christ.

This dispensation given to Paul comprised the completion of the Word of God—not the last that was written, of course, for John wrote his epistles and the Revelation some thirty years later; but the thought is that Paul's ministry concerning the assembly completes the revelation of God's purpose: it is the *finale* of His plan to which all

* Quotations are from the New Translation.

the previous epochs or dispensations were preparatory. In it are revealed the riches of His grace and glory, even the unsearchable riches of Christ. The glad tidings that Paul announced were "to enlighten all with the knowledge of what is the administration (or, dispensation—it is the same word) of the mystery hidden throughout the ages in God, who has created all things; in order that now to the principalities and authorities in the heavenlies might be made known through the assembly *the all-various wisdom of God*, according to the purpose of the ages, which He purposed in Christ Jesus our Lord." This completion of the Word of God is a *present* revelation to heavenly intelligences. Now, along with ourselves, they have the wondrous secret of God's eternal purpose disclosed to them, which embraces the truth of the headship of Christ and His Bride, which is the assembly.

To "complete the word of God," therefore, meant to make known the mystery which had been hidden from the previous ages and generations (ver. 26).

As already remarked, this has a present meaning for the principalities and authorities in the heavenlies. Among them there are "the universal lords of this darkness"—spiritual powers of wickedness in the heavenlies (Eph. 6: 12). In view of what they *now know*, it is no wonder that they are arrayed against *us* whose inheritance is in Him, who is the object of their hatred. The place *we* have, as made known by the revealed mystery, makes them our real antagonists. "For this reason take to you the panoply of God."

In Colossians, however, the apostle has chiefly in mind what the revealed mystery means for the saints. Of this mystery, which completes the Word of God, he says, "Which has now been made manifest to His saints." Let us search our hearts to see how far we have appropriated

what God has been pleased to make known to us. He has made "the riches of His grace...to abound toward us in all wisdom and intelligence" (Eph. 1: 8). It is what He "had predetermined before the ages for our glory" (1 Cor. 2: 7).

The apostle very earnestly desired that the saints should enter into these eternal realities. To this end he toiled unceasingly. It was a combat, as he here expresses it (ver. 29, ch. 1:1). The administration given to him placed him in the arena where he battled against those spiritual powers of wickedness of which he speaks in Eph. 6. He was our protagonist in this, but we are called to the same conflict. Do we, who know the truth of the mystery, strive with a measure of the apostle's spirit, seeking to bring our fellow-saints into the appreciation and enjoyment of its meaning for them? Beginning with the apostle's day the enemy has sought to hide what God has disclosed, and bury it under "systematized error" (Eph. 4: 14). How great his success the past centuries of the Church's history bear witness. During the past hundred years the truth has been dug out from the accumulated debris of those centuries. Are we walking in the light of it as we should?

But verse 27 claims our attention, for it presents God's thought for His saints in connection with the mystery made manifest. To them "God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory." What the mystery is we have briefly stated; here the apostle speaks of *the riches* of the glory pertaining to it. God wishes His people to know what comprises those riches. This expression calls attention to the exalted aspect of the mystery, specially mentioned as "among the nations." This phrase intimates what is distinctly in contrast with

what had been revealed in previous ages, when Christ was spoken of in connection with Israel, in the nations filling a secondary place and receiving their blessing through Israel. Now the distinctive glory of the mystery is "Christ in you," that is, in those of the nations, like the Colossians, who had faith in Christ.

This is not blessing in a national sense, as spoken of by Old Testament prophets, but individual, true of each believer in Jesus wherever found among the nations. And it is not in outward display, as is characteristic of the kingdom in the Old Testament. It is an inward and spiritual blessing, carrying with it "*the hope of glory*," and thus linking those of whom it is true with another scene—with heaven, where Christ is seated. Literally, it is of *the* glory, referring to the glory of the mystery, the fulness of which is to be realized at the second coming of Christ.

Now as to the force of this expression, "Christ in you," which is the riches of the glory of the revealed mystery, we have said that it is inward and spiritual, in contrast with the outward display of glory of the kingdom and the Messiah in the Old Testament. This accords with the Lord's words in John 14. He there promised to manifest Himself to the one who keeps His commandments. This form of selective manifestation Judas could not understand, for he thought of the outward manifestation of the Messiah, in which Israel would occupy the foremost place as foretold by the prophets. The Lord explains (vers. 23, 24), and links all with the coming of the Holy Spirit. This at once turns us to other words in this same chapter which may well be linked with the statement in Colossians.

In His teaching concerning the coming of the Spirit, the Lord says, "I am coming to you... In that day ye

shall know that I am in the Father, and ye in Me, and *I in you*" (John 14: 15-20). The manifestation of which He speaks is connected with this. Thus "Christ in you" is by the presence and indwelling of the Holy Spirit. This is the distinctive feature of the mystery, making it unique among all the divine mysteries mentioned in Scripture. By His personal coming into the world, after Jesus was glorified, the hidden mystery was made manifest (Eph. 3: 5), and its administration put into effect.

Again, the Lord says, "The glory which Thou hast given Me I have given them, that they may be one as We are one; *I in them*, and Thou in Me, that they may be perfected in one" (John 17: 22, 23). Here the glory is linked with the expression, "*I in them*," as in the former case the presence and indwelling of the Spirit. We are not yet in the glory of which the Lord speaks, though the title to it is already given. Not until "the Christ who is our life is manifested . . . shall ye also be manifested in glory" (Col. 3: 4); and, "Beloved, now are we the children of God, and what we shall be has not yet been manifested; we know that if it is manifested we shall be like Him, for we shall see Him as He is. And every one that has this hope in Him (*i. e.*, in Christ) purifies himself, even as He is pure" (1 John 3: 2, 3).

How beautifully these scriptures blend together. In purpose, the glory is given, and we are marked as joint-heirs with Christ. As not yet in it, it is our hope, but this hope is in Christ. On the other hand Christ is in us "the hope of the glory." This, the Lord has made clear, is by the presence and indwelling of the Holy Spirit. Thus He is the earnest of the coming glory, and God's seal put upon His people up to the redemption of the acquired possession (Eph. 1: 13, 14; 4: 30). In this connection how fittingly He is called "the Holy Spirit of

promise," so that being given by God to be in our hearts—His anointing, His seal, His earnest—we may now enjoy His blessed ministry of the things of Christ, and know that He who is our Saviour and Lord comes to us, is in us, our life, with the comfort of knowing that "Whatever promises of God there are, in Him is the yea, and in Him the Amen, for glory to God by us" (2 Cor. 1: 20-22).

As entering into this knowledge of Christ, ministered by the Spirit, we come to maturity, to full growth. This is what "perfect in Christ" means (Col. 1: 28). The apostle always had this end in view for the saints. Therefore, he says, it is Christ "we announce, admonishing every man, and teaching every man, in all wisdom... Whereunto also I toil, combating according to His working, which works in me in power." He could truly say, "We do not preach ourselves, but Christ Jesus, Lord" (2 Cor. 4: 5).

—JOHN BLOORE.

Young Believers' Department

Calendar: June 16th to July 15th.

DAILY BIBLE READING:.....June 16th. Micah 4;
June 30th, Haggai 2; July 15th, Malachi 1.

MEMORY WORK:.....1 Thessalonians, chap. 3.

GOOD READING: Eight Lectures on Prophecy, continued.

Daily Reading

Once again, through the mercy of our Lord, we are nearing the close of the Old Testament. What a marvelous book it is, and how "things new and old" shine out of its pages under the light which the Holy Spirit gives from the New Testament.

I feel almost tempted to suggest that we try to find time to keep on with our Old Testament reading, as we go on into the New. Perhaps I may have a suggestion to make next month.

Memory Work

Our chapter this month is again shorter than usual, but we do not want to put too heavy a burden on those who are seeking to keep up. So let us review chapters 1 and 2 and so get perfectly familiar with our epistle.

Here is something I am glad to put in:

"Three of us recited the Epistle to the Galatians, M. S., L. LeC., and I. There may be others—am not sure. It seems good to be memorizing again. Most of us do it on the way to work when riding on the street-car.

May the Lord bless you abundantly and use you much in His service. C. S."

Good Reading

I don't hear anything about this part of our work. If the book is too advanced, or if the portions are too large, don't hesitate to let me know. It is of the greatest importance to keep some good book always at hand for your reading. You can read an ordinary page in perhaps two minutes. And a page a day means 30 pages a month, and at that rate we can read through many a helpful volume. Let me have your thoughts as to this. I will not specify how many pages you are to read for this month, only do something at it.

Your Library

Have you laid the cornerstone for your own library yet? I don't think there are many who haven't quite a few books by the time they are in their teens. I remember one of my most valued possessions as a child was

the box of books which were my own property. What is the *cornerstone* for this library of yours? Of course there is only one Book that could occupy that place. In these days beautiful Oxford Bibles, or those from some other publishing house, are quite common, and I hope that you already have one that will serve you many years. If you are thinking of buying one, let me give you a few hints. You are now at the age when you value a good thing, so buy only the best. I would say either get a cheap Bible, which you can replace, or a first class one that will last you many years. I would not advise a medium-priced book; they are often a disappointment.

Greek Testament Lessons

I am glad to report quite a few applicants for the class in New Testament Greek, and hope for more. I think we will wait a little longer before making a start, but will suggest the text book which we will use at the start. It is "A BRIEF INTRODUCTION TO NEW TESTAMENT GREEK," by Samuel Green, D. D. It can be obtained at Loizeaux Brothers, 1 East 13th Street, New York City. The price is \$1.00.

Correspondence

"I had hoped to tell you I could repeat the book of Galatians without a mistake, but I can't. However, I did stick to it till I reached the end of the book; something I never have done before. I shall try to do better with Thessalonians, although in the summer there is always something waiting for attention, and I am too tired to study when I do sit down."

Our dear sister lives in the country, and has many duties which she is bravely trying to fulfil, with the Lord's help. If she has been able to do so well, what about those who have plenty of time on their hands?

Here is a report of the 58th meeting of Y. B. D., where many interesting subjects were discussed.

Total Present: 19: Opened with prayer and singing of hymns.

Brief Outlines:—L. Mitchell spoke on Roman 10: 9. Contrast between law and faith. At time of Moses righteousness was demanded by law, by works, but now "Christ is the end of the law for righteousness to everyone that believeth," and as ver 10 says, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead thou shalt be saved." Faith, not works, obtains.

M. DeV. spoke on Song 4: 16. North wind brings the storm, etc., south wind the soft and pleasant winds. North wind might speak of the trials and troubles, and south wind of what is pleasant to us, but both come with but one object—that the spices might flow out—that our lives might produce that which is pleasing to God. If we allow both the joy and sorrow in our lives to work as He has sent them, then there will be fruit for Him. Heb. 13: 15; 12: 11. Let Christ come into our lives in every detail that He may find fruit for Himself.

L. LeC. spoke on Heb. 11: 24, 25. Put in the way of a balance sheet—showing profit and loss. Triumphant of the wicked is short, and the joy of the hypocrite but for *a moment* (Job. 20: 4, 5). For the Christian there are pleasures at His right hand *forevermore* (Ps. 16). Joys of world purchased at cost of eternal death; joys of the saved at price of Christ's death for eternal salvation and joy. What shall it profit a man to gain the whole world and lose his own soul? The delight of sin will be blotted out forever, but the bondage of sin will never be forgotten (Job 20: 27). Moses renounced the treasures of Egypt and their riches because he could not use them for the Lord.

C. S. spoke on Heb. 9: 21, 22. The sprinkling of blood on vessels, etc., would always be a reminder to the people that God's dwelling amongst His people (sinful and defiled as they were) could only be on the basis of redemption, by the blood. The tabernacle, being in the midst of a sinful people, needed to be sprinkled with the blood. The infidel, or worldling, thinking of the blood shed in Old Testament times, might think of it as a regular slaughter house, but for us, who have been saved, we know it is, or was, but a type of that "precious blood" of Christ, the only basis upon which God could deal with us. Salvation is not of works "but shedding of blood"—taking away all high thoughts of self, or what self could do, and bringing us to that one and only place of "being washed in His blood."

A young isolated sister writes, "I enjoy very much the lessons in Bible Reading and the memory work. I think I am profiting much thereby."—*E. M. B.*

"The short memory lesson seemed quite a let down after our long one of March. I prefer them not too long, as then it gives time to analyze, and take in what one memorizes, otherwise it is mere cramming to me."—*S. M., Philadelphia.*

I have often thought of the truth of this last remark, not only about memorizing, but all our work. It is easy for us to fall into *mere habits*. I do pray that we may all be kept from this, and that the Lord Himself may ever be before us, increasingly dear to our hearts. After all, heart knowledge is the "one thing needful." May we be like Mary in this respect.

I must add another extract from a young brother, to whom I had occasion to write: "As I was enjoying your

letter, I thought that if we could make one another happy, how very happy our Lord Jesus must be when we come and commune with Him, and He with us; and what joy this brings to us. . . . I have a deep sense of what I have missed through not spending more time in prayer and meditation on the word of God. I pray the Lord to help me to greatly increase the time I spend in His presence. . . . I could not help wishing that all of His own might have the same experience, and especially other young believers. Many, I suppose, have had this joy for a long time, but it seems to me that the Lord's people generally need to spend more time in private prayer and meditation. May the Lord awaken our hearts more to this that we might be like Mary, who sat at Jesus' feet and heard His word." —*E. W. B., St. Louis.*

Budget your Time

Don't forget the request in the May number for little essays of about 200 words on this subject. I suppose many have been busy with examinations, etc., at this time of the year. I am hoping to get some before long. Don't let me have to write the only suggestions on this important subject.

The Question Box

Ans. to Ques. 1.—As to John 3: 22.

"John 4: 2 is an explanation of the statement that Jesus baptized, given in the preceding verse. The explanation is not given after 3: 22, although it must be understood. I notice that Mr. Kelly points out that *Pilate* is said to have scourged Jesus (John 19: 1). That probably is, that he had it done."

Ques. 2.—As to 1 Cor. 15: 6—"Matt. 28: 16; Mark 16: 7, 14; Lk. 24: 33 seems to be the best explanation of where the many were who saw Him."

"In Acts 1: 3 we see that Jesus was seen of them—the 120 of Acts 1: 15—for 40 days. There is no other statement of Christ appearing to the 500 and more than in 1 Cor. 15: 6. Mr. Grant brings out the point of an appointment Christ made with His disciples, to which many would be gathered, probably in Galilee."—*E. T. M.* [Very Good.]

Ques. 3.—"The adjective 'righteous' in John 17: 25 refers to the perfect judgment of the Father in dealing with those who know."—*E. T. M.*

"Christ would now, in contemplation of His death and resurrection and His return to the Father, 'ask,' in the spirit of Ps. 2: 8. However He does not ask for *all* His rightful possessions, only 'for those whom Thou hast given Me.' It is His right, and He appeals to His righteous Father."—*A. H. B.*

"In contrast to the world that crucified His blessed Son, and who will find that God *is* righteous, when they meet Him in judgment."—*R.*

"In speaking of the world, He says 'Righteous Father.' Ps. 97: 2."—*F. P.*

Ques. 4.—As to "coals of juniper," Ps. 120: 4.

"The juniper is a tall shrub of Sinai. It is the plant from which brooms are made. I suppose the coals are charcoal, burning, to torture the false tongue."—*E. T. M.*

"Job 30: 4 tells us the roots were eaten in a time of famine. But taking the Psalm as a whole, and the marginal reading of verses 3 and 4, is it a question of the kind of coals and their significance, or is it the thought that a deceitful tongue is compared to coals that may kindle a fire, as in James 3?—*F. P.* [That is, reaping what they have sowed.]

"I imagine it would be like the gnawing of a bad conscience."—*A. H. B.*

"It seems to me that coals of juniper, or broom wood, R. V., are connected with the 'sharp arrows.' One kind of arrow used in Old Testament times was made from the red-like stalk of the broom bush, and was sometimes set afire before shooting. These burning shafts often did much damage. Thus sharp arrows of the mighty would be the judgment of the deceitful tongue, and the coals of fire would remain to cause burning remorse."—*E. W. B.*

Ques. 5.—"There was much grass in the place." What more restful to the eye than green grass? A weary multitude of people had followed Jesus. There must be *rest* before they could be fed."—*M. L. E.*

"Suggestion of leisure and rich blessing."—*E. T. M.*

" 'He maketh me to lie down in green pastures,' and was it not the Good Shepherd who had attracted these 'sheep,' into His pasture, that He might minister to their temporal needs, and later make known to them the true 'bread from heaven?'—*E. W. B.*

There are more answers to these questions, but these must suffice for the present. Thanks very much for all who are sending in answers. I hope to give more next month.

Ques. 10.—Explain 1 Cor. 11: 4. Does this mean at all times, as *for instance, when one is at work?*

The Montrose Meeting

I hope very many of you will be able to get to the Montrose meeting, as announced on the cover of Help and Food. It is a kind of "Y. B. D." Conference, and I am looking forward, if the Lord please, to a helpful, happy time. Then perhaps we can have a discussion of

work among the young people, and "get together" about many things that are very near to all our hearts. I am thinking of a number of subjects that it would be nice to talk over. Let us especially pray that there may be real blessing. I understand that a large number have already engaged to come.

Correspondence for "Y. B. D." Address,
S. R., 1138 East 7th St., Plainfield, N. J.

Work in the Foreign Field

Our readers will find much to interest in the following letters, and to lead to prayer. We would specially call attention to the awakening of interest, as seen in inquiries of some who have it in on their hearts to give themselves to the work of the Gospel in foreign lands. May the Lord give all wisdom and soberness and needed grace. We can surely thank Him for these tokens of His presence.

Extracts from Letters from Dr. R. C. WOODHAMS,
Irumu, Congo Belge, Africa, Dec. 1925:

"Many people here are afflicted with a skin disease called yaws, and are isolated. This responds in five days to treatment by injections of *Neo Salvarsan*, and we have much demand for treatment, but this drug is exhausted and quite expensive. They are glad to pay however, and sometimes bring goats and sheep as payment. All other treatment we give free. We have 30 to 35 medical cases a day which gives us a good opportunity to present the gospel. We had a high privilege last Lord's Day. Our Chief who is the most powerful chief I have known in Africa, gave a big dance and feast for his people, killing two oxen for the occasion. He invited us, and as the Word says, 'If you be disposed to go,' Mr. Searle and I went. All his headsmen and notables were there. I asked him to let me tell them the 'Words of Jesus.' He agreed. The crowd was in a great circle 200 feet across. He in the centre gave an oration, displaying his medals and authority as chief, an exhibition of human pride, which his people greatly enjoyed. Then he gave me the floor (or ground, rather), and I preached unto them Jesus. I spoke

of the greatness of their chief among them on the earth and then told of the One who is great in Heaven as well as on earth. There was absolute silence by command of the chief, and the best of attention. We look to God that some may give heed as Lydia did. After this the dance went on, but the Spirit of God is not prohibited by the noise of drums, and the Word may have penetrated some hearts. For derision they nickname us the 'people of Jesus,' mostly by Catholics to contrast us with 'The people of the White Fathers.' It is a good name and I often use it for a text. Thank God we are the 'People of Jesus.'

We are all well and happy by the Lord's mercy."

From the same. April, 1926:

"We received your cable as follows: 'Ton of cement has been forwarded from England, delivery free at Mombasa.' This has just come in time, as we were about to purchase some at Mombasa, and we are sure that what you have shipped will arrive in good shape as it is packed in tin. There would have been 25% to 40% loss, from the experience of others in shipping from Mombasa.

Also thank you for the *Neo Salvarsan*. I am hoping it will arrive by next mail, as I am badly in need of it having a long waiting list of natives. I have found however it can be ordered in Belgium for about 55% of the American price for the same product and am buying it there. I am including an order for drugs which we will be glad to receive.

We are encouraged and busy. We have had some very happy meetings Lord's Day Mornings. Tuesdays we have Bible readings, at present in Titus. Friday evenings, prayer meetings. Sunday evenings, an address and Bible readings. On Monday evenings we are now having meetings with the native Christians for instruction. There are some six now, two of our former boys came back to us, and one with a Christian wife. The others were saved here under the ministry of those preceding us, the African Inland Mission.

We have been to the forest getting out poles for roof of houses for Miss Wilson and Miss De Jonge. The brick-laying is within a day or two of completion now. Many delays. This is Africa."

Mr. GORDON SEARLE writes, Dec. 1925:

"Foundations are now laid for Miss Wilson's and Miss De Jonge's double house. Stones and clay are being used. Bricks are being made at the rate of 1200 to 1400 a day, and we are about to make a kiln to burn them. We are thankful to God for the friendly attitude of the native chief near-by, who furnishes us the men for labor.

Miss De Jonge and my wife teach the school, which is growing. We are praying for the Lord to open up a girls' and women's work here, and Miss Wilson expects to have this branch in charge. The girls and women do not quite understand yet, but we hope to gain their confidence. Dr. Woodhams' and my labors are of necessity largely manual at present, although Dr. Woodhams sometimes treats as many as 30 patients a day. I have the market work, and hold gospel meetings with the market people. As we learn the language better we hope to extend to the villages more, as we desire the salvation of these people.

Christian greetings to the Lord's dear people at home."

Mrs. R. C. WOODHAMS writes, Dec. 1925:

"As to kind inquiry of sisters who desire to sew for our needs, at present the party is pretty well outfitted, but it would be a great help if they made up shirts and pants for boys from ages 4 to 15 years. Blue denim for pants is good serviceable stuff, and unbleached muslin or strong goods for shirts. If pants are made with straps of same material over shoulders like suspenders, it would serve, as we could not afford to give regular suspenders.

Greetings and thanks to our co-workers."

From Miss CORNELIA De JONGE, Dec. 1925:

"The Lord is answering our requests as to workmen needed every month, and the making of bricks and the sawing of lumber for our dwellings is progressing. We have been put to the test different times, but this exercise of faith has been very good for us (Heb. 12:11).

As to kind offers of sisters at home to sew for us, our greatest need just now is for boys' garments, ages 3 to 14 years, of light durable material.

We have held daily sessions at school for three months. We also have language class two or three days a week, and in this way are getting some scripture portions translated into Kibira. This is slow work, but important, to give the people God's own words in their native tongue.

We send greetings and hearty thanks to all the saints for their interest and fellowship."

From the same. April, 1926:

"Yours of Feb. 1st came in last mail with Bank draft, and wish to thank you for remitting same, and also for taking care of the order for the china. We are keeping well through the mercy of our God and continue in the work we have been called to, and interest at both schools and numerous villages continues to be encouraging.

We are in need of more native teachers and evangelists, with a fairly large number of requests for out-schools from several head-men of outlying villages, some of them desire us to build them schools, which we will do eventually, the Lord opening the way.

We are having our boys hoe up the ground, and yesterday the plow came which is being loaned to us for a little while, so we hope to have some more ground cultivated ere long. We have almost 100 natives all told living on the station. It will be a great help to raise some of their food. Now, we have to buy almost all of their 'Posho' (or food) and we are glad to see so many natives coming up from villages with their carts. This brings them within the sound of the gospel and God's goodness to help out on the food question."

Miss ESTHER WILSON writes, Dec. 1925:

"Perhaps I might write a little something of interest to turn the thoughts of the young folks at home to God and eternity even as we desire to do here. A verse of scripture translated in our language would read as follows:—

Magila	la	Yesu	Kristo	Miki	ma	Mungu
Blood	of	Jesus	Christ	Son	of	God
Awhelasu		makudzana		masu		mase"
washes		sin		our		all

You notice they don't place their words in the same order that we do. All the letters are sounded. Vowels are pronounced as follows:

A	like	ah
e	"	eh
i	"	ee
o	"	oh
u	"	oo

The language work is slow but interesting.

From the same, March, 1926:

"I received the draft sent from the General Fund. I also wish to thank you for attending to the order to Montgomery Ward & Co., also the china ordered. I assure you that your fellowship and interest is greatly appreciated. Things here go on about the same. Some days encouraged, and some, otherwise. We all keep quite well, for which we turn with thankful hearts to the One who has blessed us with so many blessings.

The first new house for Miss De Jonge and myself is now about ready for the roof. Of course to finish will take

quite a while but it is encouraging to see it so nearly done.

We have quite a few little boys on the Station now. It is so much better when they come to stay here, as it means they are under sound of the Gospel from day to day and then their attendance at school is more regular, so they get on faster, and it seems important that they should read the Bible for themselves. We trust the Lord will see fit also to entrust to our care some of the little girls in His own good time. Naturally they are very hard to reach, but God has ability to overrule even the most difficult things and turn them to His glory."

From J. P. RIBEIRO, Parintins, Brazil, April, 1926:

"I thank you for your letter of March 23rd enclosing draft, being ministry from the Missionary Fund. While we give thanks for this directly to our God and Father from whom every good comes, we are glad also to thank the brethren who contributed to the Fund for the remembrance of us in the Lord. Distributing to the necessity of the saints (Romans 12:13) is a very clear exhortation. We trust the blessings of the Lord will be upon you. As to the Lord's testimony in this district, notwithstanding our many failings and weaknesses, we are seeing good results both among saints and sinners."

From D. LAMORUE, Alajuela, Costa Rica, April, 1926:

"I spent last week on a trip to the North, some 15 hours by horse, having over 400 Gospels; also Testaments, tracts, etc. The first day travelling was slow, up and down hills, our Lord giving me the feet of a young trained soldier. The first night in Naranga, a place of nearly 8000; nothing but Rome and its ways. I gave Gospels, tracts, etc., as seemed proper, in all business parts, reading to groups in many different stores and saloons. On the whole, there was a fine interest. Going on to Sarasora and Leguna, I found in these two places many fanatical people, and I read to them showing it was all of Christ, not Mary or images. After reading, they gave me a hearty shake of the hand, and many came to the hotel for Gospels and tracts, so there was much to cheer.

I live very plainly using every effort to further the things of our God and Father. I have a pretty high rent, as I took the building next to the Post Office for the location of a hall of which I have no need to be ashamed. Often things are pretty close.

In most of my trips I am alone. People here are poor, as a laborer gets 50c. to 75c. gold per day, and such things

as potatoes, beans, rice, etc., cost more than in the U. S. One wonders how they live."

From CHAS. O. KAUTTO, Taitowying, *via* Changli, Chihli, North China, Jan. 1926:

"Many thanks for draft of \$35. It certainly is wonderful how the Lord is supplying all our needs, yet what is more wonderful is, He is doing it so much through those of whom I have never seen or heard. He is the same Jehovah who recompensed Abraham's faith and assured him when He appeared, saying, 'Fear not, I am thy shield, and thy exceeding great reward.' We yearn for that day when we shall reign with our blessed Lord, when the curse of the world will be done away, when the nations learn war no more. Poor China has felt the awful effects of wars these past 14 years. Please help us in your prayers that there may be many more spiritual births among us in the dark heathen country, also that the Lord may send some more workers to this part."

From the same, April, 1926:

"Many thanks for your kind letter of March 23rd, also for draft. May the Lord's richest blessings rest upon the gift and the givers.

I came to China nearly 5 years ago and there has not been so-called peace in China, but wars and fighting are their sport and honor, and fighting is not confined between armies, but extends to every village and every home, and all is on account of envy and jealousy. Robbing and murder are their daily sport. Rom. 3:11-18 is the very picture of them. Well, such is China. The American Methodist Mission, about 20 miles East of us, and the English Methodist and the Roman Catholics, 25 miles West of us, were robbed by soldiers, and we escaped by the skin of our teeth.

Kindly remember us in your prayers that we may find all our joy and happiness in Him. We should not even so much as think of the 'fish and garlic' of the old world, neither should we waste our time in speaking of them. But only we ourselves should keep ourselves from anything that defames His Precious Name."

From F. Le GARREC, Rue de Verdun, Quiberon, Morbihan, France, Feb. 1926:

"Our Lord does not forget the laborers that He sends into His vineyard. Praise to Him. My work is among the poor priest-ridden people of Brittany, the Lord having

delivered me from this same darkness. I find that tracts are gratefully received in most places and I have met a few people who know their sins are forgiven. I am indebted greatly to our brethren, Lacombe, Germain and Loizeaux, for tracts and Testaments. Brethren, pray for us; we are indeed grateful for the brethren's love and sympathy in the Lord's work in Brittany."

From Miss M. ARMERDING, P. O. Box 464, Kingman, Ariz., Feb. 1926:

"May I take this opportunity to thank you for your expression of interest in the work here. I am glad to tell you how the Lord is apparently fitting me into this place. It was so discouraging at first, and besides the field seemed so small, especially when I compared it with the accounts I have so often read of crowded villages and cities in China, but the personal work here with just a few seems to be what is needed, and I find my interest and pleasure in the work increasing from week to week. To be sure, the pleasure is often mixed with pain when one sees no definite results, but there is always the word of comfort from the Lord, that 'in due season we shall reap, if we faint not.' Many times I find these Indian women exercised to the point of tears, but there is always the holding back from the final step that will place them under the shelter of the precious blood of our Lord Jesus Christ. They are always counting the cost—the giving up of their sinful living, and the mockery of their friends—little realizing how wonderfully the Lord would more than make up to them all that they would ever give up for Him. And mixed with this is ignorance of God's wrath against sin, and the terrible judgment awaiting them outside of Christ.

We long for these precious souls, yea, we yearn over them, and our earnest prayers are that the Lord may yet win many of them for Himself. Our work is to sow the seed and water it, and this we strive to do faithfully, leaving the results to Himself.

Thank you again for your kind letter and for the tracts enclosed."

PRISON WORK.—The subjoined letter calls our attention to another department of service, calling for our prayerful interest. Very many inmates of prisons are foreigners, and in that sense come directly within the scope of our work.

Dear Brother in our Lord,

May 18th, 1926.

"It has been a delightful privilege from time to time for some years past, to visit the State Penitentiaries and seek opportunities to preach the gospel of the grace of God to the thousands of men and women that are 'prisoners' indeed.

I am sure you will be delighted to know that a great work for God has been going on in some of these Institutions. Souls have been truly humbled before God about their sins, and have bowed the knee to Him who said to all such, even though they be criminals, 'Come unto ME, all ye that labor and are heavy laden, and I will give you rest.'

I have in mind one Penitentiary where some 40 men are thus born again. These men have made such an impression upon those in authority, that they are granted a special room for their meetings. Christians on the outside have become so interested in these men, that they now possess a 'Christian Library' which contains quite a good representation of our best and most valued books. These books, I must say here, can only be sent through the Publishers, or the men **WILL NOT RECEIVE THEM.**

Men whose awful crimes have caused the hearts of their fellows to fairly tremble, are now seeking by every means in their power to win fellow-criminals to Christ. One Institution even allows them to conduct Open-air Gospel Meetings in the Prison Yard. On Christmas Day, 1924, such a meeting was being held when one of the Guards confessed to these saved criminals, that he was a sinner and wanted to be saved, as they were.

We have a dear sister in fellowship whose whole soul, time, and strength is given to Prison work, and only eternity will declare what our beloved sister has, under God, accomplished. Her name in the hearts and lips of many hundreds of these dear men is 'Mother.'

Another sister in one of our meetings, through a sleepless night, wrote a letter to a young man 'in' for murder. She put the gospel before him (a total stranger to her); before very long she was overjoyed at receiving a reply saying he had accepted Christ Jesus as his own personal Saviour.

Not many Prisons permit anything like the same privileges as herein described; but surely we ought all to reserve a place in our daily prayers that God will open the doors of these places, and give those that can go in, the needed wisdom and tactfulness to fill the 'door' to God's glory.

Yours for the prison work,

Laurence T. Chambers."

NOTES

“He restoreth my soul.” What joy can be compared with that of the “first love!” And by contrast how dark is the heart which has lost that freshness.

“How tedious and tasteless the hours
When Jesus no longer I see;
Sweet prospects, sweet birds, and sweet flowers,
Have all lost their sweetness to me.”

There may be various causes for this state. Some glaring failure, some open departure from the Lord's path, will be sure to grieve the Holy Spirit of God. But declension may often come in such a gradual insidious way, that one is scarcely conscious of it until the soul is at a moral distance from the Lord. The roots of declension are suggested in the Lord's words to Ephesus, “Thou hast left thy first love.” Some trifle, some careless state of soul, neglect of the Word of God and prayer—these are among the fruitful causes, and are always, in one form or another, the marks of this wandering.

In such a condition one may be more or less faithful in the performance of outward religious duties, even service may be engaged in, but One is left out, and without Him all is unprofitable.

The remedy?—simple, but deep reaching. “If thou wilt return, return unto ME.” The One whom we have grieved is the only One who can restore unto us the joy of our salvation, the sweetness of communion with Himself. Many of us are tempted to try other ways of recovery. We work more earnestly, we redouble our efforts in service, we give more time to Bible reading and study. These are all right as fruits, but they cannot restore our souls. No one but “the Shepherd and Bishop of our souls” can do

that. Let us honor His power and prove His love by turning to Him at once. We would not think of turning a sinner in upon himself, or exhort him to work and struggle for salvation. We would tell him that all is done, and that the sooner he leaves himself in the Saviour's hands the better. Is the way of restoration of the saints any different? Having begun in the Spirit, are we to be made perfect by the flesh?

Let us remember too that if we are out of communion, we have no one to blame but ourselves. Whatever the contributing causes, we must come to our own hearts to find the source. Business may have been pressing, duties exacting, the world has been attractive, some friend or friends may have tempted us—but none of these nor all together could have entered our hearts or controlled our lives without our own consent. We often find persons bitter against others, charging them with the responsibility of their condition. Let us not deceive ourselves, but go directly to our Lord with the simple, heart-felt confession, "Against THEE, Thee only, have I sinned." How quickly would the clouds pass, leaving nothing between our souls and the Lord. May the Lord make this true of each one of us.

And how good it is to be back to the only One who rightly understands us, and to whom we belong, with all we have and are. Now His Word is our delight, our food. We drink in its holy truths and find their suitability; prayer instead of a dull form becomes the "vital breath and native air" of our souls; service, testimony—all is now fruit, vitally flowing from the "True Vine." How sweet fellowship is; how essential a true subjection

to church order; how unspeakably precious the breaking of bread! "When the Lord turned our captivity, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing."

Let us then make it our chief aim to keep low in the presence of Him who is our all; to lead and draw the Lord's beloved saints—so far as in us lies—to the same blessed place.

Criticism and Intercession. What strange companions these two words are! They are at the very antipodes of thought. The first is the heart occupied with the failures—real or imaginary—of our brethren. The second brings us into the presence of our holy but ever-loving Father. There is however one point in common between these words. Each is occupied with failure, but in how different a way. Criticism leads me to hunt for blemishes and failure in my brethren. I am occupied with evil. Even if all I say be true, I am not helping my brother, but rather being dragged down to his level; I am spreading that which will defile others. How a spirit of criticism will weaken a gathering of the Lord's people. It will beget a spirit of cowardice, for the critic usually talks behind the back of the one who is being criticized. He is usually afraid to face him. Criticism mars our own communion, and is utterly powerless to help. It is not of course meant that we must not speak of others' faults when it is our duty to do so, but this is vastly different from mere criticism.

Intercession also is occupied with others, and with their weaknesses and faults, but in how different a way. All is brought—we ourselves are brought—into the holy pres-

ence of God. We commune with Him, with our Lord, about the wrong of our brother. Thus we are not dragged down, but really brought closer to Him. We eat the sin offering in the holy place (Lev. 10: 17). And how different the effect upon our brother! Instead of awakening anger and resentment, or driving him away, we attract and cause godly exercise. And with what blessed results. The Lord works, the brother is brought into His presence, and it may be is rejoicing in the blessed work of restoration. May the Lord make us to know this practically—to be not critics, but intercessors.

S. R.

We translate the following from a French publication:

“A Noble Deed. There are about fifty-one thousand slaves (51,000) in the State of Nepal, India; and their owners (approximately fifteen thousand) may be divided into three classes: (1) Those who are proprietors of slaves not of their own will, who having fallen heir to them, treat them leniently as grown up children. (2) Those who hold them for their profitable labor’s sake. And (3) an unscrupulous class that make a traffic of them, do not hesitate to separate wife from husband, and children from parents.

“The Maharajah (the ruling Hindu Prince of Nepal) has made an appeal to the patriotism of his people in view of liberating these slaves, and making a compensation to their owners; himself giving about 400,000 dollars to this end. This noble purpose and deed places the Maharajah of Nepal on an equality with Abraham Lincoln!”

“Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich” (2 Cor. 8: 9).

An Oak tree under whose branches lie several generations.

This White Oak, at Basking Ridge, New Jersey, is said to be the third largest oak tree in the United States. Its branches measure 130 ft. across from tip to tip; and its trunk is 23 ft. and 7 inches in circumference at its largest part.

Under it are many graves. One of the oldest is that of

"Joseph Lamb
who departed this life
in 1749, aged 60 years."

The inscription on the head-stone, still legible, reads thus:

"The terrors dire from Sinai's Mount
Thy mouth did ever proclaim
As well as the message of grace
In thy great Master's name.
But with pure etherial fire
With Seraphims above,
We hope and trust thou now dost sing
The wonders of His love."

It is sweet to note that Joseph Lamb, being taught of God, did not commingle Law and Grace as so many preachers now do, but preached to those early settlers in New Jersey, the grace of God through Christ delivering from the Law's condemnation.

The log-house in which Joseph Lamb preached has been replaced by a large and substantial brick building. We earnestly hope that Joseph Lamb's preaching has not been displaced by the pompous but degenerate Modernism.

T. O. L.

FELLOWSHIP

"THE FELLOWSHIP OF HIS SUFFERINGS"

(Phil. 3: 10.)

(Continued from p. 204.)

The epistle to the Philippians is peculiarly precious. It does not unfold much in the way of doctrine, but gives us what may be called proper "Christian experience"—not necessarily the experience of a Christian, though doubtless the writer entered fully into the truth he wrote. The apostle was in bonds at the time of his writing to the Philippians, and knew not how soon the cruel emperor, Nero, might order his execution.

He looks at these circumstances as an occasion given him of God to share Christ's sufferings. At the close of the first chapter he seeks to assure them, in the midst of untoward circumstances when the natural heart might reason why the apostle should be shut up in prison, and themselves exposed to adversaries. But suffering for Christ was the lot of believers, and their privilege in this evil world: "Unto you it is given in behalf of Christ, not only to believe on Him, but also to *suffer* for his sake" (chap. 1: 29).

None would question the grace and God-given privilege which enabled them to *believe* on Christ, and the apostle assures them it was equally a gift and privilege to *suffer* for and with Him.

How far above our natural thoughts is this! And what a testimony to the power and operation of the Holy Spirit! What superiority to circumstances! The will of Nero is not considered; the whole question in this devoted servant's mind was whether the Lord would be better glorified and His people served by his living or by dying! So the apostle says, "What I shall choose, I cannot tell" (J. N. D.). Both were blessed. If living, *Christ*

was his object. If dying, it was to be *with* Christ, so thoroughly was his heart in communion with the Lord. It would be a gain to go, but then service and suffering for His dear sake would be over, and so thoroughly was this beloved servant's will subservient, and his heart in communion with the Lord, that the prisoner, as it were, decides his own case apart from the question of the Emperor's will, and says, "I know that I shall remain and abide with you all." His path of service and suffering was not yet over; the Lord's words to Ananias must have their complete fulfilment; "I will show him how great things he must *suffer* for my name's sake" (Acts 9: 16).

It is surely encouraging to any, who in some small degree may be suffering for His sake, to view the path as one of *privilege*, and to see how the Lord can support and make His people superior to all the circumstances of the way. Peter similarly encourages the "strangers scattered" who were passing through a season of severe testing: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are *partakers of Christ's sufferings*, that when his glory shall be revealed ye may be glad also with exceeding joy" (1 Pet. 4: 12, 13).

Suffering *for* Him, and reigning *with* Him (2 Tim. 2: 12) are two things which God has joined together. What rich compensation will the coming glory prove for any little suffering or loss here!

"Close to His trusted side,
In fellowship divine,
No cloud, no distance, e'er shall hide
Glories that then shall shine."

The quotation from Phil. 3: 10 speaks of something beyond suffering for Christ. Paul had seen Christ in glory,

and henceforth every earthly glory was eclipsed; no knowledge, however exalted, could now compare with the knowledge of Christ Jesus, the Lord. His one desire is expressed in the words, "That I may know Him." To know Him, is to know our association with Him in His present position. He is there in divine righteousness, introducing us to that place. This would necessarily take in all that He was in fulfilling the Father's will; His perfect devotion, His absolute obedience in all, that the Father might be glorified. His patience in suffering, His unparalleled sorrows and sufferings, in order that there might be no barrier to the free outflow of God's holy love, made Him to the apostle an object which commanded, controlled, delivered and fortified the heart. The power acting in the new life was the power of His grace, and He became the supreme object of the heart. Henceforth, everything must go, and no path was too hard, no sacrifice too great, if by any means he "might arrive at the resurrection from among the dead" (J. N. D.).

Therefore Paul desired to have whatever fellowship with Christ would bring. The sufferings He endured, Paul would enter into; yea, more, he desired to die by the peculiar form of death that his blessed Master died, consequently he adds, "Being conformed to His death." Nothing should stand in the way of reaching the blessed goal ever before him; death in its worst form (crucifixion) would but take him into the fuller apprehension of that resurrection power which would bring him to Christ in glory.

To understand the attitude of the apostle, we must keep in mind that it is a glorified Christ that was before the apostle's eyes, and no intervening things must be allowed to come in between his soul and the blessed Object of his affections. Such an attitude is surely part of "The fellow-

ship of his Son Jesus Christ our Lord." By reason of his unique ministry, Paul could say, as no other, "Now I rejoice in sufferings for you, and fill up that which is lacking (which remained to be suffered) of the afflictions of Christ for His body's sake, which is the church, whereof I am made minister" (Col. 1: 24).

His sufferings (he was writing from his prison at Rome) were for the precious truths especially comprehended in his commission—*on account of the assembly, Christ's Body*. The Lord had been pleased to bring this dear servant in communion with Himself in a special way, that he might serve the blessed purpose so dear to Him, of having those for whom He died in special nearness to Himself, as *His Body*. This truth was, to the apostle, worth suffering for — it was that mystery hidden, but now made known, which completed the cycle of truth—*nothing further remaining unrevealed*. May we too prize these precious revelations, and be prepared, if need arises, to suffer for them.

J. W. H. N.

(To be continued, D. V.)

BRIEF REMARKS ON NEW BIRTH

THE truth of new birth, of which our Lord spoke to Nicodemus, is more important and far-reaching than many suppose. It entirely overturns the whole of the ritualistic and sacramental systems, which propose to fit man for heaven by the ordinances and rituals of the Church. But man being a sinner, ruined and lost, born in sin and shapen in iniquity, as Scripture declares, cannot by any process, religious or otherwise, work himself into a state of fitness for a holy God. That which is born of the flesh is flesh, be it ever so amiable or religious, and

cannot be anything else. Unless a man is born again he cannot "see" or "enter" the kingdom of God.

It is striking the way in which the Lord meets Nicodemus in John 3. He does not discuss with him whether He were a teacher come from God or not, but He goes direct to the point, "*Ye must be born again.*" New birth was an absolute necessity, and this is true both for the kingdom of Messiah on earth (for which the Jews were looking) and also for the heavenly blessings brought in later. Indeed, it is true for all times.

"Born again" involves, not any mere improvement of man as he stands, but that which is radically and essentially new. The word "again," as it stands in the A. V., interprets the meaning of the original in this place better than "from above,"—which it might also mean, for the object in view is to show that the life and nature which we get at new birth, though it be "from above," is also something distinctly new, not any improvement or change of the old.

"Born of water and of the Spirit"—the "water" is commonly understood in Christendom to mean baptism; but it cannot be this because Christian baptism had not then been instituted, and baptism is a sign of *death*—"baptized into His death"—whereas new birth is the communication of life. Baptism is *outward*; the baptized person may be a true child of God or may not, or it may be an infant: new birth, on the other hand, is *inward* and real; it is a work of God in the soul—in the heart and conscience.

Water, then, is a figure of the word of God and is often so used in Scripture (1 Pet. 1: 23; James 1: 18; John 15: 2; Eph. 5: 16, etc.).

Moreover, Nicodemus ought to have understood these things—but of Christian baptism he could have known nothing. The Psalms and Prophets had spoken about

God's purging Israel by the application of water (figuratively) in a future day. We read in Ezek. 36: 25-27, "And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols;" and in psalm 51: 7-10, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (see also Isa. 1: 16; Jer. 4: 14, etc.).

As we have said, new birth was needed for the earthly kingdom as well as for the heavenly, so that Nicodemus should have known about these things. But what was it that stood in the way? It was want of faith. Twice the Lord here uses the word "believe"—"If ye believe not . . . how shall ye believe?" New birth is the sovereign action of God by the Word applied by the Holy Spirit, just as the wind bloweth where it listeth; but there must be *faith*, or else the Word (the water) will be inoperative.*

Turning now to John 1: 12, 13, we read, "He came to his own (things), and his own (people) received Him not." But if Israel would not have their own Messiah, the outflow of divine grace was in no way restricted. To those who did receive Him (by faith, of course) He gave the right to take the place of children of God. Blessed relationship, involving, not merely a position, but a birth-tie!

And how could this be brought about? Not by descent from Abraham, of which they boasted—that was of no avail—but by being *born of God*. So that the true chil-

* New birth, faith, and eternal life all go together, though they are not the same thing. The one who believes is "born of God"; and faith and eternal life are both the "gift" of God (1 John 5: 1; Eph. 2: 8; Rom. 6: 23). It is remarkable that, though we do not find the word "faith" in John's Gospel, we find the word "believe" (which, in Greek, is the verb answering to the substantive "faith") nearly 100 times.

dren are not those born after the flesh, or of the flesh by human will, but *of God—of the Spirit*. The source and origin of their nature and life is from God.

Let us follow out this truth a little in the 1st epistle of John. In chapter 2: 29, everyone who practises righteousness is born (or begotten) of God; in 3: 9, he does not practise sin, because His seed abides in him, and he cannot sin, because he is born of God; in 4: 7, he loves God and knows God; in 5: 1, everyone who believes that Jesus is the Christ is born of God, etc.; in 5: 4, he gets the victory over the world, and such an one believes that Jesus is the Son of God; in 5: 18, he “does not sin” (compare chap. 3: 9) but keeps himself, and that wicked one toucheth him not.

Space forbids our entering in detail into the precious truths here presented, but they show what characterises one who is born of God, and what distinguishes the life, nature, and relationships which are consequent upon new birth. These are formed after the character of God Himself—and He is both light and love. Peter says we are “made partakers of the divine nature”—a nature which answers, morally, to God’s holy nature.

One might ask, in view of these things, What other life could the believer receive at new birth but eternal life and what is meant by being “born *of God*” and “His seed remaining in us?” Surely this involves the distinct communication of the divine life and nature of which Scripture speaks. Indeed, to question that eternal life is communicated to us at new birth seems so opposed to Scripture that one can only say, as Paul did to the Galatians of old, “This persuasion cometh not of Him that calleth you.”

We have already referred to 1 Peter 1: 23, born again by the living and abiding Word of God; and the outcome of this new nature was shown in fervent love to one an-

other—a very practical fruit indeed! This passage makes it quite plain that what God uses to effectuate this great change called new birth is the Word of God.

Now Peter was writing to Jews here, but in Acts 15—alluding to Gentiles—he speaks of “purifying their hearts by faith;” and, referring to them also, Paul says in Eph. 2: 8, that they are saved “by grace through faith.” Bringing Jew and Gentile in on one common platform of grace in Romans 10, he tells us that the “word of faith” which we preach—the confession of Jesus as Lord and believing with the heart that God raised Him from the dead—brings salvation.

We take up these scriptures as showing the importance of *faith* in connection with every work of God in the soul, new birth included (see also Gal. 3: 26).

Let us conclude with a brief reference to James 1: 18. Peter, at the opening of his epistle, had spoken of God’s abundant mercy in having begotten us again unto a living hope, based, not on His promises to Israel, but on the resurrection of Jesus Christ from among the dead. James says that God, according to His own will, has begotten us with the Word of truth that we might be a kind of firstfruits of His creatures; the Word producing in us a walk in conformity with itself.

Truly, indeed, every good thing comes from God Himself, from the Father of lights, who is unchanging in His purposes of grace towards us and in the fulfilment of them. It is here also the Word—the “Word of truth”—which is the instrument that God uses to bring about the new birth. “A kind of firstfruits of His creatures” is a remarkable expression. We believe it alludes to the new creation, which is developed more fully elsewhere, and to which the believer already belongs. It will be displayed in all its blessed fulness in that coming day when God shall make all things new.

F. G. BURKITT.

THE DEPARTING LORD

"These are in the world; and I am coming to Thee"

(John 17: 11.)

Have you ever known what it is to lean, with intimate and long-accustomed reliance upon a friend fully worthy of your trust—one who combined in a noble way the qualities of strength and tenderness, who had allowed himself to enter deeply into your mind, your problems, your fears and hopes; one linked to you by a thousand delicate ties of association as well as sympathy? And then, to announce to you, it may be on a sudden, that he must leave you—perhaps for the other hemisphere of earth, perhaps for the many mansions out of sight?

Such was the experience of the disciples. For three wonderful years they had gone in and out with this perfect Companion, this absolutely true and wise Leader and Lord—

"No more to see Thy face—to meet no more
Till on that undiscover'd unknown shore!
To turn to life again, and toil our day,
Glory so distant still, and Thou away,
While earth's dark future on us frowns, all view'd
As one severe extended solitude!"

Such, faintly imaged, would be their outlook. And we know what, as a matter of fact, their actual experience of its apparent realization was, when for one complete day and two very long nights (between the Crucifixion and the Resurrection) they had lost sight of His presence, and as yet did not know how it was to be more than restored.

A more wonderful, more beautiful view of the life which they were yet to experience is given us in the Acts and Epistles—a life of light, liberty, and divine companion-

ship. In spite of widely differing characters and temperaments, these men after a very few weeks (at the close of which their Lord actually did "leave the world") entered upon an existence in which the highest happiness which they had enjoyed at the side of their visible Lord Jesus, was far surpassed, so to speak. What was their new-found, their open secret? It was—so they said with one voice, and their life amply proved it—a Risen Saviour and a living and indwelling Paraclete, in whose power they acted, suffered, preached, and wrote like men transformed into a "sober certainty of waking bliss." The past was lighted up by the triumph of their redeeming Lord, in the rays of which even their own unfaithfulness to Him was so shot through with mercy that the memory of it apparently did not depress them. The present was one wonderful experience of the quiet courage which can say, "I will fear no evil, for Thou art with me," and the future was changed from gloom literally into glory by the certainty of the return of their Beloved.

This great paradox is an abiding gospel for our own daily need. It assures us (for whom also the Lord is no longer in the world) that nevertheless He is so with us "all the days," that our past, present, and to-morrow are to be transformed like theirs. Our life also is to shine with the tender and living daylight of His presence—a presence which is such as to be positively better than it would be if able every day to visit some Jerusalem, or Bethany, or Nazareth, and there to see His visible features and get His spoken answers to our words. Such a presence as that, conditioned as we are now, would be limited to the narrowest locality. As it is, Jesus is with His disciple, *at all times, and in all places.* BISHOP MOULE.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

(Continued from p. 219.)

CHAPTER 4

Tissue Differentiation—Diversity in Unity

We have thus far been dwelling upon the essential unity of the organic life of the body, as seen in the basic protoplasm and cell organism from which it all is derived. We are now to pass to the well-nigh limitless varieties of this cell-life in the various tissues which eventually form the whole body.

From the original single cell is first developed an enormous number of cells which are arranged into a membrane called the *Blastoderm*, which is composed of three layers, called the *ectoderm*, *mesoderm*, and *endoderm*. From these three layers are derived the tissues forming the different organs and systems of the fully developed body, which are coordinated into the complete organism. As their names suggest, the ectoderm is the source of the tissues of the outer covering, the epidermis with its appendages, and of the inner covering of the extremities of the gastro-pulmonary tract. From it also are derived the tissues of the nervous system. From the mesoderm are derived the connective and muscular tissues, the tissues of the blood and lymph vessels, and other inner vital parts. The endoderm includes the remainder of the gastro-pulmonary tract.⁶

We have perhaps anticipated the spiritual meaning of this differentiation. Doubtless in the earliest stages of cell growth there are the characteristic differences which

⁶ For a summary of the various tissues, the reader is referred to Kimber and Gray's *Textbook of Anatomy and Physiology*, chaps. III., etc. McMillan Company, New York.

we noted, for instance, in the development of the spiritual features of 2 Pet. 1: 5-8. The growth however is more gradual than would be manifest in the formation of each new cell. It is well to remember this, and not to expect a too rapid maturing of the features there dwelt upon. In divine things as well as in nature haste is not the rule. The husbandman has "long patience" (Jas. 5: 7). It is not so much the time element, as the actual spiritual growth. Some features may be manifest almost immediately; they may appear in the form of prompt boldness as in Saul of Tarsus: "*Straightway* he preached Christ in the synagogues, that He is the Son of God" (Acts 9: 20). A similar boldness may not appear in others until the stimulus of persecution brings it out (Phil. 1: 14). We are here examining the elements of the spiritual life in their hidden or embryonic stage. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Eccl. 11: 5). It must suffice to say that from the very first there are the potential differences of which we have spoken. God through the indwelling Spirit will manifest the features implanted from the beginning. Is it not significant that the *triune* character of the life is marked out in these three elements—which will have their sphere of service respectively in the outer, the inner and the even more inward departments of the spiritual life? Doubtless this triune constitution enters into the minute, as well as into the complete "spirit, soul and body" of man (1 Thess. 5: 23).

We pass to the more general classification of the tissues as seen in the fully developed subject. With all their variations, these may be arranged under four general heads. These are: 1. Connective Tissue. 2. Muscular

Tissue. 3. Nerve Tissue. 4. Epithelial Tissue. Connective tissue, as its name suggests, serves to connect and support all the tissues of the body. It is all developed from the mesoderm, has few cells comparatively, but much intercellular substance, in a variety of arrangement. It is not originative, but passive under the action of other tissues.

Muscular tissue, about one half of the entire body, has to do with all voluntary and involuntary motions. It is of course in immediate connection with the skeleton and the nervous system.

Nerve tissue is the material for all the vast system which concerns the reception of impressions from the outside, and the putting into activity every portion of the body. It forms the brain, the immediate instrument of the man, and is therefore perhaps in a more complete way than any other department of the body a figure of spiritual truth.

Epithelial tissue is derived from all three layers of the blastoderm, and is composed almost completely of cells with a minimum of intercellular substance. It may generally be described as protective. The various membranes or coverings of the body, both without and within, are of this tissue. It is devoid of blood vessels, being nourished by the absorption of lymph passing to the cells through minute spaces within the intercellular substance.

The spiritual significance of these four classes of tissue is quite manifest, even looking at their most general aspects.

Connective tissue has to do largely with the entire framework. It has fewest cells, and most intercellular substance, what we might almost call the foreign element in the body. But while thus largely composed of mineral

salts, these are by no means separate from the body, but in vital union with it, through the complete vascular or circulatory system. It thus answers to the presence of objective truth, permeating the whole being. How formless and weak would the spiritual man be without the complete infiltration of revealed truth into every department of his being. When we remember that the skeleton or bony framework is largely connective tissue, we see at once its place and importance.

We may say that the doctrinal portions of the Epistles answer in good measure to this framework. "Hold fast the form (*ὑποτύπωσιν*, underlying framework) of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). Here the outline of revealed truth gives its shape to the whole man, while its identification with him is seen in the mutual vital activities of faith and love that are in Christ Jesus. Thus the objective truth is of profit, being "mixed with faith" (Heb. 4: 2).

It will easily be seen how the whole spiritual framework receives its form from the great doctrinal truths largely brought out in the Epistles to the Romans, Galatians, Ephesians and Colossians. If souls are not impregnated with these truths they will suffer from a spiritual *rachitis*, or ricketts, markedly present in children whose nutrition has been deficient in lime salts. Those who weakly oppose doctrinal teaching, and plead for sweetness and beauty of character little realize how they would be removing the very basis and framework of all spiritual beauty. In a different way from that hinted by the poet,

"Every face however full,
Padded round with flesh and fat,
Is but modeled on a skull."

What would the softest, tenderest, most regular features be, if they did not have the sturdy bone beneath them?

A mere glance at the salient doctrines of Ephesians will bear this out. In the first chapter, where the fulness of our spiritual blessings is unfolded, we have the great framework of God's election as the basis of our being "holy and without blame before Him in love." Sonship, with all its sweetness and joy of relationship, rests upon the framework of divine predestination, "according to the good pleasure of His will." Everything is wrought out by "Him who worketh all things after the counsel of His own will" (verses 5, 11). Even the foretaste and pledge of the coming glory is by the presence and indwelling of God the Holy Spirit. "In whom after that ye believed ye were sealed with that Holy Spirit of promise" (ver. 13).

The same could be said of the Epistles to the Romans and the Galatians. The solemn truth of man's real condition, his guilt, corruption and helplessness, here form the basis of all genuine conviction of sin, with the corresponding truths of justification and deliverance. No matter how deep the sense of sin in the soul, its fullest expression and form will be gathered from the doctrine of sin as set forth in the words of Scripture. "There is no difference, for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3: 22-24); "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3: 22); "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5: 6). How powerless are all the soft tissues of feeling and experience to give the solid peace like that set forth in, "A man is justified by faith without the deeds of the

law;" "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 5). The utter worthlessness of the flesh, and its setting aside are not learned merely or primarily from experience, but from such basic truths as, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin *condemned sin* in the flesh" (Rom. 8: 3); "Our old man is crucified with Him, that the body of sin might be destroyed (*καταργηθῇ*, annulled, rendered inoperative), that henceforth we should not serve sin" (Rom. 6: 6). "I through the law am dead (literally, died, in the death of Christ) to the law, that I might live unto God; I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2: 19, 20).

These illustrations of spiritual connective tissue must suffice. They will be multiplied by the thoughtful reader, and thus serve to establish the soul more firmly upon the solid basis of the Word of God.

Space will scarcely permit more than a passing glance at the various groups of connective tissue. For the sake of some measure of completeness, we will mention them.

1. *Embryonal tissue*, as its name suggests, is the earliest of these groups, with a large proportion of soft, mucous tissue, in which there is a large amount of semifluid intercellular substance, with small bundles of white fibrils. We may call it the forerunner of other forms of tissue, and perhaps receives the intermixed mineral salts which later on form the more stable structure. How delicate and tender are the first elements of divine life imparted to the soul.

2. *Areolar tissue*, a soft filmy substance, a network of fibrous and elastic fibers. It forms a web-like binding and supporting material, connecting and insulating entire

organs. It is universally distributed throughout the body, forming a medium of communication by effusion of foreign elements, as air, water, or pus beyond the point of original deposit.⁷

This tissue may be considered the advanced form of the previous one, also a delicate and elastic forerunner of the more rugged tissues, but always remaining to fill its own important place. It might answer to the more elementary truths which precede but ever have a place in the "form of sound words" of which we have spoken.

3. *Adipose tissue* is in one sense a form of areolar, and well nigh coextensive with it. It is characterized by the very large proportion of oil cells, in which the nucleus is crowded aside into a very minor place. It thus largely serves as a storehouse for reserves of heat and energy. It is found almost everywhere—under the skin, beneath the serous membranes, around the internal organs, as the kidneys, filling up the furrows of the heart's surface, acting as cushions for the joints, and in the marrow of the long bones. Its usefulness is thus beyond question. Beside being a reserve store which can be returned to the blood and used in heat and energy, it serves as a covering or insulator preventing the too rapid loss of heat through the skin. It also fills out and supports delicate structures as the eye, and in general protects blood-vessels and nerves. That it adds, normally, grace and beauty to the form is also apparent.

We have already referred to some features of its spiritual significance. It is almost the synonym for spiritual prosperity. "They shall be fat and flourishing" (Ps. 92: 14); "My bones waxed old;" "My moisture is turned into the drought of summer" (Ps. 32: 3, 4). Such scriptures show the opposites of the presence or absence of this ele-

⁷ Kimber and Gray, pp. 25, 26.

ment. Alas, many know what it is to say "My leanness!" Even our most blessed Lord, when He had offered "all the fat" upon the altar, said, "I may tell all my bones" (Ps. 22: 17).

On the other hand, beyond all other tissue fat lends itself to undue multiplication. It thus becomes the synonym for self-indulgence and its accompanying sloth and love of ease. Eglon was a fat man, and even Eli in the sloth of age and feebleness developed similar conditions. May the Lord preserve us from pandering to a state which develops into such disgusting, repulsive and enervating features.

4. *Fibrous tissue* lies at the opposite extreme to the adipose. It forms the ligaments binding the bones together, the tendons or sinews to attach the muscles to the bones, or to each other, insulating and protecting the heart and kidneys, and forming membranes about the various muscles. This tissue is white, strong and tough, only sparingly supplied with blood-vessels. It serves as a most essential "joining" between the other tissues, as already indicated. Spiritually it answers to the combination of firmness and yieldingness which gives room to all true activity. It enables one to adopt himself to circumstances without conforming to them. Paul could thus become "all things to all men that I might by all means save some" (1 Cor. 9: 19-22).

5. *Elastic tissue* is related to, but distinct from, the fibrous. Its function is suggested by its name, and it serves to act as an elastic cushion between the vertebrae, preventing jar; also in the walls of the blood vessels, especially of the arteries, permitting their dilation and contraction. It enters into the formation of the bronchial tubes, lung tissue and vocal cords and uniting also the cartilages of the larynx. Even the objective truths of

Scripture, when assimilated into our spiritual framework are not mere hard, formal statements of truth, harsh and unyielding as the law, but instinct with the grace of Christ. This is specially marked in all proper intercourse with one another. It prevents the exacting, grinding making of legal demands, and yet keeps us firm and loyal to the truth. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3: 8; see also vers. 7, 9; ch. 4: 8-10; ch. 5: 3-5).

6. *Reticular tissue* serves as a meshwork of fibrous tissue forming the framework of adenoid or glandular tissue, in the spleen and bone marrow, in the mucous membrane of the gastro-intestinal tract, in the lungs, liver, kidneys, and other organs, forming a framework supporting the capillaries and gland cells. Some would class blood and lymph under these tissues, but they are not wholly derived from the cells in the same way. There is a close resemblance in all this to the framework of the inner spiritual organs, which serve as filters for things passing through our hearts and minds. When we come to the significance of these various organs this will be more apparent. At present, speaking merely of the framework of strong tissue, it is easy to see that in the delicate and careful process of judging actions and separating the precious from the vile, there must be strength and firmness as well as sensitiveness of touch. Thus conscience is most sensitive, and can be easily injured, yet it must be unflinching in its judgment of evil. "Holding faith and a good conscience" (1 Tim. 1: 19).

7. *Cartilage* is of three kinds; Hyaline, which covers the ends of bones and forms rib cartilage, also the matrix in which bones are developed; while fibro cartilage, connecting bones together at points more rigidly than by

joints; and yellow in the epiglottis, Eustachian tube and external ear. It maintains the shape but allows a certain measure of flexibility. Thus all cartilaginous tissues suggest the same truth of firmness and consistency without rigidity. "To whom we gave place by subjection, no not for an hour" (Gal. 2: 5). But, "They gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision" (ver. 9). In our corporate relationships it is of all importance that cartilaginous tissue does not become ossified. Brittleness is the forerunner of schism. May we be kept in the youthful vigor which yields self but ever preserves principle.

S. R.

(To be continued, D. V.)

"Made nigh by the Blood of Christ"*

I am not now what once I was,
 Nor am I what I long to be;
 But what I am, I am by grace,
 And when I see Him face to face
 I shall be like Him perfectly.

I once was dead and thought I lived:
 But now I live, yet dead I am.
 I live in Him with whom I died;
 I, to the world, am crucified—
 My life, my song, is Calvary's Lamb.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3: 2).

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20).

* Ephesians 2: 13.

BRIEF STUDIES IN COLOSSIANS

(Col. 2.)

(Continued from p. 225.)

In chapter one the prominent feature is the *preeminence* of Christ. In the second chapter it is the *fulness* of Christ, in the compass of which all Christian blessing and the highest wisdom are found.

Verses 1-3 comprehensively state the apostle's desire and prayer for the saints. Then follow three warnings (vers. 4, 8, 16). In connection with each of them he brings out some special aspect of the sufficiency of Christ to the exclusion of all other fancied means of attaining to higher wisdom and perfection of religious life.

The apostle's toil and combat on behalf of the saints which had in view "the end" spoken of in ch. 1: 28, was a striking testimony to his own deep conviction that in knowing Christ man entered into the fullest, highest wisdom and greatest blessing. Hence, he desired them to know he had such conflict on their behalf, and that he was not seeking or striving for fuller knowledge or revelation which, even in the apostle's day, some vainly claimed to possess. To such views—a mixture of Judaism and Gnostic mysticism—he makes specific reference a little later. The leaven already at work spread rapidly after the apostolic age; but the Spirit of God, who foreknew these developments of "systematized error" (Eph. 4: 14), provided for their complete refutation in the Word which He led Paul to complete (Col. 1: 25). By faithful ministry, ceaseless labor, and constant prayer, the apostle's one aim was to lead the Lord's people into knowing and enjoying the unsearchable riches of Christ—He in whom the fulness of the Godhead dwells bodily.

Do we feel the urge of his example as thus we consider his untiring devotion to the teaching of "the full knowl-

edge of God?"—never giving place to any other system, no matter what its pretensions. Is this urge ours—to search diligently the divine Word, to meditate therein? The Holy Spirit, who works in us now, would more mightily do so, if it were more earnestly desired, along with obedience to God's will. How far do Christians get beyond treating Scripture as a book of texts—however precious in themselves—to find it a *living* Book, like an organism in which every member, small or great, fills its place, contributes its part for the blessing of the whole? The Book is instinct with the life of Him whose word it is; it nourishes the soul, making it fruitful to God when perused with reverence and heart exercise. What a Book it is! *God's* Book—our priceless possession—"the Holy Scriptures."

Laodicea is mentioned in this epistle. It seems as though its teaching was specially needed there as well as at Colosse. This we can understand if those conditions had begun which the Lord rebuked in His message to that assembly about 30 years later (Rev. 3: 14-22).

The apostle now states the object sought through the combat of which he has spoken.

First, that they may be encouraged—not the thought of being comforted, so much as being *braced*, made strong to withstand, and having done all to stand. This is more on the individual side. Then the corporate aspect, which in good measure is the result of the former being realized—"united together in love." The same word used here occurs in Eph. 4: 16, and is rendered "compacted," giving the idea of solidity. This word is also used for *proving* (Acts 9: 22), and *instruction* (1 Cor. 2: 16) by putting together so as to infer or conclude. This helps to make clear how the being united together is accomplished. It will be in the measure that we are individually encour-

aged, and contribute our quota of ministry to the good of the whole as being joints of supply, each of us ever seeking to do that which is to general edification, not acting merely to please ourselves. Thus it is "in love"—love that is exercised according to the spirit and instruction of Phil. 2; it is the precious fruit produced in those who are led by the Spirit (Gal. 5: 16-26). In this sphere "of love" the unity is practically realized.

And it is united together "unto the riches of the full assurance of understanding," and also "to the full knowledge of the mystery of God." We are united together as entering into what is spoken of here; it constitutes the staple of that instruction and ministry by which we are *practically* united.

The word "understanding" used here suggests the thought of "a bringing together of the mind with an object." Is not the object in this case given us in the next statement of our chapter—"To the full knowledge of the mystery of God?" Our understanding is not merely to have knowledge of certain facts, but of their mutual relations, and thus we enter upon the riches of which the apostle speaks, "The full knowledge of the mystery of God."

These riches of grace and glory must be entered into by the saints if there is to be a uniting together in love according to the mind of God as made known through Paul. In fact we may say that the history of the Church in its divided state, its departure from the truth, its worldly character, is because of turning away from Paul. In the midst of this ruin, and in these last days, God has mercifully revived the truth concerning Christ and the Church, and with it clearer knowledge of many other truths revealed in the Word, so that we have an understanding of their mutual relations in "the all-various

wisdom of God, according to the purpose of the ages, which He purposed in Christ Jesus our Lord" (Eph. 3: 10, 11). May we increasingly know how rightly to use these sacred things to the furtherance of that uniting together of the saints in love, that they may be found holding fast the truth, and walking in the truth.

JOHN BLOORE.

(To be continued, D. V.)

Young Believers' Department

Calendar: July 16th to August 15th.

DAILY BIBLE READING:.....July 16th, Malachi 2;
July 31st, Matt. 13; August 15th, Matt. 28.

MEMORY WORK:.....1 Thessalonians, chap.4.

GOOD READING "Eight Lectures on Prophecy."

Daily Reading

Again we are in the New Testament—the *complete* Word of God, where "all the treasures of wisdom and knowledge are unfolded," where the Holy Spirit has not only given the inspired pages to fill our minds with "the unsearchable riches of Christ," but is Himself present to apply these truths to heart and conscience, and thus to conform us to the image of God's own Son. Are we *grateful* for this divine Book? Let us not forget to add "thanksgiving" to our prayers for daily blessing to one another as we read these holy pages.

I have a suggestion to make regarding this present reading of the New Testament. It will involve the use of a little note book, which will help our memories. As we read through Matthew, let us fix the contents of each chapter in our memories, so that at the completion of the Gospel, we will be able to give a full summary of the

whole. This of course does not mean the memorizing of any verses, but just to have the synopsis of each chapter clearly in mind. Thus: chapter 1.—The Genealogy of our Lord (vers. 1-17); the birth of the Lord Jesus (vers. 18-25). When you have the contents clearly in your mind, so that you can repeat them, together with the number of the verses, then write it out in your note book. You might call that book, "New Testament Outlines." Let's see how many will do this. A little five cent note book is all that is necessary, and a few minutes daily will give you something you will be very thankful for as you go on.

Memory Work

We are still at 1 Thess. Chap 4 is especially valuable, as it contains that great "classic" on the Lord's coming, vers. 13-18. When persons say the truth of this "blessed hope" is too *deep* for them, it is well to remind them that in this first of all the Epistles of Paul he gives the full clear and precious statement. May we not only recite the passage perfectly, but respond in our inmost hearts to the precious "comfort" it affords. A dear brother writes, "I wandered about, seeking to satisfy my desires, but the Lord strove with me and conquered me, and put in my heart the desire to know Him. Now my great desire is to know Him better, and please Him, and I trust that He will continue to give me the blessed fellowship of His saints. It is precious to know that He must be coming for us very soon."

Good Reading

Just a line to say that, judging from the *silence*, there is not much interest in good reading. I can't believe this, and don't think we should give it up. So please let me have your thoughts.

Your Library

I spoke last time about the foundation, or corner stone for your library, and in thinking over what books I would advise you to get, in the building up process, it has occurred to me to ask for *your* thoughts. And I believe I will first ask if you will not send me a list of the books you already have. You know it is our great aim to make Y. B. D. a cooperative affair. Don't hesitate because you have so few books. If you have *one*, let me know what it is, and in this way you will be surprised how many suggestions we will give one another.

Greek Testament Lessons

You mustn't think that the idea has been abandoned. It takes some time to make a start, and I have been waiting to get as many names as possible, so that we may make a beginning together. It had seemed best also not to begin until the vacation season is over. So I think we shall be ready to start out when the cooler weather comes. I have had quite an encouraging number of names handed in as members of the class. The Text Book was named last month, and by this time there should be a good supply on hand at Loizeaux Bros.

Vacation Time

June is in many ways the loveliest month of the year, and it has been my happy privilege to be having meetings in a most beautiful part of the country, where luxuriant crops, numberless roses and other flowers abound. But the most beautiful "crop" is the great number of bright happy young people, who have been attending the meetings in great numbers. Some of these are still in High School, or just finished this summer. Others are at the other side of the school line, and are just getting

ready for the sober but most happy duties of married life. It is a great cheer to meet so many, and to know that down in their hearts has been put the seal of the Holy Spirit, because they have *believed* on the blessed Son of God.

What shall we do with our vacation? is perhaps the question in the minds of most of these young people. I am very glad you are going to have a vacation. It is needed by us all. What will you do with it? Some are going to the sea shore to enjoy the delightful surf bathing; others will go to the mountains, with their grand scenery and refreshing air, long walks and drives. A good many have planned to be at the Montrose Vacation Conference, where I hope to meet you, and where I trust we are going to have a helpful, happy time. For the time see the cover of this magazine.

But wherever we spend our vacation I want to wish you the best of enjoyment, and a home-coming with renewed vigor and strength to take up the work in the school, the office, or the store, wherever you may belong.

Perhaps some of you may say with a sigh, "No, I am not going anywhere, but just stay at home." Well, isn't it good to have a home to stay at? And, after all, you can have a first class vacation just at home. You can rest a good deal, change your routine, visit more, and in one way and another find the time slips by very happily. This is specially the case when you try to make others happy. "Do something for somebody," is a great remedy for the blues.

But I started out with the thought of giving a few little hints as to spending the time in vacation. Of course "Bible first" applies here as well as all the rest of the year. I am so glad we don't have to take a vacation from daily Bible reading and study. That would be a punishment instead of a recreation; wouldn't it?

Then "open air" suggests a lot of special opportunities to do a little for the Lord, a tract here and there, a visit or two to some "shut in;" maybe to go on the "firing line" with the brethren who are preaching on the street. Many a brother has made his first "plunge," in speaking on a street corner. May the Lord bless you in all the work of your hands.

Now I am going to ask you to get ready to send me a little letter after your vacation is over, called "How I spent my vacation." I want to get—I was going to give a number, but instead I will say, a letter from a *great many* of you. Please don't disappoint me.

The Question Box

Ans. to Ques. 6.—As to the "twelve" in 1 Cor. 15: 6, and "*eleven*" in Mark 16: 14 and Luke 24: 33.

"Mark 16: 14 and Luke 24: 33 give the actual account of the Lord's appearance to His disciples and therefore only includes those actually present. (Thomas was not present on the first occasion but was on the second.) 1 Cor. 15: 6 speaks of the divinely chosen witnesses of the Lord's resurrection, and these were to stand in the complete number according to God's plans and purposes. Acts 1: 22 makes it very plain that the one appointed in Judas' place was to be a witness with the eleven of His resurrection, so he is mentioned in 1 Cor. 15, as if already chosen."

Ques. 7.—"The Lord Jesus bore witness to the baptism of John, through His disciples carrying on the same baptism. This baptism is spoken of in Acts 19: 4 as the 'baptism of repentance,' which pointed those receiving it to the Lord Jesus Christ who came 'to take away the sin of the world.' He *was* the sin-bearer, not the witness to the sin-bearer. John said (John 1: 30), 'That He should be *made manifest* to Israel, *therefore* am I come baptizing

with water?' It was God's purpose that He should have a forerunner to thus point Him out, and it would not have been in order for Him to use the same sign to manifest Himself."

Ques. 8.—"He that *believeth* on Him is not condemned, but he that *believeth not* is condemned already' (John 3: 18). It is *believing*, or *not believing* on the Lord Jesus Christ, which determines whether a soul is saved or lost. Baptism is *unto Christ's death* (Rom. 6: 3), so that by baptism (taking our place in death—acknowledging His death as our due) we openly *acknowledge* the just judgment of God on our sins, but we have been freed from it by believing in the Lord Jesus Christ. The figure (baptism) implies the acceptance of the reality, and that must be by faith in the Lord Jesus Christ."

Ques. 9.—"The twelfth apostle is undoubtedly the one chosen in Acts 1: 22, who was to be a witness with the others and is associated with them as taking the place of Judas. Paul is the special apostle to the Church, the Bride of Christ, and may thus be connected with the city as a whole."—E. W. B.

Correspondence

59th meeting. Total present, 24.

Opened with singing of hymns and prayer.

Discussion on Mark 16: 16.

Baptism seemed to be the outward recognition of entering the kingdom; also an outward sign of separating from Judaism and idolatry. It was a responsibility, as Acts 2: 38 shows. Last part of verse is, "He that *disbelieveth* (or, *believeth not*) shall be condemned." Baptism not included there. "He that *believeth* and is baptized"—that was the Lord's desire—baptism, and taken for granted those that trusted in Him would immediately

fulfil His desire. Baptism not essential for salvation—the “Verily, verily,” of John 5: 24, and all Scripture is opposed to that. The dying thief of Luke 23 would be a good example of that fact.

Where do the Catholics get the idea of purgatory, and what Scripture have we to offset that?

Purgatory means “to purify.” Catholics only admit two things about it—that there is one, and that souls detained there are helped by prayer. Following scriptures are what they base it on: 1 Pet. 3: 18-20, especially 19th verse; Rev. 6: 10; Eph. 4: 8, 9.

Luke 16th chapter shows the rich man had no hope of being purified in hades. What an insult to God it is even to suggest that a man has to be sanctified after death, when here, in His word, it says, “It is finished.” Compare Hebrew 10: 14, 15; Rom. 1: 16.

1 Cor. 4: 1-5 discussed: Works are judged, but they themselves (believers) suffer loss if not serving Christ here. It is lost time—as when one comes to a chasm in a journey and has to go miles out of the way in order to get to other side—that is lost time on their journey. So with us, as Christians—if not redeeming time it is lost time. We will cast our crowns at His feet, it is true, but how nice it would be to be able to cast much before Him. We cannot work for the Lord if we have grieved the Spirit, as He does not lead then.

“Deeds of merit, as we thought them,
He will show us were but sin,
Little acts we had forgotten,
He will tell us were for Him.”

Eccles. 7: 2. Eccles. is a book which gives account of human experience, as chs. 1:13 and 3:20 show. Solomon is telling what is in his heart. In Prov. he is walking with God and would not say many things he speaks of in Eccles.

Heart mellowed by sorrow. Heb. 12: 11—"those exercised thereby." Sorrow yields the peaceable fruit of righteousness. Jesus was the Man of Sorrows. Sorrow always brings us closer to Himself.

Work in the Foreign Field

We desire to counsel with our brethren as to several matters of importance regarding the work in this department. The first of these is as to correspondence with those who are specially interested in work in the foreign field. Often letters of interest have been sent from abroad which would find a welcome place in these pages. We would be glad to have these, from which extracts could be made, and the letters returned when so desired. Similarly, items of interest, information as to the field, etc., would be cordially welcomed. Then some may have questions as to the work, which they desire to have answered. They may need information as to the Foreign Work, or they may have exercises of a more personal character as to their own path. This will suffice to show what we mean by proposed correspondence. Any suggestions bearing on the subject, any questions, are invited and can be sent to the address given below. We desire to have this department an efficient help to the saints, a channel of fellowship and communication. We hope that the increased interest will warrant an enlargement and, if necessary, a supplement to our periodical. We do not wish to enter hastily into anything new, and above all to avoid anything like coming between the Lord and His people. We trust that all will be in accord with the object of **HELP AND FOOD**, which is always on its cover—"To serve as a channel."

The other matter we wish to speak of is the setting aside a page of our paper for "Personal Items"—brief word as to the workers abroad, or as to others who may be contemplating going, and who have offered themselves for the work. We shall be glad of suggestions and contributions of items.

Address, Samuel Ridout, 1138 E. 7th St., Plainfield, N. J.

The following letters will be read with prayerful interest and thanksgiving. Let us be much in prayer for our dear sister, that she may be specially guided and fitted for whatever service the Lord has for her, and that the way may be opened for her according to His mind.

Detroit, Mich., June 7th, 1926.

Beloved Brethren:—The enclosed copies will be self-explanatory, but I am adding this note to ask if you will kindly give it whatever notice you may think wise, in Help and Food.

We will appreciate any advice you may be able to give as to the proper persons for Miss DeVries to correspond with relative to going out into the field.

We earnestly desire the fellowship of God's people in prayer for our young sister, that *His* leading and guiding may be unmistakable to her, and that as the way opens up for her, she may have the joy of serving Him until He comes. Accept our love in Christ.

Affectionately your brother in Him,
A. P. Severy.

Detroit, Mich., Oct. 11, 1925.

*To the Saints Gathered to the Name of the Lord,
Assembly Hall.*

Dear Brethren:—For many years missionary work, and especially that in foreign fields, has had a special appeal to me. During the past two years God has taught me many lessons which have strengthened this interest.

Perhaps one of the first lessons was that I must be an empty vessel to be meet for His use. This was especially brought to my mind in the story of Gideon. Each man had an empty pitcher, which was broken upon command, revealing the light. I, as an earthen vessel, must be broken that the treasure might be manifest (2 Cor. 4: 7). Having learned my weakness I learned to have rest and peace in Him.

"Sweetest rest and peace have filled us,
Sweeter praise than tongue can tell;
God is satisfied with Jesus.
We are satisfied as well."

I slowly learned that I was living as the hymn says, "Some of self and some of Thee." I was not that empty vessel. Then two verses seemed to ring in my mind; "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass"

(Ps. 37: 4, 5). These verses laid hold on me. Three weeks of my vacation a year ago and four weeks the past summer were spent as a learner at His feet, while, with His strength, I sought to teach the neglected children in the Upper Peninsula of Michigan, of His love. These children have almost no opportunity of hearing of the Saviour. There are no churches and no Sunday Schools in most of these communities. It was my privilege to teach in one town in the morning from 9: to 11:30, and in another town in the afternoon from 2 to 4. Remaining two weeks in each school, four towns were reached with the blessed gospel. The teaching consisted of hymns, Bible stories and scriptures.

During this time I was reading the Life of David Livingstone. It increased my desire to serve my Redeemer in foreign lands. Upon reaching home I picked up a paper and read an article on "How I may know God's plan for my life." Here prayer was the chief factor. Since then, during study of the Word and communion with Him, I have been led to answer His call as stated in Rom. 12: 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and I have said, "Lord, I will go," realizing 2 Cor. 4: 10: "For the things that are seen are temporal, but the things that are not seen are eternal," and souls are precious in His sight.

I desire your fellowship in prayer that God may direct me and open the way that I may serve Him in foreign fields. My mind has been especially on Africa, but I am desirous of doing His will and where He sends I will go.

Yours in our precious Saviour,

Marie DeVries.

Detroit, Mich., May 28th, 1926.

To Saints gathered to the Name of our Lord Jesus Christ at Windsor, Dearborn, Redford and elsewhere.

Beloved Brethren:—For several months past our sister in Christ, Miss Marie DeVries, has felt led of the Lord to go into the foreign mission field. We are attaching hereto copy of her letter to us, presenting her exercises, and we desire hereby to heartily commend to your love, fellowship and prayerful interest, our dear young sister.

Miss DeVries came out in separation some four and a half years ago and has been in happy fellowship with us ever since. By her consistent attendance at meetings, deep interest in the things of God, and keen desire to serve the Lord in Sunday School work, as well as the fact that she

has devoted part of her vacation time for the past two years to mission work in the upper peninsula, also now is conducting a special Girls' Bible Class every Tuesday afternoon, she has indeed commended herself to us.

During brother Amies' visit here, we had the opportunity of learning a little of the requirements of the workers in Central Africa, and we believe our sister is well adapted for that field. Miss DeVries has been a High School teacher for about five years and has ability in that line.

When Dr. Woodhams' party went out, the way was not clear for Miss DeVries to go with them, but now the Lord seems to have marked out her path of service more definitely, and, if possible, she wishes to leave for Africa with the next party going this Fall.

May the Lord richly bless and sustain our young sister, and grant that utterance may be given her, that she may open her mouth boldly to make known the mystery of the gospel (Eph. 6: 19), also that she may have the joy of bringing many precious souls to Him.

We esteem it a great blessing from the Lord to have one go from our midst to the mission field, and truly desire your fellowship with us as we commend her to God and those with whom she will find her field of service for Him. May the Lord grant to us all that we may "stand fast in one Spirit, with one mind, striving together for the faith of the gospel" (Phil. 1: 27).

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13: 14).

Affectionately your brethren in Christ,
on behalf of the Assembly at Detroit, Mich.

Donald Fraser
Russell H. McAllister
Jas. N. Duncan
A. P. Severy
Geo. Mitchell
D. G. Hegel

J. P. Robertson
David B. Thorpe
J. W. Sutphen
John Clyde
Harry Coltman
Wm. E. McAllister

G. T. Louys

JAPAN.—Our special subject for this month is the great and growing Empire of the East. We call special attention to "Some Facts Relating to Japan," by our brother Little. We trust that these articles are being used to awaken and increase an interest in the vast field, as well as a guide to systematic study in the home and in meetings for prayer for the work.

SOME FACTS RELATING TO JAPAN

The Japanese empire comprises a long group of islands ranging over a wide extent of latitude and longitude. On the extreme north are the Kuriles, called by the Japanese the "myriad isles;" on the extreme south is Formosa. There are six large islands in the group. Off the N. E. coast of the main island is the deepest sea bed in the world, known as the Tuscarora Deep. Japan has one of the most beautiful mountains in the world, named "Fujiyama," formerly a volcano. There are many lakes, some of which are famed for their beauty. Japan has always been subject to earthquakes, often severe, with numerous fatalities. One of the most severe occurred but a few years ago.

The chief crop grown in Japan is rice, which is also the principal food. The Japanese are lovers of flowers and nature's beauties. The people are short of stature, and ancient Chinese records refer to them as "dwarfs." Gaiety of heart is said to be a prominent trait of the Japanese, although their philosophy of life is stoical, and suicide is common among young men. Courtesy is a cardinal feature of their ethics. The first national census, taken in 1920, showed the population to be slightly over 77 millions. They therefore rank 6th among the nations in this respect, and with an area of approximately 150,000 sq.m., they are 3rd in density of population.

The head of the Japanese empire is the "Mikado," whose dynasty has been preserved unbroken throughout the history of the country, which goes back, traditionally, to 660 B. C. Ancient Chinese records indicate that, prior to about 400 A. D., the Japanese lived in a state of advanced barbarism, but without civilization. The people are said to have lived in rude houses, and even the Emperor's palace was a wooden hut. With the advent of Chinese influence architects and artisans were brought in, and things soon displayed a grandeur hitherto unknown. There were alternate periods of learning and ignorance on the part of the people, but not until after 1871 was Western education introduced.

The primitive religion of Japan was a sort of combination of nature worship and ancestor worship, without any explicit code of morals, and, while believing in a continued existence after death, with no light as to the condition of those who had died. This became known as "Shinto," which means "the divine way." About the year 522 A. D. Buddhism was introduced, and while poorly received at first, it later received Imperial patronage and flourished greatly. It practically absorbed "Shinto," but later they were separated again, and now both exist together. The Buddhists never resorted to the torture of individuals, al-

though the various sects fought with one another on the field of battle.

Until the accidental discovery of Japan by the Portuguese about the year 1542, there was no intercourse with any country except China and Korea. The Portuguese at once established trade relations, and in 1549 Francis Xavier visited Japan and tried to introduce Christianity. In spite of the bigotry showed by him and those who shortly followed, several of the Japanese feudal chiefs favored the new religion, with the sole object of obtaining the advantages of the new commercial outlet. At the close of 1581 the Jesuits claimed 150,000 converts. By the end of that century they and the Franciscans had made themselves so obnoxious to the Japanese rulers that Christianity was proscribed, and the country adopted a course of international isolation which lasted until 1854. This was the period of Japanese political reconstruction, and it may be wondered what the effect would have been if the simple gospel had been preached and received.

The next attempt was made subsequent to 1854, and in 1873 liberty of conscience was allowed, although not declared by law until the constitution of 1890. Protestant missions began in 1859, with the Anglican, Am. Presbyterian and Dutch Reformed Churches. In 1880 the first complete version of the Japanese New Testament was published, followed, in 1887, by the Old Test. There are now many others in the field, including the Salvation Army.

Work in association with "Brethren" began as early as 1890, when Mr. H. G. Brand went out from England. Meeting some Japanese Christians who were students of English, and who desired to follow God's Word, he gave them the writings of English brethren. This was the beginning of what proved to be a fruitful work, and many were gathered to the Lord's Name. A professor of English in the Government Foreign Language School of Tokyo, Mr. W. G. Smith (connected with "Open Brethren"), wrote some tracts and held English Bible classes in his house, but he did not try to learn Japanese.

The work with which our brother Eugene Craig is associated began about 23 years ago, through the labors of a Japanese brother named Kasamatsu. He came to America and was converted. Coming into contact with "Brethren" here, he identified himself with them. When, later, he returned to Japan, he married a Christian woman, and together they engaged in the work of the Lord. A visit by brother Craig in 1911 resulted in his giving himself to that work. Brother Kasamatsu is now with the Lord, but Dr. K. Tsukiyama and others have taken up the work. But the need is great. May we have hearts to respond to the words of our Lord, "Give ye them to eat," and share the Bread of Life with them.

R. J. L.

JAPAN NEWS LETTER

Beloved Brethren:

Having had sciatica for the past two months I have been much hindered from work. The sciatica came on just after the arrival of brother and sister Gustav Koll. By the Lord's mercy I seem to be recovering now.

Brother and sister Koll have been busy learning Japanese. But they expect to be absent from Japan, Lord willing, for about six weeks, on a visit to the brethren laboring at Hinghwa, China, where brother Koll formerly labored. His brother Wilhelm is about to leave China for a furlough to Germany. I expected to go with them to China, and visit Japanese communities there, but my lame leg prevented.

Literature. Thanks to the Lord I have been able to attend to some of this work while laid up. Among articles recently prepared in Japanese are: C. H. M.'s "Unequal Yoke" (the part as to marriage). A. H. Stewart's "Saved in the Pit, and from the Pit." "So-called Divine Healing," an adaption from G. Mackenzie and others. C. Knapp's "Moved with Fear." This latter is timely here too, for the "movie rage" is in Japan also, counteracting fear of the living God. "Pilot wanted!" A gospel appeal. And "Gain after Loss," a Korean leper brought to Christ by means of his disease. Also "The Wrong Learning;" some articles from Mr. Ridout's Treasury of Truth Almanac; and "The Bible."

Distribution of Literature. Beside the quantities distributed here, our Japanese literature is distributed by brethren in harbor work at the various ports, and by other brethren in America. Also a sister in Honolulu, and a brother in Shanghai have ordered quantities for distribution.

Meetings. The Japanese brethren are carrying on as usual. The meetings in Kanda keep up; also the hospital and cottage meetings in the suburbs.

Open-air work. My illness and inclement weather has hindered, but recently some of the brethren had open air meetings in our neighborhood with good crowds. Tracts were readily received and some Testaments sold. Brother Ando had some good open-air meetings at Yokosuka, the naval port. At these meetings there generally is a good crowd of men from the war vessels.

One more "two or three." In a town to the north, lately, another little meeting has started. A young sister from Tokyo was married to one of the brethren who lives there. This couple with the husband's father have commenced "breaking bread," and a testimony for the Lord has begun. Pray for them.

Sunday-Schools. The Sunday-Schools in our house and

the other Sunday-Schools have had their usual New Year treat for the children. Another Sunday-School has been opened in the suburbs by our being called on for help by an independent worker who has started Sunday-School and open air work there.

Pray for a young brother who is manifesting love for the Word, and zeal in the gospel, and who we hope will become a useful worker. Pray for a young believer, son of the mayor of Shibuya who is coming to our house and earnestly searching the Word. Also pray for other inquirers, and for some professing Christians in this neighborhood, with whom we are in contact.

Pray for Dr. and Mrs. Tsukiyama and others of the brethren who do a good deal of work with individuals, and distribute lots of our tracts.

Bible Circulation. The American Bible Society, Tokyo, reports a large increase in sale of Scriptures in Japan for the past year.

Affectionately yours in the Lord,
E. B. Craig.

Bible Truth Mission, 468 Shimo Shibuya,
Tokyo, Japan. Feb. 1, 1926.

NEWS OF THE SHIPS

Those who have been following the work of our brother Zimmerman will be interested in the extracts we append, indicating the Lord's gracious leading in the service which he felt led to undertake, in foreign ports, of which mention was made in May Help and Food.

Brémen, May 6, 1926.

Beloved brother:

"Arrived safely here a week ago and am leaving this afternoon, D. V., for Hamburg. The Lord has undertaken for me here, and that *above* expectation. I cannot go into details, yet can say that I found doors open to every ship here and a real lively interest among the brethren as to the need in this port.

Very strict rules are in force regarding the harbor, that no one is permitted on a wharf without special permit, etc., but by the Lord's help, calling upon the authorities, I was issued a permit to all three harbors. I went on board of a number of ships and found things as they were reported to me by seamen from here. Inside of 24 hours, upon arrival, I was enabled to get everything settled (boarded up to now 44 ships with the gospel), visited 11 ships and looked up the brethren that evening. Brother Reiffen here was very nice, and we had a long talk in which

he told me, however, that the brethren have had sorrowful experiences attempting to act upon my letter of two years ago, in which I laid the need in Bremen before them, and in which I suggested that brethren here might undertake this work. It came out that my letter found ready interest, the brethren got busy, but upon repeated unsuccessful attempts to get permission to enter the port area even, gave it up. Brother Reiffen said there is no use trying anything here, before I had a chance to tell him my story. They had gone into it with a real heart, but asked permission from the *Police Headquarters*, waiting for action upon their written request for a month, before refusal came. Now had they gone to the *Harbor* police, they might have easily found access. As it was, they did not even reply to my letter, and I was ignorant of all this till I came. When I presented my special permit received after five minutes at the *right* place, brother Reiffen certainly was astonished, and the brethren have been so cheered by it and made glad, that they certainly backed me up in every way. Had a meeting with the brethren, called even without request on my part, Lord's Day afternoon, and it was found that two brethren were able to undertake ship visitation work regularly and systematically, and both received full time permits, with a request for a two-year permit before the Harbor police ready to be heard from Saturday. There is unlimited access possible now, but this permit will be even better.

Also in Bremenhaven interest is aroused, and a brother and sister are expected to visit the large passenger liners before they sail. Arrangements are made, and the local brethren will help where they can, to get this in shape. This means really two ports here started as Bremenhaven is a long way off from here, one and half hours by fast train.

Now a word about "other" work among seamen here. A German Seamen's Home, 35 beds, 6-12 in attendance in German service once a week, reading room, but no ship work done. A small Norwegian Home to board Norwegian sailors, but no work of any kind on a single ship here was done.

Find there is much unemployment, saints, as I knew, very poor, yet very warm at heart. There are no foreign tracts printed here, so the brethren will need some from U. S.

The Lord has been gracious in every way, and the fact that the brethren are praying, cheers me. Please remember me to the saints and continue to pray—the battle is but begun.

Love in Christ and greetings to you and yours in Him,

Oscar S. Zimmermann."

NOTES

The Eucharistic Congress at Chicago. The boldness of Rome, in its continuous efforts for world-power and recognition among nations, led it to gather a host of its ecclesiastical celebrities from many nations to make a bold and gorgeous display before the American people, with grand pageants and processions at their Eucharistic Congress. We quote the following from the Catholic paper "America":

"The appeal to eye and ear and emotion was so great at the Eucharistic Congress that there was real danger of people forgetting the greater appeal, and that was the appeal to a nobler faculty, the intellect.*...Pageantry, trumpet calls, electric light, radio amplifiers, banners and flags of every nation, solemn Pontifical High Mass in the Cathedral in the presence of the Legate and 300 Bishops and Archbishops and ten Cardinals, three great unforgettable Masses in the open air at the Stadium, the crowds at the Coliseum moved to the depths of their hearts by the world's best oratory, the crashing climax of the Eucharistic procession at Mundelein, all these went down on paper and over the wires and cables to every corner of this country and every foreign country, and it was well that it was so. This was an occasion when Christ was publicly honored in a great city, and by a great city, as rarely He had been honored before."

But some reader may ask: What is the "Eucharist" so honored by Romanists? Alas! it is the debasing falsehood that a Roman priest, be he honorable or corrupt, can by a few words in Latin over a little piece of dough pressed into a wafer, turn it into the very flesh and blood of Christ to be offered at Mass in sacrifice to help the

* Not to the intellect, indeed, but to grossest superstition.—[Ed.]

souls of the dead, whose friends on earth pay for the Mass said by the priest!! Such a wafer too may be carried, in a little box called the Pyx, to the sick and dying, by the priest accompanied by an attendant ringing a little bell, at the sound of which the faithful kneel or uncover their heads before "The Host" passing by. Great processions too are made in honor of "The Host" accompanied by a cross borne aloft, for the Mighty God which the priest has made is thus celebrated!! Yet such is what the great Eucharistic Congress was meant to impress upon the American people at Chicago last month. Oh the shame and daring of it all!

"Our Lady, Mediatrix of All Graces." This is the title of a circular recently sent out by the principal Roman Catholic publishing house from which we quote the following:

"The announcement of some new honor to be paid to the Blessed Mother of God, of some new jewel to be added to her already brilliant crown, sends a thrill of joy through the heart of every true child of Holy Church....

Recently, a very important step was taken by the Holy Father, in the appointment of a special commission of theologians, whose duty it should be to examine the question maturely and from every angle, and to give their verdict as to whether or not the *universal mediation* of Our Lady is capable of being defined as a dogma of faith.

The concession by the Holy See of the Mass and Office of Our Lady, Mediatrix of all Graces, to certain Bishops and communities who have asked for them, may at least be taken as a happy presage of what the final decision of the Church will be."

Thus sinful man upon earth may soon confer upon Mary in heaven, "the Blessed Mother of God" (!), new honors and power, even of *Universal* mediation in the sal-

vation of men! Scripture says, "THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS" (1 Tim. 2: 5); but the daring impiety of Rome knows no bounds.

T. O. L.

"That ye be not slothful" (Heb. 6: 12). We have reached that time of the year when there is a general, and to some extent necessary, relaxation from the more strenuous labors of cooler weather. We can accept with gratitude the periods of vacation from the normal routine of the year, and enjoy the *rest* for tired bodies and overwrought nerves.

But it may not be out of place to remind us not to let our rest periods and the hot weather of the summer lead us to mere indolence and the neglect of what will tend to true restfulness of spirit. This is specially observable of our spiritual interests.

"Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger" (Prov. 19: 15). This suggests the utter indifference to divine things which all too easily intrudes into our times of relaxation. Let us be careful not to neglect the daily reading of the word of God and prayer under the plea that we are resting: "He that sleepeth in harvest is a son that causeth shame" (Prov. 10: 5). It is always harvest time, if we "lift up our eyes and look on the fields" (John 4: 35). The golden grain of divine truth, and the souls all about us, all call for "awakening out of sleep" (Eph. 5: 14). "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" (Prov. 6: 9). "Love not sleep lest thou come to poverty. Open thine eyes and thou shalt be satisfied with bread" (Prov. 20: 13). How pungent are the words of truth—"Drowsiness shall clothe a man with rags" (Prov. 23: 21).

But there are obstacles, difficulties to overcome, and these are insurmountable to the slothful heart. "The way of the slothful man is as an hedge of thorns" (Prov. 15: 19). The sharp pricking points are sufficient to deter many. Or the difficulties are even greater. "The slothful man saith, There is a lion without, I shall be slain in the streets" (Prov. 22: 13). But faith stops the mouths of lions (Heb. 11: 33; Dan. 6: 22). Or there may be mere disinclination because of discomfort. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20: 4). How many of us excuse ourselves from the diligence of quiet spiritual work, because of such reasons. Alas, if the *cold* deter us, we will find when the harvest time comes we have missed our opportunity.

These are some of the reasons against a quiet and patient "continuance in well doing." Many others can be thought of, for "The sluggard is wiser in his own conceit than seven men that can render a reason" (Prov. 26: 16). Both for the sinner in making excuses why he cannot come to the Gospel feast, and for the believer proving *why* he should not "gird up the loins of his mind," there are all kinds of reasons. The yoke of oxen, the piece of land, the wife, may be urged why they should neglect the great offers of God. Alas, O sluggard, thy reasons may keep thee from salvation. Beware how thou seekest for excuses.

The soul begins to be awakened. He is roused out of his slumber sufficiently to see the need of doing something, but there is nothing effectual. "As the door turneth upon his hinges, so doth the slothful upon his bed" (Prov. 26: 14). There is barely energy to turn over to fresh sleep. One says, "Yes, I must make a change, this

indolence must not continue." There are resolves, promises, slight efforts, and he settles down into slumber again. "The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth" (Prov. 26: 15). The hand simply turns to *self*, and is exhausted in that effort—cannot even be brought to the mouth. This is like the movements of a door fastened on its hinges. It moves but makes no progress. "The soul of the sluggard desireth and hath nothing" (Prov. 13: 4). The desire was not sufficient to lead to accomplishment. He neglects the word of the apostle, "As there was a readiness to will, so there may be a performance" (2 Cor. 8: 11). "The desire of the slothful killeth him; for his hands refuse to labor" (Prov. 21: 25). Like Lot, he vexes his soul with the evil in which he lives, but lacks the faith to separate from it. Some have enough conscience to make them uncomfortable in the state in which they are, but not enough to lead them to real purpose of heart.

At last the soul makes a start. It is no longer the uneasy turning on the hinges, but he arises from his bed of ease and goes forth to do something. And he succeeds. But here a fresh snare awaits the slothful. "The slothful man roasteth not that which he took in hunting" (Prov. 12: 27). We see him with apparent zeal going forth, hunting, like Esau, for something to meet his hunger. He finds it, and brings it home—and casting it down falls into the same sleep as before! Here we are awakened to the need of studying the word of God. We read the Scriptures, and search their pages for precious truth; our search is rewarded, and we have gained fresh apprehensions of grace and truth. And that is all! Our knowledge is of no value to our souls. We do not "roast

it," take it to God in prayer, and have the Holy Spirit apply it to our souls. This is the "roasting." "Eat not of it raw," was the direction as to the Passover lamb. The "fire" of divine holiness prepared the food for the soul. The Galatians were good "hunters," they sought the truth and found it. But they did not submit to its heart-testing and emancipating power. "Ye did run well, who did hinder you that ye should not obey the truth" (Gal. 5: 7)? The mark of the godly man—seen in its fulness only in the Perfect Man—is that "whatsoever he doeth shall prosper," or, "*he carrieth through to completion*" (Ps. 1: 3). May the Lord grant us this in some good measure.

For partial performance is but another form of idleness. "He that is slothful in his work is brother to him that is a great waster" (Prov. 18: 9).

But we are feeble. This is quite true, more so than we have imagined. But this need not discourage us. It is not by great efforts, large accomplishments, that the result is reached. "Much food is in the tillage of the *poor*" (Prov. 13: 23). It was the poor of the land who were left to be vinedressers, when Judah was carried into captivity (Jer. 39: 10). The emphasis is put, not upon the *person*, but upon the *land*. After all it is not we who are the producers, save as we make use of that which is put into our hands. The "land," the fulness of God's provision in Christ for our blessings, is the real producer. Hence we are not cast upon ourselves. "*My grace is sufficient for thee; for my strength is made perfect in weakness*" (2 Cor. 12: 9).

What encouragement therefore we have to go on in the simplicity of dependence, "that the power of *Christ* may

rest upon us." We have abundant assurance that our "labor is not in vain in the Lord." "The thoughts of the diligent tend only to plenteousness" (Prov. 21: 5). Let there be but the quiet continuance, the true diligence which uses the golden hours that are entrusted to us, and "in due season we shall reap, if we faint not" (Gal. 6: 9). "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich" (Prov. 10: 4).

The same great truth is seen in SERVICE. "As vinegar to the teeth and as smoke to the eyes, so is the sluggard to them that send him" (Prov. 10: 26). How sweetly solemn are our Lord's words, "As My Father hath sent Me, even so send I you" (John 20: 21). What a mission! How shall we fulfil it? No matter how small the service, let it be marked by diligence: "He that ruleth (taketh the lead), with diligence" (Rom. 12: 8). Soon we will render account of our stewardship. How cheering will be the words to each one, no matter what the ability, of whom it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: ENTER THOU INTO THE JOY OF THY LORD" (Matt. 25: 21).

S. R.

"Go, labor on, spend and be spent
Thy joy to do thy Saviour's will;
It is the way the Master went,
Should not the servant tread it still?

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt hear the Bridegroom's voice,
The midnight message, 'Lo, I come.'"

MY LIFE FLOWS ON

My life flows on in endless song,
Above earth's lamentation;
I catch the sweet, though far-off, hymn
That hails a new creation;
Through all the tumult and the strife,
I hear that music ringing;
It finds an echo in my soul—
How can I keep from singing?

What though earth's joys and comforts die?
The Lord my Saviour liveth.
What though its darkness gathers round?
Songs in the night He giveth.
No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of heav'n and earth,
How can I keep from singing?

I lift mine eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing,
All things are mine since I am His—
How can I keep from singing?

C. G. A.

LINES FOUND in J. N. D.'s BIBLE

“That Thou should'st have delight in me,
And be the God Thou art,
Is darkness to my intellect,
But sunlight to my heart.”

CONCERNING THE LORD'S GUIDANCE AND BLESSING

THAT which is given for the Christian's guidance is not God's *blessings* but His *will* as revealed in the Word. Precious blessings will be found in the path of faith, surely, for God will be there, with all the riches of His grace, and their enjoyment is most precious; but blessings are not our *guide*; they may at times help us to discern what is pleasing to God; but that which is the spring and controller of our actions is not the joy we find by the way, but the express will of God.

There is a disposition which is but natural to us, to seek our own, to have respect for that which is pleasant to us, and to take our own comfort and feelings for guides; but obedience to the will of God is a very different thing: for, in the first case, self is the object sought; in the second, that which is suitable to God.

I feel alarmed when I see those who pursue their course without clear knowledge of the will of God; who come simply because Christians whom they respect have taken this path before them; or because they have found in it, at times, more life, joy, or light than elsewhere. But what will become of such in the hour of trial? Perplexity awaits them, and perhaps temptation to return to what they have left! God may indeed strengthen through sad experience, but how much better and safer to start aright with God's principles.

Again, I say, enjoyment is not a sure guide: it may be wanting even when things are, as a whole, according to God's mind, while there remain yet things to be judged. The very presence of God is a cause of discomfort if God's children feel there is sin among them, and this discomfort would not be felt if God were not with them.

The unestablished are much shaken if God comes in to judge; whilst he who understands and obeys the will of God has confidence, though the day may be dark, and in this there is much peace.

It is in a faithful walk we find most trials. Satan lets alone those who do not walk by faith, but assails in various ways those whose hearts are right, and whose eye is single before God.

Those who follow a path simply on account of the blessing and comfort they find in it, are, in a sense, like those to whom the Lord once said, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves" (John 6: 26). If they had given heed to His miracles, they would have proved to them that Jesus was sent from the Father, and would have clung to Him as the One who had "the words of eternal life," and was "the Christ, the Son of the living God." In this case, their attachment to Jesus would have been unwavering, in spite of all trials. But they followed Jesus not for His own sake but for the loaves with which He had fed them—that is, for their own comfort rather than for the truth that He was teaching them. When the soul is in this state, it may soon leave Jesus because of the hard things which may be the lot of those that walk with Him.

The history of the remnant, brought back to their land out of captivity to build the temple of the Lord amid many difficulties, has much instruction for us because of the similarity of their position and ours at the present time. In returning to the land of their fathers, they returned as well as they could to the worship of God. In this was great joy; but there was a series of difficulties in the accomplishment of this, though it was altogether according to the mind of God. Difficulties were met with on every side; much chastening, too, and merited

reproofs were incurred by them from their faithful God; and if they took into consideration the prosperity and peace of their brethren who had remained in captivity, it might have caused discouragement. It was needful therefore that those who had returned from the Babylonish captivity should understand the *will* and *purpose* of God; for had they only sought comforts, they would soon have been discouraged. Did not some regret leaving Babylon when they endured the opprobrium and saw the state of the remnant? Yet they were just in the position, if not fully in the state, in which God would have them. The Name and Spirit of the Lord were there; there also were His prophets, His worship, His Word: none of these were found in Media—neither the presence nor even the name of the Lord are once mentioned in the Book of Esther.

Remember, also, the horrible language of the Jews who returned to Egypt instead of abiding in their land as Jeremiah urged them to do. Satan blinds men who follow their own thoughts instead of God's revealed will. They answer Jeremiah, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven....as we have done, we, and our fathers....for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine" (Jer. 44: 16-18). Prosperity in this world was one of the blessings of the Jewish covenant; but they should have seen that in their present condition it was the hand of the Lord that was against them.

In connection with "revivals" it has been asked, "Why is there much blessing around, while there is none among those that walk with you?" I answer, It is a mistake to suppose there is none. If God makes us partakers in what He counts most precious, I cannot say there is none. The pains He takes to humble us, and to lower us in our own eyes, is a proof of the interest He graciously takes in us. His work is to strip us of *self*, which is the greatest obstacle to our blessing. It is bitter water to the flesh, doubtless, but most needful. If we have risen high in our own conceits, on account of some little light and knowledge (and our foolish pride has already brought us much sorrow), what better could God do for us than to deliver us from that which hinders us from being vessels of blessing?

Nor let us forget the state of ruin into which the Church has fallen. We who preach of this ruin should be the first to feel the misery of it. We are also (unconsciously, perhaps) enslaved by worldly customs and principles; unfaithfulness in minor things too is not unfrequently the cause of painful trials.

As to some who are bewildered by "revivals" in places with which we cannot be identified, let us rejoice when souls are *really* turned from darkness to light. It is a great honor to be used of God for such a work. Still, revivals do not make right what the Word condemns as to other things; nor let us confound the true conversion of souls with lists of names or numbers given out for the satisfaction or praise of men. God has given us joy in the conversion of many, at times, and it is well to humble ourselves before Him if drought is felt. Only let us remember that blessing does not prove that all is right where God is pleased to bless.

We are shown this in Acts 21: 20 in the Judæo-Chris-

tian Church at Jerusalem: "Thou seest, brother, how many thousands of the Jews there are that believe." Advantage could be taken of this to show that God approved that Judæo-Christian state of things, and to wage war with those who did not link themselves with it, so as to slight the efforts of a Paul. But the fact was that whilst God was there to bless *His Word* and His sincere laborers, the *system* was judged soon after, when the Romans destroyed the city, burned the temple, and scattered the nation. God can act *in* the system as in a vessel, but not *with* the principles of the system.

A. D.

"GROSSLY INSULTED ON THE STREET"

(From "*The Word of Life*.")

A YOUNG girl came home from a walk in town, excited and angry, and told her parents that a young man on the streets had accosted her in a disrespectful way. Her mother was as much angered as the girl when she heard the story, and both thought that the father should take the matter up.

But the father thoughtfully said, "Daughter, let me tell you a few things that may help you to look rightly at this matter. You are young and attractive, and your dress is such that it displays the charms of your face and figure. Your arms are bare almost to the shoulder; your waist is cut so low that a good portion of your shoulders and breast are exposed to view; your skirt is scant and narrow, and your short petticoat and silk gauze stockings display your limbs almost to the knees; your dress is so cut that every line of your figure is seen in bold outlines.

"You went out on the street with your companions, some of them dressed even more suggestively than yourself, and others display themselves in men's clothing. You saw this man and knew that he was a stranger. Some of you laughed, tossed your heads, and perhaps made some light remarks which he overheard. I have talked with you before, daughter, as to the difference in sex, and you know the nature of men. He did not know that you were moral girls, for he would not think so by your appearance. I'm sorry that this occurred, as you profess to be a Christian: but you, your mother, and your pastor, are as much to blame as he. Many times I have read from the Scripture that woman "shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22: 5); also, "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold or pearls, or costly array, but, as becometh women professing godliness, with good works" (1 Tim. 2: 9, 10). But your mother and your pastor say that we should "tolerate" the young; so I fear, with his unbelief and liberal views, he has blinded the eyes of your mother so that she does not think God means exactly what He says."

The father was regarded as "peculiar" by most in that church, but the daughter's conscience felt that he was right, and that the Bible was on his side.

Alas, how many are more afraid of being thought "peculiar" by their companions than of disobeying God and His Word. Just as we read that many who believed on Jesus "did not confess Him, lest they be put out of the synagogue; for they loved the praise of men more than the praise of God" (John 12: 43).

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 3, 4.)

(Continued from p. 269.)

The apostle speaks here of "the mystery of God." This appears to be the best reading—omitting, "And of the Father and of Christ." In this mystery, he declares, are all the treasures of wisdom and knowledge. He asserts this in opposition to those who were beginning to claim higher and fuller knowledge than that found in the Christian revelation. Gnosticism in its various forms began to be manifested in the latter half of the first Christian century.

In considering what this phrase—"the mystery of God"—embraces, it may be well to review the use of the term, "mystery," in Paul's epistles. In his earliest second epistle, he uses it in quite an opposite connection—"the mystery of lawlessness" (2 Thess. 2: 7). This mystery includes the various plans and efforts put into operation by spiritual powers of wickedness under Satan's direction, to control and order this world-system and its affairs, of which he is called both prince and god, all in view to introduce his man, "whose coming is according to the working of Satan."

This mystery was at work in the apostle's day. In fact, we may say, its operation became manifest very early in man's history. Then God's promise pointed on to *His* Man. And though the blessed "mystery of godliness" of God manifested in flesh and the glorious mystery of God's eternal purpose in Christ were not yet revealed, not even to heavenly principalities and powers, yet it became evident from the Old Testament Scriptures, given in successive stages, that God would bring in a Man who would accomplish deliverance from evil, rule in righteousness, and have world-wide dominion. But the amazing wonder of who this Person would be was veiled until the fulness

of time had come. Even these partial unfoldings engaged angelic attention, but "the mystery" was not yet revealed.

Under these conditions Satan worked against the purpose of God, and though without the full intelligence he must now have, ever strove toward accomplishing his own counter-purpose of world-rule and the setting up of his own man. Because of this, God's chosen people, Israel, were his special object of attack in one form or another, for it was at least clear that through that nation God intended to bring His plans to accomplishment. Against all Satan's multiform machinations God has directed counter-movements by which He has restrained evil, directed the course of events, and made use of even Satan's wickedness—causing all to contribute to the consummation of His eternal purpose. So too now, there is "that which restrains," that he [Satan's man] should be revealed in his own time—not as Satan might choose, but in God's order. "The mystery of lawlessness already works," said the apostle, "only there is He who restrains now until He be gone."

The centuries rolled on until Christ came. In the Man Jesus, Satan could readily observe one who was unique among all men. He must either bring this Man into subjection or destroy Him. Hence the temptations in which he so signally failed, and then the cross to compass the latter end. The resurrection sounded the knell of Satan's defeat, and the Man-child was taken up to the throne of God, there to sit until His enemies should be made the footstool of His feet. Consequent upon this the Holy Spirit came, and "the mystery, hidden throughout the ages," was soon revealed. In it is disclosed the all-various wisdom of God, according to the purpose of the ages which He purposed in Christ Jesus our Lord: and all of this is shown to have special relation to the assembly, His

Body, formed by the Holy Spirit since He came at Pentecost.

Now, the heavenly authorities and powers are made acquainted with the purpose of God, His mystery has been revealed. It embraces His multiform wisdom—treasures of wisdom and knowledge.

This wisdom is distinctively *Christian*; it is not of this world, nor of its rulers who come to nought—an end to which the resurrection of Christ foredooms them. This wisdom of God, proclaimed in the mystery, was predetermined before the ages for our glory (1 Cor. 2: 6-8). The princes of this world knew nothing of this holy mystery; it was not revealed till after Jesus was glorified. Had they known it, they would not have crucified the Lord of glory; they knew not that the One they called Jesus was the appointed Heir of all things, and according to the eternal purpose to be, as man, Head over all things, above every principality, authority, power and dominion, and ascend up above all the heavens that He might fill all things.

So the apostle can speak of his “glad tidings and the preaching of Jesus Christ, according to the revelation of the mystery,” as to which silence has been kept in previous ages, but which has now been made manifest and “made known for obedience of faith to all the nations” (Rom. 16: 25, 26). This is “the mystery of the glad tidings” which he desired boldness to make known (Eph. 6: 19).

The great central feature of “the mystery of God” is the place and glory of the Man Christ Jesus, founded upon His work of atonement. It is also fittingly called “the mystery of Christ” (Eph. 3: 4; Col. 4: 3).

There are mysteries spoken of which, however, really form part of the larger one which we have been considering.

The mystery of our being changed into the image of Christ (1 Cor. 15: 51).

The mystery of Israel's blindness (Rom. 11: 25).

The mystery of the kingdom of heaven, and of God (in the Gospels).

The mystery of godliness (1 Tim. 3:-16).

These are treasures found in the mystery of God.

In Rev. 10: 7 we are told that in the days of the voice of the seventh angel "the mystery of God also shall be completed, as He has made known the glad tidings to His own bondmen the prophets." When the seventh angel sounded his trumpet, great voices in heaven say, "The kingdom of the world of our Lord and of His Christ is come, and He shall reign to the ages of ages." The worshipping elders say, "We give Thee thanks, Lord God Almighty, He who is, and who was, that Thou hast taken thy great power and hast reigned." The sounding of the seventh trumpet brings in the glorious consummation of all God's ways which form the mystery of which we have been speaking.

Christian maturity, or perfection, is found in having full knowledge of this mystery of God, and having it in such full assurance that the whole life is under its power. May we constantly remember the exhortation, "Walk worthy of the calling wherewith ye have been called." We have been called by God to His own kingdom and glory (1 Thess. 2: 12).

The things of which we have been speaking are as needful for us to-day as ever. In them, as dwelling in us richly, there is power to keep us from being deluded by any one through persuasive speech. We are thus safeguarded against the cunning of Satan and the many forms of error he introduces through various agencies. This was the apostle's object in what he said to the Colossians (ver. 4).

JOHN BLOORE.

(To be continued, D. V.)

Answers to Questions

(The reader should always turn to the Bible and read the passages referred to.)

Please answer the following questions in *Help and Food*:

(1) Where does the soul (both of believers and unbelievers) go after death, until the judgment? (2) In 1 John 3: 3 it says, "Every one that hath this hope in him purifieth himself, even as He is pure." Does it mean that we should not let sin *reign* in us, or that we should have no desire for anything but for that which is pure? (3) When we are asked, "What do you call yourselves?" should we answer, "Plymouth Brethren," or what?

ANS.—(1) The soul and spirit (which are inseparable) of God's children are "*with the Lord*" until their body is raised at the first resurrection. See 2 Cor. 5: 8; Phil. 1: 23; 1 Cor. 15: 22, 23; Rev. 20: 6.

As to unbelievers, who have died in their sins, they wait the judgment spoken of in Rev. 20: 11-15. As to the *place* where their soul and spirit are, awaiting the judgment, it is not stated in Scripture; and speculations as to it are worthless. The disembodied state is called *Hades* (wrongly translated "hell" in the Authorized Version), and it applies therefore to believers and unbelievers alike.

ANS.—(2) "Every one that hath this hope" of being like Christ, ver. 2 (*wondrous*, yet sure hope for God's children), purifieth himself, having our blessed Lord as his pattern. It is a *progressive* purification or sanctification, therefore, for none of us, not even our devoted apostle Paul, could say that he had become like his Master—see Phil. 3: 13.

Ans.—(3) Our name is "Christian," that is, followers of Christ, as the believers were first called at Antioch where was a large assembly of them (Acts 11: 26). We might explain, however, that we are designated as "Plymouth Brethren" in the world—a name we do not accept as our own, and for which there is no just reason, except that there was once a large assembly in Plymouth, England.

THE BODY AND THE HOUSE; ARE THEY COEXTENSIVE?

The question has been raised whether the terms "the Church of God" and "the House of God" are ever used of the Church as a whole, or whether these expressions do not always refer to the *local* assembly of saints gathered to the Lord at one place. In seeking the answer, we will first examine the various passages in which these expressions occur, and seek to gather their meaning from them and their context. We will next seek for the *reason* for this meaning, and what it involves. We will then, as the Lord enables, look at the question as a whole, in the light of the Word of God.

1. Uses of the terms "Church of God" and "House of God." The first passage in which the expression "Church of God" occurs is in Acts 20: 28. "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." Those whom the apostle is addressing are the elders of the church at Ephesus, ver. 17, and there can be no question that he presses upon them their responsibility in the local assembly. But this does not make the expression we are examining necessarily a local one. We have two other phrases which serve to give character to it: "All the *flock*," and, "Which He hath purchased with his own blood." Our Lord in speaking of the gathering of believing Gentiles to Himself said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be *one flock* (*Gk.*), one Shepherd" (John 10: 16). Evidently the thought of the flock is coextensive with the whole number

of believers, Jew and Gentile. Have we any other thought of the flock in Acts or elsewhere?

"The elders which are among you (*i.e.*, wherever "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" were found) I exhort, who am also an elder, and a witness of the sufferings of Christ and a partaker of the glory that shall be revealed: Feed the flock of God which is among you" (τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, "the among you flock of God," 1 Pet. 5: 1, 2). The term, while necessarily including the local saints, does not distinguish them from all other sheep of Christ. It is the characteristic expression for the "one flock" over which the Chief Shepherd rules. While the responsibility is exercised in the place where the elders are, yet the *reason* for it is as wide as the whole flock. "Being ensamples to the flock" also shows this. There was nothing local in this, save that it would be shown wherever these elders were. This care and oversight would be automatically exercised in as wide an area as the whole flock, "in (not, over) which the Holy Ghost hath made you overseers" (Acts 20: 28).

The other expression is, "Which He hath purchased with his own blood" (διὰ τοῦ αἵματος τοῦ ἰδίου, "with the blood of his own," J. N. D.). The price here surely is coextensive with the whole Church of God. It was not that Ephesus had been purchased thus, and therefore all other assemblies, but the reverse—the whole flock under the one Shepherd, *all* the purchase of His most precious blood.

The next passage where we have the expression "the Church of God" is in 1 Cor. 1: 2. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints (κλητοῖς ἁγίοις, "called saints," that by virtue of their calling) with all that in every place call upon the name of Jesus Christ our Lord,

both theirs and ours." Here again the Church is addressed as local, but the language descriptive of it is not local, but true of all "who are sanctified in Christ Jesus," as indeed follows in the next clause—"all in every place," etc. Similar language is used in the Second Epistle (2 Cor. 1: 1), where "all the saints which are in all Achaia" are included in the address. Necessarily the apostle is addressing the saints at Corinth, but with no limitation as to the life, nature, and responsibility, the common portion of all the Church of God.

The next passage is in 1 Cor. 10: 32: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." Here the apostle divides, we may say, the whole world into three classes, of which the Church universal is one. It is no more possible to limit the Church to Corinth, than the Jew or Gentile. True, all have their local aspect, but *because* of their universal relationship. The next instance bears this out—"If any man seem to be contentious, *we* have no such custom, neither the churches of God" (1 Cor. 11: 16). Here evidently the plural individualizes each assembly, but at the same time the apostle shows the all-pervasive unity which marks them. It is thus evidently but two aspects of the Church, the local and the universal.

"Have ye not houses to eat and to drink in, or despise ye the Church of God" (1 Cor. 11: 22)? The little gathering at Corinth, many of them poor and of little account in the world, is seen as endowed with all the dignity of "the Church of God." The term, however, is not local, but general and moral.

"I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God" (1 Cor. 15: 9). Which Church? At Jerusalem? In Judea? Surely the saints who were persecuted were there; but who could introduce the thought of a local as-

sembly here? "Saul, Saul, why persecutest thou *Me*?" cannot be narrowed down to any locality. And the act of "the chief of sinners" applied to the entire Church of God, the Body of Christ. So also Galatians 1: 13. In Phil. 3: 6, "Concerning zeal, persecuting the Church," the modifying phrase "of God" is not added, which serves to introduce *all* similar expressions, and shows us that the term "Church of God" is synonymous with "the Church which is His Body," "the Church," etc. Thus we must limit these expressions also to the local assembly, if we are compelled to do so with the phrase we are examining.

In 1 Thess. 2: 14, "the churches of God," and in 2 Thess. 1: 4, we have the local assemblies so described. No one questions such usage. The local assembly has the title that belongs to the whole Church, *because* it is indissolubly linked with it. It is the *whole* Church localized. So also 1 Tim. 3: 5, "If a man know not how to rule his own house, how shall he take care of the Church of God?" The contrast is between his own house and that of God. It is not a question of locality.

"If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15). Timothy's behavior was surely not limited to any one assembly; as a matter of fact he had responsibilities which carried him into many localities. His conduct was the same everywhere, and it was because he was in the House of God, which is the Church of the living God. To localize his behaviour would surely be the reversal of the teaching of the whole passage. Was the local Church primarily "the pillar and ground of the truth," and the Church universal that only because it was the aggregate of all the Churches? Why should we reason thus? Does it not detract from the dignity and the great-

ness of our position as indwelt by one Spirit—the holy Temple of God, His present abode by the Spirit?

These are the scriptures in which the expression “the Church of God” is used. We come next to examine those which speak of “the House of God,” *Οἶκος τοῦ Θεοῦ*. The scripture we have just been considering naturally occupies us here also, simply to point out the identity of the “House” with “the Church of the living God.” The two are coextensive, the difference of expression serving, as always, to direct our attention to some special feature. The term “House” suggests, in contrast with the abode of man, and subject to his order, the habitation of God, where His presence and His will control all. That it is identical with the “Church of the living God,” emphasizes its spiritual character. This is thus described in 1 Pet. 2: 4, 5, “To whom coming, as unto a living Stone...ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” The “House of God” is thus not a material building, not a select company of a portion of the people of God, but all who belong to Christ—“Whose House are we” (Heb. 3: 6).

It is thus that our Lord speaks of His Church, as an abode; “On this Rock I will build my Church, and the gates of Hades shall not prevail against it” (Matt. 16: 18), Himself the foundation and the Head of the Corner, binding together, we may say, Jew and Gentile into one complete abode, “a habitation of God in the Spirit” (Eph. 2: 22). The “stones” are, as we see in Peter, believers, which the context in Eph. 2 also enlarges upon, as we shall presently see. Let us also note the universality and unity of this “House of God.” “For the time is come that judgment must begin at (lit., “from,” see Ezek. 9: 6) the House of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

(1 Pet. 4: 17). This is so manifestly moral and general, that no comment is needed.

The same may be said of Heb. 10: 21, "And having an High Priest over the House of God." The House is pervaded by the presence of the Priest, and neither can be limited to a locality.

We have two occurrences of the similar word *οικία*, one of which refers to the abode here of the believer in his body—compare ver. 6—and the eternal home in heaven, "a house not made with hands" (2 Cor. 5: 1); and the other to the "great house" of profession (2 Tim. 2: 20). Neither of these could apply to a local assembly, although the moral character of all profession can be seen in an individual gathering.

Οικοδομή, "building," is of similar import. "Ye are God's husbandry, God's building" (1 Cor. 3: 9). The context shows the apostle as the "wise master-builder," and gives the warning as to care in building upon the foundation, which is Jesus Christ, any material which cannot stand the test of fire. The primary application may be said to be to Corinth, but in such a way as not to emphasize its local, but its moral character. The remaining passage, Eph. 2: 21, is most clearly coextensive with the other buildings spoken of in the same connection. "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God in Spirit" (*Gk.*), ver. 22. The latter word, "habitation," is a derivation from the same root, *Κατοικητήριον*, a dwelling-place of God. The previous verse manifestly refers to the *growing* temple, whose consummation will be in glory—a temple composed both of Jews and Gentiles, or rather of "neither Jew nor Gentile," but "one new man."

While speaking of the word *οικοδομή*, it will be noticed that the reference to the spiritual is manifest, and in-

deed it is most frequently to be rendered "edification," or moral upbuilding—see Rom. 14: 19; 13: 10, and especially Eph. 4: 12, 16, where it is significantly connected with the "Body," the Church.

2. We have now reviewed most, if not all, of the passages bearing upon the question before us, and might now look at the *reasons* for the use of the words and their significance. Without doubt in some cases they refer to the local assembly, but never as in contrast to the whole Church, and most certainly not in contradiction to it. The words serve rather to throw into clear light the truth of the one House, one Body of Christ. Perhaps a rapid glance at the second chapter of Ephesians will best serve to show this. The first ten verses of this chapter are, we might say, devoted to the "Body." It is the impartation to Jew and Gentile alike, of life, with a joint portion and place in Christ. The second part of the chapter is similarly devoted to the "House," as the abode of God, founded upon Christ, where we have access by the Spirit to the Father, made nigh by the blood of Christ, and Jew and Gentile both reconciled to God in *one body* by the cross.

Thus the unity of the *Body* is seen in the unity of the House, and they are therefore coextensive. The House is the "holy temple," where priestly worship is offered, and fullest fellowship enjoyed: where the middle wall of partition is broken down, and the soul is free to enjoy the privileges of the House in common with those who though outwardly nigh, needed the reconciliation as much as those afar off. We are in no local atmosphere in this chapter. Ephesus may be forgotten as we dwell upon truths which include the whole Body of Christ, all saints, and who are by this fact the whole House of God. We all thus have access by one Spirit to the Father.

It would take us far beyond the limits of this present

article to examine the various passages which speak of "the Church" and "the Body." Those who have raised the question have no difficulty as to the universality of the "Body," and therefore we do not need to dwell upon this. But we do point out that the scripture in Eph. 2 links together these great truths—the Body and the House—as composed of the same living members, subject to the same blessed guidance and control. We conclude therefore that these terms are coextensive, both being essentially descriptive of "the Church which is His Body."

It may be well also to point out that the distinction in Ephesians between "we," Jews, and "you," Gentiles, is not local but racial. Sometimes indeed the "we" is all-inclusive, as in chap. 1: 3-10. In ver. 11 there is the distinction between those who had first trusted—"pre-trusted"—and "ye Gentiles," and so through much of the epistle. But let it be clearly marked that the *ground* of the distinction is, as we have said, between Jew and Gentile, and not between Ephesus and some other place. Let us however note chapter 2: 5. "When *we* were dead in sins" is not Jewish but universal, and the same may be said of the following clause, "By grace are *ye* saved." He is evidently pressing the truth of sovereign grace upon them *personally*, hence the "ye." So in verse 10, the first person is surely not the Jew, but all the new creation of God. From verse 11 to the end of the chapter the distinction is usually between Jew and Gentile; but verse 14, "He is *our* peace," is evidently true of "both," and so in verse 18. The connection therefore must be our guide in the application of the pronoun. But again let it be clearly seen that the distinction does not raise the question of locality. There were doubtless Jews at Ephesus who believed, as well as Gentiles, but they would come under the classification indicated, and not be classed as of Ephesus or elsewhere.

While dwelling upon this chapter, we would call attention to the translation of **πᾶσα οἰκοδομή** in verse 21. The R. V. renders it "every several building," which if correct would indeed provide for as many "houses" as there are localities. But apart from the possibly correct insertion in some MSS. of **ἡ** before **οἰκοδομή**, the phrase is correctly rendered "the entire building." See Acts 2: 36, **πᾶς οἶκος Ἰσραήλ**, "the whole house of Israel." Moral and general ideas may thus be expressed without the article.

3. A brief word must suffice as to the whole question, Why this insistence upon the narrower application of the phrase "House of God?" Is it not clearly to limit all thought of government, order, and the unity of the Spirit to the local assembly? Therefore Ephesus need not concern itself with evil at Corinth, save in the way of brotherly counsel. Corinth must attend to its own affairs, Ephesus to its, and so on. Thus we have a *doctrine* which suits the practice of local independence. We are all prone to do this, to make a doctrine that supports our practice.

Without doubt, Corinth must attend to its own affairs, but it must do so on the ground of Scripture, which governs Ephesus as well. The apostle, though not local, judged already what must be done (1 Cor. 5:1), and surely the putting away from "yourselves" would mean the putting away at Ephesus also. Nor can we think of his care as *merely* apostolic, though with special authority in that capacity. He was stating what was the judgment and mind of the Spirit, who dwelt in every believer everywhere, and in the whole Church.

Of what value would the admitted universality of the Body of Christ be, if the members did not "have the same care one for another" (1 Cor. 12: 25)? The suffering is general, the care is also general, the disciplinary deal-

ing is also general, for that is but another form of care—"for edification and not destruction." This is the truth of the unity of the Spirit (Eph. 4: 3)—a truth which requires *all* lowliness, meekness, and forbearance to carry out.

In conclusion, let us all be reminded that "speaking the truth in *love*" is needed if there is to be a growing up into the moral likeness to our Head. Let us approach these holy themes in a spirit of earnest desire to "mind the same things." May the Lord preserve us from mere strife, which is but the forerunner of "schism in the Body." May He deliver us from a spirit of pride, or of accusation. Let us be much in prayer—believing, *hopeful* prayer. Let us earnestly seek a right way, that we may, if the Lord tarry, pass on to the younger generation a heritage of divine truth, and not of sectarian differences.

Lord, grant it for Thy Name's sake.

S. R.

Extract from a Letter

We had a refreshing time on the first chapter of John, verses 14 to the end. What a fulness is there unfolded—and to think we can say: "Of His fulness have all we received, and *grace upon grace*." We dwelt upon Him as made flesh, as the Son in the Father's bosom, as the Lamb of God, and as the Giver of the Spirit. Then we saw Him attracting others to Himself, and associating them with Him. From such precious communion true soul-winners are made. "Come and see" is after all the best gospel.

We had Colossians 1, 2, and 3—a few features in chapter one; the Lord in His two-fold headship, etc. in chapter two, as the Head who binds us together into a divine unity; and in chapter three as all in all for the new man, in our daily personal walk. It makes a wonderful view of our object, privilege, and power.

Young Believers' Department

Calendar: Aug. 16th to Sept. 15th.

DAILY BIBLE READING:Aug. 16th, Mark 1;
Aug. 31st, Mark 16; Sept. 15th, Luke 15th.

MEMORY WORK: 1 Thessalonians, chap. 5.

GOOD READING:... "Light at Eventide," and "Fallen
from Grace."

Daily Reading

We finish Matthew by the middle of August, and Mark at the rate of a chapter a day, takes us to the 31st, and so on to Luke 15th. How time flies! And how much there is that we must pass over in our chapter, beyond the careful reading. Don't hesitate to make a note of points for further study, and take them up in your spare time; but let us go steadily along with our chapter a day. I am sure you are becoming more and more familiar with these precious biographies of our Lord, and also I hope more and more engaged with Him.

I have been making my memory outlines of the daily chapters, with their verses, and I think I will just jot down a few chapters to let you know how I do it. And I shall be very glad to get some samples from you also. Here is Matthew 2.

Visit of wise menvers. 1-12.
Flight into Egypt..... " 13-15.
Slaughter of infants " 16-18.
Call from Egypt to Nazareth.. " 19-23.

You see it is very sketchy, and does not go into much detail. I think it best not to go too closely for this first book. Later you can subdivide more closely.

Chapter 3:

Preaching and Baptism of John vers. 1-12.

Baptism and anointing of our Lord . . . " 13-17.

The subdivisions could be easily seen.

Here is a longer chapter, the first of the Sermon on the Mount.

Beatitudes vers. 1-12.

Salt and Light " 13-16.

Fulfil the law " 17-20.

Killing " 21-26.

Adultery " 27-32.

Oaths " 33-37.

Retaliation " 38-42.

Love and Perfection " 43-48.

These outlines are to be learned and written in from memory. A little review at bedtime will freshen them up, so that by the time you have gone over the whole of Matthew, you should be able to take a bird's eye view of it in your mind. Let me know how you are getting on. Send in a few sample chapters which you have outlined.

Memory Work

The "outline work" is going to take a little more time than some of us usually give to memory, but it will be well spent, and we will be very thankful later on that we have given our time. I might say that it is a good way to read and study with a pen in hand. Bacon said, "Writing maketh an exact man." Charles Hodge, a devoted servant of Christ, used, it is said, to make an outline of every book he read.

To return to our Memory chapter—I hope we have all been able to keep up with the work, and that we will all finish together. There are some very short verses in this chapter, but how pungent and helpful!

Good Reading

For this month I am going to recommend two valuable pamphlets, perhaps familiar to many of you: "Light at Eventide," and "Fallen from Grace, or Castaway." They can be had from the Publishers, 1 E. 13th St., N. Y. The one is a precious narrative of the grace of God, and the other a clear unfolding of the doctrines of grace; so they will go well together. Please let me hear from you as to whether you are reading them.

Your Library

I am thankful for some answers to my request for a list of the books you already have. The first letter is from a dear young brother and his wife which I think I must share with you:

' You ask for a list of the books we have— I haven't very many. The list is as follows:

Cruden's Concordance.	Leaves from the Book.
Notes on Genesis, C. H. M.	The Bible Student, Vol. III.
Darby's Synopsis—5 vols.	The Moral Glory of the
Numerical Bible (Acts	Lord Jesus Christ.
to 2d Corinthians.)	Retracings of Truth.
Notes on 1 and 2 Corin-	Praying in the Holy Spirit.
thians. J. N. D.	Gospel Papers.
Song of Songs. J. B. J.	Food for the Desert.
Modern Religious Healing.	

I've a list of others I want to get shortly.

Now that is what I call a good list of books, and I wouldn't be surprised if our brother would build up a good library in time. He certainly has abundance of good things to read even now.

Another letter, which is very welcome, is from a *young* sister, who says she is very fond of reading. She hasn't as large a list as the other, but I trust she will enjoy

useful reading as she grows older. I notice she has "The Life Story of George Whitefield," which is most interesting and helpful. May we have the devoted love of that dear man of God in our hearts also.

Now I shall be hoping for some more lists. I really believe it will be suggestive to others also. Remember our little Department is *co-operative*, so don't let it be one-sided.

Greek Testament Lessons

I am very glad to announce that we have quite a list of students who have given their names for the correspondence class in New Testament Greek. I think it will be well to begin our lessons regularly in October first, after vacations and hot weather are over. But as I think a number of you already have the book, I will give the first two lessons this month. You will thus have two months to prepare them, and send them in.

The text book, which can be had of the Publishers, 1 E. 13th St., for \$1. is "*A Brief Introduction to New Testament Greek*," by Samuel G. Green, D. D.

LESSON 1. Read carefully the Preface. Study the Greek Alphabet on page 9. Learn the names of the letters, and what they correspond to in English. Learn to write each letter, both capital and small. Practise writing the Greek letters until you can write them distinctly. When you have thoroughly mastered page 9, so that you can repeat everything from memory, and have mastered the forms of the letters, then without the book write out the whole page from memory. Do not consider that you know the lesson until you are able to do this. You may practise this as often as you wish, and when you are ready, make a fair copy of the alphabet *from memory*, and send it on. I would judge that 15 minutes a day for two weeks would enable you to hand in a very good paper.

Some may smile at such a small lesson for such a long time, but remember we are trying to meet *all*, and for those who have absolutely no knowledge of the language they will not find the time too much for careful practice. There will be a good deal of writing, which takes time. If we find it too easy we can add more for the next lesson.

As to pronunciation, I would like you to adopt the *continental* and not the English sound of the vowels—thus *α*, *alpha*, is as *a* in *father*; *ε*, *epsilon*, like *e* in *met*; *η*, *eta*, like *a* in *fate*; *ι*, *iota*, like *i* in *machine*, or when short like *i* in *sit*; *ο*, *omicron*, like *o* in *not*; *υ*, *upsilon*, like *oo* in *soon*; *ω*, *omega*, like *o* in *note*.

LESSON 2. Study carefully pages 10-12, and write out accurately Exercise 1, at bottom of page 12, and top of page 13. When you are able to write it without looking at the alphabet, you may consider that you *know* it. But this will require some practice. When you are ready, write out the whole exercise in English letters.

These two lessons should be sent in not later than Sept. 15th. The next lessons will be due Oct. 15th, and so on. Please remember to be prompt, and regular.

No doubt there will be some hitches at the start, and some questions to be asked. Remember letters are always welcome, and you must not hesitate to write freely. Always enclose a stamp, or stamped envelope for reply. Do this in sending in your lessons, so that they can be marked and returned to you. If you have your lessons ready you can send them in at once. Address all correspondence to me c/o Loizeaux Bros., 1 E. 13th St., N. Y.

Dear Brother:—

Having seen in "Help and Food" your intention of starting a class in New Testament Greek, I would like very much to be added to what number of applicants you

may already have. It has been my desire for some time to know something about the language in which our New Testament was originally written. If it does not require too much time each day I believe it will be worth an attempt on my part. I already have the book by S. Green on New Testament Greek, but find it difficult to get started off right, as there seems to be so many questions I should like to have answered before I can see my way clear to go on. So what I desire is to get started right, and then I will not have to retrace my steps and unlearn some things which I thought I had right. At present it would not be possible for me to spend more than 30 minutes daily on it. Do you think that is sufficient? It will, no doubt, be a little harder for me than the average high school graduate as I am not a native of this country, and have not had the schooling in English that I would like to have had. Anyway, diligence is a good asset, I believe, so will do my best. I hope you are not putting any age limit to those who enroll in this class, as I am a "little older" than the high school graduate.

Hoping I am not too late in sending this to you, but that I may get the benefit of the first lesson, I am yours in our soon-coming Lord.—J. F. P.

Very glad to get this letter. You are not too late, nor too old. Good success to you.—S. R.

Vacation Time

I want to give you a glimpse of a very cheering letter I received this morning, from a brother who is going back to work *after* his vacation. "To-day, after two weeks' vacation I have been somewhat depressed over the thought of going back to the office to-morrow. But I have the best words of comfort and encouragement, and I have no dread of the morrow. 'Jesus Christ the same yesterday and to-day and forever'; and *I do* lay *all* down beside His blood to-night, and my soul is filled with peace. How thankful I am to have been at meeting to-night."

Yes—we can “face the cold rough world again,” when we have learned the all-sufficiency of the Lord Jesus. *All* is vacation time in one way.

Another, a young sister, expects to spend her vacation at Mount Rainier. She says, “Some people have tried to change its name to Mount Takoma, which means ‘God’s mountain,’ and I think the name would fit it, as it is God’s mountain.” I trust she and all of us will meet in a very sweet and real way with our blessed God, wherever we may be.

Correspondence

We have scarcely room for much more in Y. B. D. this number, and as the answers to questions have been a little slow in coming in, I will just add part of an interesting letter I received the other day.

Dear Brother:—

Just received “Help and Food” for this month on Lord’s Day and enjoyed it very much. I was especially taken up with the account of that Young People’s Bible Reading. I only wish we could have one like it here. A few of us brethren having been spending our Lord’s Day afternoon on the street. We have a permit to go all over the city except on the main thoroughfares. We have picked mostly side streets where we get a nice hearing. We sing a few hymns and one or two preach the gospel and then sing again and have a word of prayer, and then move on putting a tract or so in each home. We find much joy in this. This far I’ve been the only younger brother along, but we trust the Lord will increase our number of younger ones. There are from four to seven older brethren. Thus far I haven’t spoken, but I’m looking to the Lord for His guidance as to this.

I hope to meet many of you at the Montrose meeting, Aug. 17th. I pray we may have a very helpful and refreshing time with much that will be of special interest to young Christians.

Work in the Foreign Field

The following letters will be read with interest.

Dear brother F.

May 26, 1926.

Yours of March 26th came in the last mail, and I wish to thank you for sending the check which I hope to use in the work here. May all who have had a share in this ministry be richly blessed of our Lord for being co-laborers with Him in the work of the gospel.

We are going on together in the work here, each day being pretty well filled with activity. School has re-opened this month and the gardening requires much attention out of school hours. The medical work takes much of Dr. and Mrs. Woodhams' time, and the building of our house (Miss Wilson's and mine) has caused the gentlemen very much extra work, since much of it had to be rebuilt. The rains came on unexpectedly doing much damage to the sun-dried bricks. The burning of these was a complete failure.

We are encouraged by the numbers coming to school, and the natives coming to market are also again coming, at first attending the gospel service at the close of the school session. We pray for God's blessing to follow the giving out of the Good News of Salvation found alone in Jesus Christ the Lord.

Duties are calling, so must hasten to close. With love in our Lord Jesus to you and saints with you, I am, your sister in Him,

C. DeJonge.

Dear Mr. F.

May, 27 1926.

Yours of March 26th with draft came in the last mail. I want to thank you for sending it on. Everyone here is keeping well and busy. Dr. Woodhams has been away for a few days helping with a surgical case at a station north of here. Mr. Searle is looking after the work and keeping things going here. The rest of us are busy with our usual duties, school, our boys, gardens, etc. Our house is coming along slowly. We hope to be able to move in about August sometime.

Remember me to your daughter. I enjoy her letters as she writes from time to time. Thank you for the fellowship in prayer, "and this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hears us whatsoever we ask, we know that we have the petitions that we desired of Him"—1 John 5:14,15.

With Christian greetings, yours in Christ,

Esther Wilson.

Nyangkundi, Irumu, Congo Belge.

Dear brother:—

June 2,

I failed to get a letter off to you last mail, as I was away a week on a call to assist an African Inland Mission doctor on two surgical cases at other missions. On my return trip I fell from my motor bike, so am spending a few days in bed.

In regard to the cement, I could not buy it in Mombasa, packed as you have it packed in London, but would have had to take it in 400 lb. barrels, which might have broken before reaching here; so the outcome is very satisfactory.

I note all you say in your letters about the parcels sent forward, and we shall be waiting their arrival. We also note the names of the various ones who have given to the work, and we are answering these as quickly as possible.

June 10.

I shall be glad to receive the chairs for the Dutch friend, Estgee. I have however been able to repay him in part for the kindness shown us by filling some teeth, and by responding to a call for their daughter who was seriously sick.

We are hopeful of having Miss DeJonge and Miss Wilson in their house by the anniversary of our arrival, July 17th. The building is going ahead pretty well now, but we had to rebuild a lot and neither of us would be builders in America, so we are not here either, and it is a case of being forced into it.

Many thanks, dear brethren, for your help,
R. C. Woodhams.

Aiyangba, N. Nigeria, June 4th, 1926.

Dear brother in Christ:—

My wife joins me in thanking you for your kindness in forwarding the gift.

When your letter arrived, I was away on trek with my eight-year-old son and a brother from Abajikolo. We were away from May 3d to May 21st, travelling through some of the surrounding country. We visited both the Igala and Agatu people, and had quite a little encouragement as we preached the gospel.

We visited over 90 villages, and reached about 4,000 adults. On my last journey I visited many of the villages we reached on this journey. At one place we were encouraged by the testimony of a man who had been a petty chief. He said that on my last visit he had believed the words which I preached, so I asked him what I had said. It certainly was fine to hear him say that

the Son of God suffered death because of our sins, and that God wanted sinners to trust in the Saviour to be saved. He further said that since he had believed his son had died and he had been deposed from his chiefship, and that in spite of such sorrow he still believed. Such a confession of faith certainly is a good thing to hear and we pray and have been praying that it might have been prompted by the Holy Spirit.

In other places the Word was not so gladly received. It is just as our Lord Jesus said as He spoke to the multitude at the seaside, "Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the wayside....some fell on stony ground,...some fell among thorns.....and other fell on good ground." We certainly are glad that it is our privilege to sow the good seed (the Word), and to think that in the Lord Jesus Christ we are as the apostle says, "God's fellow-workmen." (J. N. D.)

With Christian love and greeting, your brother in our Lord Jesus Christ,

Malcolm L. Gross.

Antwerp, June 1, 1926.

Beloved Brother:—Have had several letters from the brethren both in Bremen and Hamburg and they report blessing and joy in their service for the Lord in the new ship work. The brethren like brother VorHoeve and Brockhause, all show whole-hearted fellowship, and literature is being sent them also from Belgian, French and Italian brethren. One brother said, "And to think we had this wide open door here in Hamburg all these years and did not think of doing this work!"

Arrived at Rotterdam and found a wonderful port, ships lying often six abreast in the Channel, and no pass, permit nor anything needed. Boarding vessels in all parts of harbor freely, I found too that no gospel work was carried on, except that a man from a Dutch church visits ships from Holland only, giving out a few tracts brother VorHoeve gives them and they are few as he gives them something around the first of the year. In one English place old magazines are given English sailors, and a boat calls for the seamen here and there when a concert or movie is on. The 52 nations outside on their ships remained unreached and so the need was apparent.

I took a brother out on the ships, instructed him as to where to find the men and rooms, etc., and when he saw a French Chief Officer leaving everything and showing us from one part of the ship to another, he was nearly dumb-founded. On another ship (Italian) the officer insisted on calling up the men from their work to receive from us the Gospels of John; everywhere the best of reception and

real deep interest. One officer offered to send two seamen to row us out to other ships, etc. This brother was so full of what he saw, which was contrary to all he thought, that he has become the one really burdened with the work and the brethren have told me that from that time on these seamen will not be neglected. Literature was nearly used up. I felt all I could do was done, and as the brethren were to call a meeting the next night they met, I put my message before that meeting in shape of a letter, and offered to return from Antwerp should I be needed.

The harbor is a very hard one to visit except by row-boat. Most of the ships lie in the stream and this special feature was to be the main topic of the brethren's meeting, so I felt the Lord has blessed greatly also in Rotterdam, and we can pray for His will to be carried out by these faithful brethren.

Now I'm nearly a week here in Antwerp. Till yesterday noon I had free access to every ship, found my big box with Gospels here, did not have to ask or say a word to anyone in any language to board ships. No gospel work is done in this magnificent port, except that on Saturday a young man comes from Brussels, visits what ships are in of a Belgian line, gives out tracts to the crew with an invitation to come to a city mission. I said "up to noon yesterday" I had all this, but I lacked a brother the Lord had ready, and *now* all this need is met *also*. Yesterday a letter was left by a brother who sought an interview the same day, and he came, broke out in tears, and said he could not sleep nearly all night, the Lord spoke to him concerning the work, how He had sent me so far, and he felt ready to do whatever the Lord showed him. We had a long talk and prayer, and I believe he is the answer to our prayers for Antwerp, at least for this winter and coming Spring, and he and another brother will, for the time being, give time during the week and on Sunday to this work. He is praying concerning His will to step out into it to give all his time to it—and so I feel my work here is done, and it was just a wonderful experience to see how the Lord came in yesterday. This brother was for 7 years in the U. S., so speaks English well, speaks Dutch (he is a Hollander) also French and Flemish, knows the harbor well and ships, as he had much to do dealing with Captains, etc. Am leaving my box of literature here for him, so there is a good supply on hand for here too.

Had no trouble in transacting what little business I had to do in town and feel I had a blessed month since my arrival here. Am expecting word from brother Germain when I am to meet him. Expect to go to England and trust He will continue to make the way open before me.

Yours in our blessed Lord,

Oscar S. Zimmermann.

San Jose, Costa Rica, May 27th, 1926.

A year ago it was our desire to have a change for our children's sake and we wrote to some saints that we may stay here until the beginning of this year. The idea was approved by some, but others here and in the U. S. feared that unless a brother from abroad would come to continue the work, those gathered to the Name of the Lord Jesus would disband and be absorbed by some sectarian organization.

The Lord has not opened the way for us to leave; no brother has come yet to take our place and the native believers who are helping admit they could not persevere in present outdoor and indoor testimony. Therefore we feel that the Lord wants us still here, and we crave your prayers to the end that we may stand another year. Lately some were baptized and others desire to follow, and we are glad to stay a little longer.

The building fund is about one-fourth of what we intended to invest in a permanent place before leaving. If after the rains a brother has come to continue the Work, we shall go ahead, D. V., with the erection.

Being sure of your prayers and thanking you for your interest until now, and with Christian love to all the saints with you, we beg to remain,

Sincerely yours in our blessed Lord,

Josephine and B. Monttiau,

20 Quai de la Barre, Tonneins, France.

Dear brother in Christ:—

July 2, 1926.

Your letter of June 18th with check came to hand. Many thanks in His precious Name. I shall acknowledge direct to our brother.

Lately the Lord has enabled us, notwithstanding our bodily weakness, to go to a part of Brittany (about 800 Kilometers from here) where the Gospel had never been preached before. We visited some 400 homes with Gospels and tracts, preached the gospel on the market, had many interesting conversations with the people; on the whole trip we gave away over 8,000 tracts. "France and Work" will give you fuller details. At present we are at home attending to the work which came during our absence.

We were glad to meet brother O. S. Zimmermann in Nantes on our way back home from Brittany. We spent the evening and next morning with our brother, and had time to talk about the Lord's work in the French harbors and elsewhere.

With much love to you and many thanks,

Aff'tly yours in Him,

Louis J. Germain.

From NORWAY.—The following interesting account of the Lord's work in Norway, will help to widen our circle of interest and engage our prayers for our dear brother in this distant field of labor.

Rjnkan, Norway, Mar. 26, 1926.

Dear brother:—After just 3 months' stay in the place of my childhood days just by the Polar Circle I am again back to Rjnkan (southern part of the country) for another series of meetings.

Had six weeks of travel on "ski" at home, bringing the message to the outskirts. The Lord graciously blest His word to the quickening of several souls. In my home town the work of four weeks resulted in seven confessing having accepted Christ, and about twenty separating themselves unto the Lord to be gathered to His name only, and for the regular breaking of bread. Opposition from the high church people was very keen, but the Lord used this also to His glory.

It has been a cold, hard and strenuous winter. The times are hard and there is much poverty and suffering.

Greetings to all "saints and faithful in Christ Jesus" (1 Thess. 3: 12, 13).

Yours in the Lord Jesus,

E. A. Larsen.

Spanish Wells, April 3d, 1926.

I am so glad that we are able to tell you of the great interest God has so graciously given us to see upon the investment of time, labor and material in these islands. The last few weeks we have rejoiced in seeing a veritable harvest of souls, and we can only wonder, and adore Him, who Himself hath done it. It has been my joy to carry our two brethren, John and Hugh Campbell, about from place to place, and everywhere souls have been saved and the Lord's people deeply stirred, especially in the last two towns, Cherokee Sound and Spanish Wells. The preaching of the Word has been very sober and solemn, no excitement, no urging, no holding up of hands, or anything like that whatsoever. Conviction in almost every case is very deep, and seldom have we known of a soul being exercised until they came out with it themselves saying they could hold it no longer. A remarkable feature has been the large number of young men and middle-aged men who have been saved, many of the very wickedest of the towns. Many were under deep exercise and distress, very often finding deliverance absolutely without any human aid, simply through the action of God's holy Word. Brother J. Campbell left here a week ago on his way north, and I continued meetings every night. The large hall packed to its capacity with many outside. The break came about

ten days ago, and since then souls have been saved every day and night, nearly 90 up till now in this town alone. Brother Hugh Campbell joined us here yesterday, coming from Cherokee. He reports that the work there continued right on, and when he left over 60 had confessed Christ as their Saviour. We have been busy till midnight or after every night dealing with anxious souls, and many grown-up men are not ashamed to be found weeping right by the roadside, some not able to reach home after the meetings, under such evident distress of soul. The joy upon deliverance is correspondingly great with many. The concern has spread to the children, and last night at the meeting I saw ten young boys between 8 and 12 years old, all having trusted the Lord, so they said, and going about during the day speaking to their companions, and giving tracts to older folks. The Lord's people, too, have been much stirred up as to their walk before God.

Some wanderers have been restored. Some who have been saved for years have sought their place at His table: eight were received among the Lord's people here last Lord's Day, and three or four more have enquired for next Lord's Day. About 35 altogether were received at the table among the different gatherings.

Over 175 precious souls have publicly owned Christ as their Saviour the last three months, and I believe most are thoroughly converted to God. The work is so evidently *His work*. All glory to His Name! Pray for us, and with us, that God may give wisdom to lead on these dear souls to follow their Saviour now, and own Him in all things as their Lord.

With grateful thanks, in our Lord Jesus,
August Van Ryn.

We rejoice with our beloved brethren, and, though delayed, feel that our readers will be thankful for these details of the Lord's work in the Bahamas. How good is the God we adore. Thus fruit to His praise is graciously given. Precious souls confessed the Lord also at the Guelph Meeting, and we just hear of much blessing at the Quebec meeting (Black Cape). Praise ye the Lord.

Brief Items of Interest

The engagement of our brother Mr. Wm. Amies and Miss Foretscher, a sister in the Lord, is announced. They are expecting to be married in the Fall, before his return to Africa. Our sister is in hearty fellowship with his work, and we trust the Lord will abundantly bless them and make them a blessing.

It was the privilege of the writer to meet with our sister Miss Marie DeVries at the Guelph Meeting. Our sister is working this summer among the children in the Michigan Peninsula, teaching them the Word of God. She is continuing her school work during the next term, at Detroit, awaiting the time when she can take her departure for the Field in Africa, as the Lord may direct. Our sister Mrs. Berryman of London, Ont., was also at Guelph. She with her husband have offered themselves for the work in Africa. They have three children. Let us be much in prayer for their and our guidance.

Our young brother and sister Mr. and Mrs. V. Pennington have offered themselves to the Lord for the work in China. They have made their arrangements as to business, dwelling, etc., and are devoting their time to study and preparation, hoping to go in about a year. Our sister was born in China, so is acquainted with the language, which our brother is studying now. May the Lord bless and lead them in this great step.

Our brother Malcolm Gross, of Nigeria, Africa, and his family, are expecting to return to this country on furlough, after a number of years' labor. They are expecting to sail in August, if the Lord please, and it is thought probable that on their return they will go to the Belgian Congo in connection with the Woodhams group. It is certainly a call for much prayer that the Lord will direct as to the various beloved saints whose hearts have been directed to Africa.

Our brother R. J. Little writes, "I have lately obtained, through Loizeaux Bros., a 'Missionary Atlas,' published in connection with the World Missionary Conference. It gives all kinds of information along geographical lines, and is very useful." It might be well for those who do not have an Atlas of this kind to secure one as a help in the Prayer meetings for Work in the Foreign Field.

Letters, extracts, items, suggestions and questions thankfully received.

Address, S. R., c/o the Publishers, New York.

NOTES

The Government of God. The universe, both intelligent and material, is under the government of Him whose handiwork is seen in the heavens above us and the earth beneath. He is "Possessor of heaven and earth," and is therefore rightful Lord and Master of it all. For Christians there is a sweet added thought, that He who is Creator and Preserver of all, is also our Redeemer, for by Him were the worlds made, and He upholds all things by the word of His power (Heb. 1). But it is good to recognize the supreme authority of Him who is Governor of it all. In the material creation this government is immediate and absolute; were this not the case all would be chaos, for there are no "abstract laws" apart from the Law-giver—"By Him all things consist."

It is therefore in a modified sense that we speak of material creation "obeying" the laws of God. There is no volition, and all the control is external to itself. But typically it gives us a beautiful picture of the harmony of all things when subject to their Maker. This may be the suggestion in the words of Divine pathos, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me" (Isa. 1: 2). It is as though Jehovah called to the heavens which declare His glory, obedient to His laws, each in its appointed orbit, and all grouped together in harmonious, perpetual circuits, as though He invited this obedient universe—the earth and all its parts and products—to consider the disobedience of those upon whom He has lavished His care, and whom He has endowed with spiritual, moral natures, with powers of volition to obey or to make the contrary choice.

It is in the realm of intelligent moral creatures that

we see the true sphere of the government of God. Merely referring to the awful rebellion against this government—by the chief of God's creatures, Satan and his hosts; and those "ministers of his who do his commandments, hearkening unto the voice of his word"—we come to man, and especially to the children of God. It is of this sphere of government that we speak particularly. Fallen man, until renewed by grace, is a rebel against the government of God.

The Lord's people, of all His creatures, should rejoice in His government, and delight to obey His will. "For He is good," and all His ways are just and right. Not only does righteousness characterize His government, but "His tender mercies are over all His works." It is the wise, kind and holy governing of a Father, who deals with His children; the Hand that was pierced for their sins, which would lead us in paths of righteousness, for His name's sake. It is useless to attempt to escape this blessed government; we would not if we might. And yet we must recognize that tendency still in us, to turn from His gracious sway, and seek our own will. All believers are under the Lord's government. It is the greatest mistake to confound grace with lawlessness. If an outward redemption put Israel under the sway of their Redeemer-God, much more does that which is in Christ Jesus our Lord.

The Government of the Family. How beautiful is a well-ordered house. It is in fact the only one where true happiness reigns. Disobedient, lawless, over-indulged children are themselves unhappy and mar the peace of others. Why do parents, worthy of the name, chasten and correct their children? For their welfare, that they may grow up to be useful men and women. As we look about us, we see evidences of the encroaching lawlessness in the

family, and extending to the social and commercial body. The State also feels it, and weakness marks all the relationships of life.

Self-government. This is what children should be brought up to. They cannot always be under parental care. It is not the will of the parent that is the final source of authority, but the will of God. Children therefore must learn, and the earlier in life the better, their responsibility to God. But this responsibility is met through subjection of one's own will to Him. Therefore self-government is absolutely necessary. "If we would judge ourselves, we should not be judged." A man who does not govern himself is like a ship without a rudder, driven by fierce winds of passion, the sport of Satan's wile and of every lustful influence. The secret of self-government is a conscience exercised toward God. When this is the case the powers of the mind are the willing servants of good; the affections are fixed on worthy objects; the body is the instrument of what is good and true and noble—the whole man answers to the purpose for which he was created. The reverse is seen where there is no self-government. Why are men libertines, drunkards, victims of every unholy lust? Because of the lack of self-government. Even with the child of God, in whatever measure this is lacking, there will be found disfiguring blemishes in his character. How many an otherwise beautiful character is marred, for instance, by an uncontrolled temper, by some form of selfishness, some element of worldliness. May the Lord give us all in a fuller measure the grace of self-government.

The Government of the Assembly. In closest connection with His own supreme place as Head and Lord of the Church, our Lord has committed to that Church the responsibility for the order and government of His saints upon earth. Peter, speaking as a representative

believer, confessed, "Thou art the Christ, the Son of the living God;" and our Lord committed to him, and to those who make the same confession, "the keys of the kingdom of heaven." "Whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16: 13-20). It is surely needless to say that this authority for binding and loosing is itself derived from and dependent upon divine authority. Nothing contrary to the word of God could be binding upon the conscience. "As the Church is subject to Christ!" (Eph. 5: 24). Any assembly therefore does not present its authority but the Lord's. Anything else would be monstrous. But within this divine limitation, what a sphere of responsibility is within the assembly of God. She is the agent of His will, His spokesman. As she carries out His holy will, it is binding upon all who name the name of the Lord. It is not a question of men's choice, they dare not refuse, if they are to answer to the will of Him whose we are and whom we serve. "Ye are not your own, ye are bought with a price."

This government of the assembly extends to the walk, the doctrine, and the association of everyone in it. Nor is this a tyranny. Where real, the government of the assembly has the character of Him who loved the Church and gave Himself for it. In imitation of her blessed Lord the assembly will desire to lay down her life for the brethren; she will "nourish and cherish." All this will obviate the presence of human will. The whole atmosphere of the assembly will be fragrant with the holiness and love of Christ. There will be the combination of gentleness and firmness which marks our blessed Lord.

But the government will be *real*. Saints will not be loose and careless in their walk and conversation. A spirit of cheerful obedience to the Lord and humble service

to one another will mark them. There will be a recognition of the responsibility of the elder brethren, because of their age, piety and experience (1 Pet. 5: 5). Gifts will have their appointed place and recognition, but no gift however manifest will attempt to usurp a superior place. It is the failure to see this which has brought in the disastrous distinction between clergy and laity, well-nigh universal now.

A well ordered assembly! How beautiful it is! A spectacle to angels as well as men. A vehicle for the affections of Christ and His care to go out to the lambs and sheep for whom He died.

Very much more might be said as to the government of the assembly. Volumes have been written upon it. It must suffice us here to point out its importance, and to seek to enlist our prayers for the order and government of the whole Church of God, and for every gathering of His saints, no matter how few and feeble.

Over-government and Under-government. We have probably all seen—possibly have all shared—in these two extremes. Exactly opposite, they are closely connected, and spring largely from the same source—a failure to recognize the blessed Lord alone, His word, His Spirit, His love, as the true Ruler. There are no extremes in Him, no unevenness in His blessed sway. He has compassion on the weak and the young, yearning love for those who are out of the way, faithfulness toward all.

We are all prone to onesidedness. Some are amiable at the expense of truth. Others are legal in their conception of truth and over-bearing in their exactions. As we think of our perfect Lord, and then look at those whom He has entrusted to our care, we may well say, "Who is sufficient for these things?"

Indeed, self-distrust, much prayerfulness and willing-

ness to hearken to counsel are the great preventives of both extremes. How sad it is to see an assembly marked by utter indifference to the claims of divine holiness, to the walk or association of the saints. Such a gathering is like the garden of the sluggard—the walls broken down, and briars and nettles everywhere. On the other hand, it is equally sad to see a company of saints marked by pride, legal exactness, and arbitrary insistence upon details. As we have said, these two conditions easily interchange. Too loose government may be followed by a rigidity which breaks instead of heals. Too severe government may react into carelessness. May the Lord preserve us from both.

S. R.

"BECAUSE HE FIRST LOVED US"

(1 John 4: 19.)

What was it, Lord, that made Thee come
From that eternal throne?

What was it Thou didst see in me
For Thee to leave Thy throne?

'Twas *love divine* that brought Thee down
Into a world of sin,
As Man to meet my ruined state,
And thus my heart to win!

My heart—'twas harder than a stone—
Ne'er thinking of *Thy* love;
But joyful hope doth now fill it
To dwell with Thee above.

There I shall gaze upon Thy face—
Blest One who died for me!
There shall I, in that glorious place,
Forever worship Thee.

L. OWEN (*now with the Lord*).

CORRESPONDENCE

Nassau, Bahamas, Aug. 18, 1926...

Dear Brethren:—

You have no doubt heard of the terrible storm which has swept over these islands three weeks ago. So far the loss of life has not been made known for certain, but at least several hundred have perished. Especially among the colored people in the outlying islands hundreds of houses were destroyed, and thousands made dependent upon charity. Through the Lord's mercy none of our brethren were lost, though many lost all their fruit, fruit-trees, and crops. Five young men were drowned at sea from Cherokee Sound, four of whom were happily saved this Spring in the great awakening God sent us. So we thanked God for His great mercy in showing them mercy ere judgment fell. It has stirred up some who hitherto have been deaf to the voice of God, and we trust will still lead to much spiritual blessing.

I have just had six weeks' meetings, almost nightly, at Spanish Wells, where the hall was filled each night, many of the hearers being recently born again, and very anxious to learn more of Him. Quite a number have been received into the gathering there, and more are concerned. Persecution is keen, and it has stirred up the saints to be worthy of it. There is much interest everywhere in these parts, and blessing also. "The Evangel" was safe in the harbor at home—a great mercy, as at the last moment we put off an intended trip. Had we gone on that trip, it would have led to the inevitable destruction of the vessel, as in that section every vessel was lost, and many drowned. Good is the God we adore. We expect to have a few weeks' meetings here in Nassau.

With love in our blessed Lord,

August Van Ryn.

(Relief for the sufferers may be sent to August Van Ryn, Marsh Harbor, Bahamas, or to Loizeaux Bros., who will transmit without delay.)

EZEKIEL'S VISION AND PLEA

IN the 8th chapter of Ezekiel the Lord's prophet is shown the holy temple as *the high court of wickedness*, provoking Him to go away from His sanctuary! Seventy men, the ancients of Israel, wrought abominations with idol-worship, offering incense in thick clouds, every man in the chambers of his imagery, saying, "The Lord seeth us not; He hath forsaken the earth." The women, too, wept for Tammuz;* and between the porch and the altar, five-and-twenty men with their backs to the temple of Jehovah worshiped the sun: they filled the land with violence; they provoked Jehovah to wrath, and put the branch to their nose (as of sweet-smelling odor). Disowned in the temple of His grace, the Lord announces to the prophet that He will deal in fury with the people, that His eye should not spare, neither would He have pity; yea, He would not hear them should they cry to Him with a loud voice!

Such was the crisis when, in the ninth chapter, the prophet, who had sought to walk with Him and to serve, is permitted to know what the Lord was about to do, and was used of the Lord to record before man the wonder of His dealings with men, as told us as follows:

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a

* Obscene rites and practices accompanied its worship in Syria.

slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

The judgment—holy and just, yet little when compared with the sin—was about to be poured out: they that should execute it stood ready to do so, but grace stayed the blow till inquisition had been made for those who, in the scene, had separated themselves from the evil—

such must be marked for preservation. And by what was their separation marked? "They *sighed and cried* for all the abominations that were wrought around them." The distinctive mark was not, "Those who have not done likewise," nor, "Who have done their utmost against such sins," but "*that sigh and that cry* for all the abominations that be done in the midst thereof." It is remarkable! It points to a similarity of spirit with the Lord when decreeing judgment.

The Spirit of an insulted, despised God, about to take judgment in wrath will, as in any one who has the mind of the Lord in the midst of the doomed scene, oft sigh and cry for all the abominations that are done around them. Our blessed Lord wept over Jerusalem: "He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes."

Ten righteous persons in the city would have saved the city where Lot dwelt. And when it was destroyed, the Lord remembered Abraham, and saved Lot and his two daughters out of it; while a tremendous judgment on his wife marked the value of implicit obedience upon an escaping people. In this chapter 9, while the Lord said He would have no pity, and charged those that executed the sentence, "Let not your eye spare, neither have ye pity: slay utterly old and young....and begin at my sanctuary," yet they that had the mark upon them were to be spared in the time of judgment—those *that sighed and that cried* at those abominations.

The prophet's zeal and love for the people on earth that bear the name of the Lord, led him, on receiving the revelation, to a kindred expression: "And it came to pass, while they were slaying them, and I was left, that *I fell*

upon my face, and cried, and said, Ah, Lord God! wilt Thou destroy all the residue of Israel in the pouring out of thy fury upon Jerusalem?"

And if that which bears upon it the Lord's name in our day is looked upon by us in any sense as the Lord's house, or as responsible for His glory, have we such hearts to "sigh and cry" for the worldliness, carnality, and idolatry found in it? Have we such loving hearts as to fall on our faces and intercede for it, that the mouldering and crumbling which is going on in it might be stayed? If we talk of it as the "great house," morally incapable of meeting the Lord's claims, we may yet tax our own hearts with the questions, Do I indeed sigh and cry for such a state, and for such in it that are dear to God? Do I love the members of Christ's Body, the Church, and intercede for them amid the desolations around?

No hard spirit of judging others, no using of the light of prophecy for self-exaltation and contempt of others, are consistent with such a position. Entire separation from evil (from the spirit as well as the practice of it) is imperative. It is but self-preservative, when the Lord's judgments are in hand: but if we have Christ's spirit, while we purge ourselves from all idolatry (1 John 5: 23)—while we seek to bring every high and lofty imagination into captivity to Christ (2 Cor. 10: 4)—while we guard with all anxiety against man's evil doings, let the heart be free to pour forth earnest affections and feelings as were our Lord's in His day. I feel greatly we are not sufficiently clear from evil in our own selves to have the full display of the broken spirit of the sigher and cryer, nor the zeal of the servant of the Lord.

J. G. BELLETT in "*The Present Testimony.*"

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 4

Tissue Differentiation—Diversity in Unity

(Continued from page 265.)

8. *Bone or Osseous tissue* is the last in order of the connective tissues. In one sense it is farthest removed from the soft protoplasm which lies at the base of all organic structures, but the continuity of life and of cell tissue is preserved. The intercellular substance has been rendered hard by the infiltration of mineral salts, calcium phosphate, calcium carbonate and some magnesium phosphate. These salts compose two-thirds the weight of the bone, yet are so thoroughly identified with it that their presence cannot be detected by a high power lens.

The salts can be removed by diluting them out by acid, leaving the shape of the bone unaltered. Similarly, by a reverse process of burning, the animal tissues can all be consumed and thus removed, and the shape of the bone remain unaltered, with nothing but the mineral salts, in a brittle state, remaining.

In accord with what we have already observed about connective tissue in general, the bones in a special way represent the complete infiltration of objective Truth into the vital parts of the new man, both individually and collectively. As in normal, healthy osseous tissue there is complete identification of the mineral salts with the animal matter, so on the spiritual side there is such an assimilation of the truth that it becomes part of the man. When there is a deficiency in the salts the proper growth of the bone is hindered, and while its general shape is preserved,

there is a lack in proper proportion, and especially in strength. The largely prevalent deformities caused by rachitis in infants is due to a failure in assimilation of the mineral salts. These salts are often removed by the modern over-refining of our staple foods, and probably their assimilation is hindered by the absence of the vital principles called *vitamins*. When these are absent the bones fail to receive their quota of mineral salts. It is significant that the vitamins come largely from growing leafy vegetables, and from the oil of fish. In both cases the mineral salts, of the land or sea, are laid hold of by the vital processes of the plant or animal. It would seem also that sunlight has a most important part in the assimilation of the proper elements. In brief, infants thrive best on pure milk, fish oil, and in the sunlight.

The spiritual meaning of this is clear. Objective truth, which answers to the mineral salts, is only properly assimilated when identified with the vital presence and activity of the Holy Spirit. Grass and leafy vegetables flourish in the sunlight. The green can only be developed in the light, and it is this action of chlorophyl in the light which promotes the actual growth of the green grass and the herb. So true is this that it is found that milk and butter produced from animals fed on hay and dried foods is deficient in the required vitamins. Are we wrong in seeing in all this the great truth that all spiritual nutrition is dependent upon the vital presence of and communion with the Holy Spirit? The Word of God is not a dull, though correct, history of events, nor merely an inspired compilation of doctrines. Every part of it is instinct with life. It is a living Book. The epistles are not a cyclopedia of doctrinal treatises, but pulsate with the life of God working in the inspired instrument, filling and controlling mind, will and heart.

The blessed Spirit *abides* in the word He has given us. "The words that I speak unto you they are spirit, and they are life" (John 6: 63). Hence the vast importance, the necessity, for feeding freshly upon the word of God. The Spirit makes use of His word in its action upon our hearts. "Wherefore laying aside all malice and all guile and hypocrisies and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2: 1, 2). The latter verse has been rendered, "As newborn babes desire the pure *mental* milk of the word, that by it ye may grow up to salvation" (J.N.D.'s Version). The expression λογικὸν ἄδολον γάλα is somewhat difficult to express in English—"characterized by the Word" is an awkward circumlocution to translate the single Greek adjective. All food for infants, as for all, must be pure—"guileless" is the force of the adjective, for there is no guile in Him who is light. The food must also be impregnated with, saturated by, the Word. It must be, for babes, milk, freshly assimilated by the power of the Holy Spirit. Such is the perfect written word of God, and of similar character must be all true ministry and instruction. The same apostle, Peter, writes, "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11). Thus and thus alone will true nutrition be ministered to the newborn babes in the Lord's household.

A vital ministry! "We *cannot* but speak the things which we have seen and heard" (Acts 4: 20). How this is needed to-day. It is not to answer to the cry, as in Israel's day, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Is. 30: 10). There is a grave menace in an over-refining of truth, in taking from it the elements needed to give strength and stability. Wherever the Spirit is unhindered He will give

a ministry both fresh and strong, which will supply bone and sinew to the individual and to the Church as a whole. We will be *witnesses*, the Church will be a witnessing body, and this cannot be without soundness in the faith once for all delivered to the saints (Jude 3).

A few scriptures will show the significance of the bones in Scripture. "A bone of Him shall not be broken" (John 19: 36 with Exod. 12: 46; Num. 9: 12). See also Ps. 34: 19, 20. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken." However much He might be stricken and buffeted, so that His visage was more marred than any man's, as we sing,

"O Head once full of bruises,
So full of shame and scorn,
'Mid other sore abuses,
Mocked with a crown of thorn,"

yet the firm basis of His inward life, His moral character of holiness and righteousness remained unchanged—a bone was not broken. It was this essential perfectness which endeared Him to His Father, and which was the reason why nothing but resurrection could be the divine answer to His atoning work. May this not also explain the expression of our risen Lord, "A spirit hath not flesh and *bones*, as ye see Me have" (Luke 24: 39)? Whatever changes there might be in the outward form of His life, its underlying character remained the same.

Similarly, as we have quoted, the underlying basic character of the righteous is maintained in all his afflictions. Job might be deprived of wealth, family, friends; might be covered with putrefying sores, but the root of the matter was in him and he comes forth, after he has learned his needed lesson, without a broken bone, a marred character. On the other hand, "Envy is the rot-

tenness of the bones" (Prov. 14: 30). The convicted soul cries, "My bones waxed old through my roaring all the day" (Ps. 32: 3). "Heal me, for my bones are vexed" (Ps. 6: 2). "Neither is there any rest in my bones because of my sin" (Ps. 38: 3). These and other scriptures show the use made of the material to show the spiritual.

At the risk of repetition we add a word as to the presence or absence of revealed truth in the life of the individual and the Church. Without it there may be a correct form, but no strength. That which should be firm and unyielding, when the truth of God is at stake, becomes vacillating, unable to be "the pillar and ground of the truth." This accounts for the efforts of the enemy to eliminate the Scriptures from the chief place in the life of God's people. Higher Criticism, in all its modernistic forms, deprives men of the only thing which will give form and strength to a testimony for God. The "form of godliness" may be there, the shape of the bones, but "the power thereof" is lacking. Instead there is a mollusious helplessness, which can neither stand nor fight. Of what value, by itself, is amiability, sweetness of manner, even correct morals, if the truth of Christ the Son of the living God be lacking.

On the other hand "speaking the truth in *love*" ever marks a true testimony. A *mere* correctness of the form in the truth, a rigid contention for doctrine without its transforming power in the life is a dry brittle thing, which easily crumbles into utter weakness. This brittleness is characteristic of age. "Thou hast the dew of thy youth" marks our Lord. Where there is this vigor and freshness, even a fall does not result in a fracture. Recovery is prompt and complete.

Even a fracture is knit together more effectually and promptly when there is abundance of life in the bone.

As is well known the knitting process in old age is slow, and sometimes the sufferer is maimed for the rest of his life. The lesson is obvious.⁸

Coming next to the structure of the bone, there are two general kinds, the cancellated or spongy, and the dense or compact. This is not due to a difference in the matter, but to the larger or smaller cavities, with more or less solid material between them. The compact tissue is the stronger and is on the outer part of the bones, especially in the longer ones; the spongy portion is on the inside and serves to give extension and lightness where most needed.

The cancellated bones have abundant nutrition from the blood-vessels supported by the marrow. This latter substance is in the hollow of the long bones. At the end of the long bones it is red, and in addition to supporting many bloodvessels, contains white and red cells from which the corresponding cells in the blood are derived. Hence the vast importance of healthy marrow in the bones. Without that anaemia would result, and the body quickly fail in health and vigor.

The bones throughout are traversed by *Haversian canals*, and their tributary *canaliculi*, forming a complete system for the circulation of nutritive blood and lymph. This system supplies the entire bone substance of the body with its sustenance, maintaining its cells and preserving its vitality, as we have already seen. How beau-

⁸ For further details on the importance of the vitamins in bone growth and nutrition the reader is referred to an interesting work, "*Food, Nutrition and Health*," by Professors McCollum and Simmonds of John Hopkins University, also the larger works of Professor McCollum. An interesting article, "*Health from Sunlight*," will be found in the Literary Digest, for August 28th, 1926.

tifully has our gracious God made every portion of our anatomy a vital and integral part of the whole.

All this furnishes abundant and interesting illustrations of the truths upon which we have already dwelt. The growth of the bone from the cartilaginous stage in early infancy to the gradual ossification of the entire bone corresponds to the spiritual growth of the new man. In the goodness of God he is not at first subjected to the tests for which he has not strength. The babe knows the Father, and refuses what is not of Him; while the young man is strong and has the word of God (objective truth) abiding in him. Thus he is able to overcome the wicked one. In the fathers, the growth is complete, and they are in that sense, marked by a knowledge of Him who is from the beginning (1 John 2: 12-29). It is of great importance that ossification should not be completed too early in life. The result would be a dwarfed and stunted body. So spiritually, abundant nutrition, assimilation and elimination, is necessary to prevent a too rapid completion of growth. In fact spiritually this process is doubtless more gradual than in the material body. A most practical question however for us is, Are we continuing to grow? Or are we already a finished product? Sad indeed is it when such is the case, and we present to the eye of our Father a dwarfed and stunted soul.

Let us see to it that the growth of bone continues in our spiritual body long after we have received the great outlines of truth. Let the entire Scriptures, especially the Gospels and Epistles, be daily fed upon, and their formative truths filter throughout our entire inner man, making us "strong in the Lord and in the power of His might" (Eph. 6: 10).

S. R.

(To be continued, D. V.)

"THEY TOOK UP STONES TO STONE HIM"

A group of angry men—not of the rabble, but dignified Rabbis—are standing in the Temple court in earnest discussion of some important subject; it stirs them even to the dreadful act of stoning a violator of their law, they say. Passionate anger is seen on their faces. Some stand boldly erect, some are stooping, and some have raised stones which they hold in both hands. Opposite stands One, the object of their hate, whose "visage was marred more than any man." There He stands unmoved before them, with eyes full of love.

That is the picture we gather from what is found in the tenth chapter of John's Gospel.

But why did the Jews take up stones to stone such a Man? In a word, it was because He made a claim—never seriously made by any other man in this world—the claim of Deity! Not merely the claim of divinity as many in a limited sense have claimed. These very Jews claimed this for themselves, in that they were children of Abraham, and children of God, but they denied this Divine claim that Jesus made, and because of this "they took up stones to stone Him."

There are those who charge them with bigotry, and make an easy admission of the divinity of Christ. They say, "He was divine and so are we;" or, "We do not deny that He was the Son of God, but we say that all men are the sons of God." But that was just the position of these Jews. "We have one Father," they said, "even God." If Jesus had claimed no more than that, they would never have taken up stones to stone Him. But they well understood that He took a place which no serious and honest man, who was no more than a man, could ever dare to do.

In discussions as to Himself Jesus had said, "Abraham rejoiced to see my day, and he saw it and was glad." In reply the Jews said, "Thou art not yet fifty years old, and hast Thou seen Abraham?" Jesus said, "Before Abraham was I am"—not "I was," but "I AM," which means that He claimed pre-existence, and self-subsistence. It means that though Abraham had been dead 1,500 years, Jesus was existing before Abraham was born; and not only so, but it means that His existence was neither derived nor attained. The title "I AM" implies this, for that was the thought communicated by Jehovah, when at the bush He, the God of Abraham, the God of Isaac, and the God of Jacob, said to Moses, "Go, tell them that I AM sent thee." This august title—occurring several times in the Old Testament, and reserved exclusively to express the self-subsistence of the eternal, living God—Jesus claimed as His own; and when He appropriated it "the Jews took up stones to stone Him."

Again, after healing the impotent man (John, ch. 5) Jesus said, "My Father worketh hitherto, and I work." "Then the Jews sought the more to kill Him, because He said God was His Father, making Himself equal with God;" thus showing in what exceptional sense they understood His words.

Again, Jesus said, "I and My Father are one." Then "the Jews took up stones again to stone Him." But He said, "Many good works have I showed you of my Father; for which of these do ye stone Me?" And they replied, "For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, *makest Thyself God.*"

Without a doubt, then, Jesus claimed Deity, with all the dignities of pre-existence and self-subsistence—equality with the Father and all that is meant by that unfathomable word, "GOD."

Nothing can be more clear and definite than that He actually claimed this. Men may say that the claim was unjustified, but no one can deny that the claim was made by the Man Christ Jesus, and that the Jews understood exactly what the words implied.

Of course, some impeach the record; but that is merely asking us to transfer our faith from the Scriptures to the man who impeaches the record. It is asking us to transfer our faith from the Christ of history and experience to an imaginary Christ. *There is no other Christ than the Christ of this Book*, and "the Jews took up stones to stone Him."

They could only do one other thing. They were bound by their law to do one of two things. It was not a matter to be treated with indifference. Their law said, "Thou shalt worship the Lord thy God." "*Thou shalt*," not "*Thou mayest*." Their law also said, "He that blasphemeth the Name of the Lord shall surely be put to death." "The congregation shall certainly stone him." So when Jesus made His amazing claim, the Jews could not but either worship Him, or put Him to death. They did not believe that Jesus was God incarnate, and acting consistently with their view, "they took up stones to stone Him."

Was He a blasphemer, or was He God manifested in flesh? Was He the greatest impostor or the incarnate Deity? This is the vital question, and everything depends upon it. Either no words are too precious for His worship, or no words are too severe for His condemnation. Common sense, as well as the Jewish law, demands that He be either worshiped or stoned. The Jews "took up stones to stone Him."

One of the most remarkable features in the Gospels is the absence of comment by the narrators of the history.

They do not, in passing, express their views on the issues raised; but when they have stated their facts their work is done. Harmonizing them with other facts is never considered, explanations are out of the question. They are, moreover, silent as to their own feelings, even at the tragedy of Calvary. They simply give their testimony as witnesses, and retire. Let others judge—you and I must do so for ourselves, my reader—every intelligent soul must.

Look at them again: The stones are in their hands, and there stands that lonely, unarmed, unprotected Man! "They took up stones to stone Him"—*Why did they not do it?*

When Marshal Ney stood before the firing line, the command to fire rang out, and he fell dead. When the headsman raised his axe above the head of Charles the First, the deed was done. When Czar Alexander rode through his capital, every precaution and every defence failed to protect him from the Nihilist's bomb.

But Jesus, when He was marked down for death, had no bodyguard. He never resisted; was unprotected by any human agency, and "the Jews took up stones to stone Him!"

I ask again, "*Why did they not do it?*" Were they afraid? Afraid of that solitary Man? Did they fear the legal consequences? No, the law was on their side, and they stoned Stephen a few months later with impunity. Religious enthusiasm has never paused when martyrs were ready to die.

Then why did these Jews not stone Jesus? There is only one answer to the question—BECAUSE THEY COULD NOT. It is easy to take up stones, but impossible to stone the Son of God. His claim was proved by the impotence of his assailants.

The life of Jesus was often threatened, but it was never in jeopardy; this fact is often overlooked as an evidence of His Deity. Herod and his men of war went out against the Babe of Bethlehem, but they could not kill Him in the massacre of the innocents. Satan took Jesus up to the Holy City, and set Him on a pinnacle of the Temple, and then said, "Cast Thyself down." Why did not Satan do it? The Tempter was permitted to take Him up to the pinnacle, but he had no power to cast Him down, much as he wished to destroy Him.

Jesus went into the synagogue at Nazareth, and all wondered at the gracious words that proceeded out of His mouth as He said, "This day is this scripture fulfilled in your ears." But some said, "Is not this Joseph's Son?" A subtle insinuation which He answered by a parable that set the whole company ablaze, and they rose up and thrust Him out of the synagogue, and led Him to the brow of the hill on which their city was built, that they might cast Him down headlong. Well, *why did they not do it?* Numbers were certainly in their favor. Yet He passed through their midst and so went away! Truly marvelous, when there was a precipice on one side and a multitude on the other pressing Him over!

Another time, the chief priests and Pharisees sent officers to take Jesus. Yet the officers, armed with power and authority, went back to the chief priests without Him. They were asked, "Why have ye not brought Him?" Mark their answer, "Never man spake like this Man!" They were sent to arrest Him, and some of them, the record says, would have taken Him. Yet no man laid hands on Him. Again I say, Truly marvelous! Was ever the impotence of law and authority so emphatically demonstrated?

Twice in this chapter (John, ch. 7) we are told that

legal authority sought to take Jesus, yet no man laid hands on Him, for the reason that "His hour was not yet come."

There are about fourteen references to attempts on the life of the Lord Jesus in John's Gospel alone; and yet He sat daily in the Temple teaching, but no man laid hands on Him. The only conclusion is that though they sought to kill Him because He claimed to be God, they could not do so because He *was* God. Their failure proved the truth of His claim. His Deity thus becomes the supreme test of Christianity.

Then, in accord with this, prophecy must be fulfilled. From the very beginning "*the woman's Seed*" had been announced to crush the serpent's head (Gen. 3: 15), so "*a virgin*" was to bring forth a Son whose name was to be IMMANUEL (God with us, Isa. 7: 14).

Not a bone of Him should be broken, though He was to be led as a lamb to the slaughter, and though His grave was by men appointed to be "with the wicked," the prophet had declared He would be "with the rich in His death" (Isa. 53: 7, 9).

The Jews would have stoned Him to death as the law's mode of capital punishment, but He must be "lifted up" as the brazen serpent in the wilderness as Himself declared, thus suspended upon the cross as the Object for every sinner's contemplation, "that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 15).

Eternal issues are thus enwrapped in this question, "WHOM SAY YE THAT I AM"?

Reader, with whom do you stand?—with them that take up stones to stone Him, or with them that worship at His feet, saying with Thomas, "My Lord and my God?"

F. W. PITT (*abridged*).

FELLOWSHIP

"THE FELLOWSHIP OF THE HOLY GHOST"

(See Phil. 2: 1; 2 Cor. 13: 14.)

(Continued from p. 249.)

The fact that these are the only occasions in the Scriptures where the expression, "The fellowship of the Holy Ghost," occurs, by no means lessens its importance; it should rather lead the careful reader to enquire the special significance of its use where it occurs. It would seem that in both cases the apostle had in view those who were not keeping rank—not going on in a way he could commend.

At first this may seem strange, but it surely is significant that under the Spirit's guidance it is not found in the epistles written by the apostle to those assemblies where they were going on happily with nothing to correct.

The apostle appeals to the beloved Philippians in ch. 2: 1, thus: "If there be any fellowship of the Spirit," and this was the basis of his desire for them. We know that the assembly in Philippi was in danger of disintegration, not through the evil work of the "enemies of the Cross of Christ," nor from the persecuting power of Imperial Rome, but that internal strife was doing its baneful work, and threatened to blight the testimony of this company in whom Paul had found so much joy.

At Corinth, where so much existed which caused the apostle deep sorrow of heart, they came behind in no gift, nor in knowledge, but sorely lacked in the grace and the holy ways of Christ. In the beginning of his first letter Paul expressed a desire that they should be "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10). It has been pointed out that the word used here has in it the thought of setting a

disjointed limb. This surely would be fitting in the connection in which it occurs, for dislocation had indeed taken place in the gathering. There was external unity, but internal strife, as a body dislocated, though not torn asunder.

Similarly, at the end of the second epistle, before the apostle utters his benediction he says in chap. 13: 11, "Finally, brethren, farewell. Be perfect." I understand that this exhortation might literally be rendered, "Be fitted together as a mosaic." It was a needed word in connection with the conditions existing. Thus only would the saints in Corinth know "The fellowship of the Holy Ghost."

The unity of the Spirit of God may be kept in an external way; we may be perfectly correct in our ecclesiastical position, yet lack what the apostle desired for these saints, *viz*: "The fellowship of the Holy Ghost." Might we not profitably connect with this the happy condition existing among the early believers, when Saul the persecutor had, by the grace of Christ, been called and commissioned by the Lord, and henceforth, as Paul, builded what he had once ravished. Thus we read in Acts 9: 31, "Then had the churches rest throughout all Judea, Galilee and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were *multiplied*."

The "comfort of the Holy Spirit" can only be known as "fellowship of the Spirit" is enjoyed. Little wonder that those early saints were *edified* and *multiplied*. In like conditions there would be no barren and profitless meetings, but power and grace would result as in those days, others would be drawn to Christ and added to the company of His own. Alas! how often we mourn over the reverse, and instead of rejoicing in the number of the

saints being *multiplied*, we sorrow at their *dwindling* or scattering.

May we not conclude that there is a lesson for us all in Paul's use of this expression? If the Spirit has formed an indissoluble bond, and we are exhorted to "keep the unity of the Spirit," surely in so doing we shall know the "Fellowship of the Holy Ghost."

J. W. H. N.

(To be continued, D. V.)

Condemnation, Bondage, Deliverance

Under the "Law" with its tenfold lash,
Learning, alas, how true
That the more I tried
The sooner I died,
While the "Law" cried—
"You," "You," "You."

Hopelessly still did the battle rage.
"Oh, wretched man," my cry,
And deliverance sought
By some penance bought
While my soul cried—
"I," "I," "I."

Then came a day when my struggles ceased;
And, trembling in every limb,
At the foot of a tree
Where One died for me,
I sobbed out—
"HIM," "HIM," HIM."

R. P. D. BENNETT.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3: 24).

"O wretched man that I am! Who shall deliver me from the body of this death?...I thank God, through Jesus Christ our Lord" (Rom. 7: 24, 25).

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1).

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 4-7.)

(Continued from p. 302.)

In our last study we considered the mystery of God to which the apostle refers in verse 3. He now gives his reason for speaking of it. He wished to guard the saints against being misled by any man's enticing words.

From Epaphras, whose affection and abundant labor (chs. 1: 7, 8; 4: 12, 13) were so largely bestowed upon the Colossians, the apostle had heard of their order and firm faith in Christ. Though not there in person, yet he was with them in spirit, and rejoiced because of what he learned concerning them.

His *exhortation* follows (vers. 6, 7). They had received Christ according to the word of truth in the glad tidings (ch. 1: 6). Those glad tidings proclaimed "Jesus the Lord." Having believed them, and the reality of their faith being evidenced in fruit-bearing, the apostle can state with assurance that they "have received the Christ, Jesus the Lord."

The apostle has unfolded to them the truth concerning this blessed Person, His glorious preeminence, and their relation to Him according to the purposes of God, and he has shown that Jesus is in very truth "the Lord." As such they had received Him. Now they were not to allow the plausible speech of any man to dissuade them from Christ in His unique glory, as preeminent in all things. So he exhorts that having received Him as thus set forth in the glad tidings, they should so "walk in Him." They were to go on steadfastly and refuse to be diverted from it by any teaching of unprincipled men, cunningly leading into systematized error; but, by hold-

ing the truth in love, to grow up in all things unto Him who is the Head and pattern of His people. They were not to give ear to those vain teachers, but walk according to the way in which they had received Christ—firmly adhering to the faith, and not moved away from the hope of the glad tidings which they had heard (ch. 1: 23). The true knowledge of God was treasured up in the person of Christ, and His revealed place in God's eternal purpose. Beyond this no man could go. The summit had been reached. Any attempt to go beyond this, or professed claim to higher, fuller knowledge could not proceed from God. It could only have its source in those spiritual powers of wickedness whose constant aim is to corrupt and distort the truth of God.

There is meaning in the manner the apostle speaks. They had received "the Christ," God's anointed, "Jesus the Lord"—not as one among many emanations from the Deity, as the Gnostic teachers might claim, but "the Lord." This is an important truth, and a few scriptures will help us to appreciate it.

It is the opening note of the Spirit's testimony. "God has made this same Jesus whom ye have crucified, both Lord and Christ" (Acts 2: 36), as Peter again declares, "He is Lord of all" (Acts 10: 36).

Paul learned this at his conversion—"Who art Thou, Lord?" "I am Jesus whom thou persecutest" (Acts 9: 15). Later, he declares Him to be "the Lord of glory" (1 Cor. 2: 8). And again, "To us there is one Lord, Jesus Christ, by whom are all things, and we by Him" (1 Cor. 8: 6). John describes Him as "Lord of lords" (Rev. 19: 16), and one of the seven angels so proclaims Him (ch. 17: 14).

This Lordship of Jesus includes His heirship of all things, and His subjugation of all things to Himself, His

headship over all things, His supremacy over angels, authorities and powers, heavenly and earthly; it links with the truth of His eternal sonship, and glory as Jehovah. Compare Heb. 1: 2; 2: 8; 1 Cor. 15: 24-28; Eph. 1: 20-23; 1 Pet. 3: 22; John 3: 35; 5: 22; 12: 37-41 with Isa. 6.

To "walk in Him" therefore means to walk, practice, and live as maintaining this truth; our lives being sanctified by His being *our* Lord. We are to "walk worthily of the Lord unto all pleasing." "Whatsoever ye do, labor at it heartily, as doing it to the Lord, and not to men; knowing that of the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ."

To thus walk in Him will give poise to our lives as we pass through this world of contrary influences and of the enemy's power, in which our Lord is not acknowledged. Spiritual and moral darkness envelope it as the atmosphere envelops the earth, and through this darkness the spirit that now works in the children of disobedience exercises his power and directs its activities against God and His Christ. But we who have received Him in the glad tidings preached are "now light in the Lord" (Eph. 5: 8). We have been brought into a full knowledge of God, and made intelligent concerning the mystery of His will, for the secret of the Lord is given to them that fear Him.

Let us then "walk as children of light, for the fruit of the light is in all goodness and righteousness and truth, proving what is agreeable to the Lord; and do not have fellowship with the unfruitful works of darkness." There can be no excuse in being deceived, for we have been brought into the light by which all things have their true character exposed. Christ is the true light. "WALK IN HIM."

JOHN BLOORE.

(To be continued, D. V.)

Answers to Questions

(The reader should always turn to the Bible and read the passages referred to.)

QUES. 4.—What did the apostle mean by saying, "I would they were even cut off which trouble you?" (Gal. 5:12). Please answer in *Help and Food*.

ANS.—A more exact translation of the passage is: "I would even that they would cut themselves off who throw you into confusion." The apostle's desire is that these Judaizing teachers might indeed separate themselves from the Galatian assemblies amongst whom they brought confusion by their teaching, urging the Galatians to be circumcized and keep Moses' law, ch. 6:12. Their efforts to have the Galatians circumcized is thus turned upon themselves—let them circumcize themselves, *i. e.*, cut themselves off from you, says the indignant apostle. From the beginning of Christianity Satan's endeavor has been to corrupt or destroy the gospel by bringing in Judaist or law teachers in the Christian assemblies. See Acts ch. 15; Phil. 3:2,3, etc. This whole epistle (Galatians) was written to expose their subtle teachings and deliver God's people from them.

QUES. 5.—Kindly give us through *Help and Food* what light you can on John 3:3,5—that is, to *see* the Kingdom, and *enter* into it. Also, When was Nicodemus born again?

ANS.—It is taught by some that *seeing* the Kingdom and *entering* it are quite different. If by "seeing" they mean just to mentally apprehend what the kingdom is, it seems too trivial to put such a thought in the Lord's words. I prefer to take the two expressions as in fact having the same meaning. In ver. 36 of this chapter it is said, "He that believeth not the Son shall *not see life*, but the wrath of God abideth on him;" can we suppose

that not to "see life" means not to mentally apprehend what life is? Or does it not plainly mean he shall not *enter* it? "Hair-splitting" seldom does any good, but often much harm. Let us take heed to the apostle's word to Timothy: "Charge them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (2 Tim. 2: 14).

"When was Nicodemus born again?" Just as every one of us is: When we receive Christ by faith. See John 1: 12, 13; 1 John 5: 12, 13; 1 Pet. 1: 23, 25.

Young Believers' Department

Calendar: Sept. 16th to Oct. 15th.

DAILY BIBLE READING:Sept. 16th, Luke 16;
Sept. 30th, John 6; Oct. 15th, John 21.

MEMORY WORK: Review and outline of 1 Thessalonians.

GOOD READING: Mephibosheth; The Young Doctor.

Daily Reading

It seems but a few days ago that I was writing about the beginning of Matthew, and now I am recording that that we are due to complete the Gospel of John on Oct. 15th! How time flies! May we make good use of the small amount we are giving to our daily chapter. I do trust that a good many of you are going on with the *memory outlines* of each chapter as you read it. You will find this most helpful, and it will take but a few more minutes of your time. I want to emphasize the importance of this. Please make a good attempt at a brief outline. There are not more than 6 to 10 topics, frequently less, and you can soon get into the habit. There has been hardly time to hear from you as to whether you

are working with me in this, but I *hope* for some mention of it in your letters very soon. I would say to any who have not begun, make a start as soon as you read this; it will be sometime in September, so do not attempt to "catch up" from Matthew, but start with us in Luke, and go on regularly. I hope that a good many of you will do this.

Memory Work

We have now the opportunity of testing the *staying* quality of our memory by a careful review of the epistle we have been memorizing. Don't let us be easy with ourselves, but not rest satisfied till we can repeat, *and understand*, every word of every verse. Writing it out in a note book is a good way to test ourselves, even better than reciting audibly.

You will notice that I have added a "memory outline" of the various chapters. I mean very much like what we are trying in the Gospels.

As those of you know who were at the Montrose Conference, I have tried to enlist a good number in our *Memory Outline* work. For the benefit of those who were not there, I will repeat the request, and the offer. It is to make an outline of each chapter in Matthew from memory, writing it down in a notebook. I gave several specimen chapters in the August number. They are quite similar to the headings of the chapters in our Bibles, only try to use your own words, and note carefully the divisions.

The offer is this: For all those who will write out in full, from memory, the outlines of all the chapters, we will be glad to give them a copy of the very valuable book, "Lectures on the Gospel of Matthew," by William Kelly. Notice in your outline memory work you are entering one chapter a day from memory; but in this

test you are to outline all the chapters as nearly as possible in one sitting. You may take say two sittings to do this, but it is understood that you will not make detailed study or refresh your memory chapter by chapter. It is to be done as far as possible all at once, the object being to become thoroughly familiar with the outline of the entire book, so that you can review it in your mind. It does not involve the memorizing of any verses, just the outlines.

If this is not clear, write and ask for further information. You can test yourself as often as you wish; only let the last one be thoroughly correct. You must not write in corrections for your final test, but you can write as many tests as you please.

You can do all this by yourself. All that you need is to write at the bottom—"Written entirely from memory, without assistance or correction."

I shall hope for these papers as near to OCTOBER 1st as you can, but if you are not ready a little later will do. Meanwhile, keep up your daily memory outline work, on each chapter we read.

Good Reading

I trust you have enjoyed reading the two pamphlets recommended for AUGUST, and will suggest for SEPTEMBER the following: "Mephibosheth; or, Lame on both feet," by Charles Stanley; and "The Young Doctor; or, Comfort My Mother," by Dr. W. T. P. W. Mr. Stanley said he rarely if ever preached from the story of Mephibosheth without souls finding peace.

Your Library

I have only space to insert a list of his books which a brother has sent me. I think you will find some suggestions for your own library.

Translation of Old and New Testaments by J. N. D. Strong's Concordance.

Dictionary of Scripture Proper Names, J. B. J.

How to Mark Your Bible. Menzies.

Epistles to Thessalonians. W. K.

Introduction to New Test. Greek. Samuel Green.

Hudson Taylor in Early Years.

One Thousand Miles of Miracle in China.

Concise History of the Church.

Young Men of Scripture. W. T. P. W.

Prince of the House of David.

I also have the use of a set of the Numerical Bible. Since the folks like to remember my birthday, I have asked them to put together and get me some book which I wanted. In this way quite a few books have been added to my library.

Perhaps some other folks have birthdays to be remembered.

I shall be glad for more lists, and I hope you are getting suggestions to help you build up your own library.

Greek Testament Lessons

I was agreeably surprised to receive papers on the first two lessons, which was very quick work. You still have till Sept. 15th for these two lessons.

Following are the lessons to be sent in by Oct. 15th.

LESSON 3. Write out Exercise II (1), "Transliteration into Greek," page 13.

LESSON 4. Write out in the same way, from the same page, Exercise II (2). Ordinarily these would be but one lesson, but as we are just starting, and more books had to be ordered from England, we are going slowly, to allow every one to catch up when they get their books.

I have been very glad to get so many names from many places. Just think 13 names from one city, and

nearly as many from another! Some are still at school, others have graduated, and others have been some time from school. But all form one class, and I do hope that we will all persevere. Remember, the first few months will be the hardest, as they will be more or less vague, and perhaps not so interesting. But as soon as possible we will start the New Testament, and then you will begin to feel more interest. I have been told that usually in these classes many drop out. Let us prove an exception to this. May the Lord bless our study together. Give me any hints, or ask any questions. Send all papers and letters to me c/o the Publishers.

The Montrose Conference

We had a delightful and refreshing time. I think all will agree with that. Montrose is beautifully located among the mountains of Northern Pennsylvania not far from Scranton. It is a little town of about 1500 inhabitants, ideally suited for meetings. The Tabernacle is roomy and commodious, and the tents, other sleeping quarters and dining room are very well adapted to their purpose. Nearly or quite 250 were present, of whom a large number were Y. B. D. readers. The meetings, which were attended by practically every one, were first, prayer meeting, from 9.15 to 9.45. Next, open conference for Young Believers, 9.50 to 10.35. Then Bible Reading, 10.45 to 12.15. There were no stated meetings in the afternoon, but the brothers met from 3 to 5, or later, to confer on various matters of importance and interest regarding our fellowship. Meetings were also held for the little folks, and for the sisters at that time. But the afternoon was free for rest and recreation, which I think our dear young people enjoyed to the full. The weather was cloudy practically the whole time, with a good deal of

rain, but this did not seem to dampen the spirits or hinder real pleasure. In the evening gospel and other addresses were given, which were attended by good numbers of persons from the town.

The Open Conferences for the Young Believers were of special interest to us. They were opened by an address for about 15 minutes, which was followed by short talks of as many as could take part in the time allotted. I give a list of the subjects:

(1) "What is the Bible to me?" Opened by S. R., followed by B. C. G., F. G. P., G. MacK.

(2) "Young People's Meetings," opened by F. G. P., followed by a number of others.

(3) "Young Believers in Relation to the Assembly," opened by E. H., followed by J. N. D., R. LeB. D., etc. This was most helpful and interesting.

(4) "The Lord's Work," opened by T. C. on the Gospel, followed by W. A. on "Foreign Work," L. C. on "Work on the Ships," and R. LeB. D. on "House to House Work."

(5) "The Call to the Lord's Work," opened by G. MacK., followed by T. C., and others.

The time was all too short, and we reluctantly closed each day. You will notice there was a progress in the subjects, beginning with the personal, and going on to the united features. In the call to service we were reminded that none are exempt. Every one who is saved is also called to serve. It may not be in foreign lands, or in public preaching, but in whatever place the Lord fits us for and puts us in. "Saved to serve" is a good motto.

The Bible Readings on Heb. 1 and 2, were also of much interest, and we were loath to close our books at the appointed hour for dinner.

Arrangements have been made, if the Lord please, to have another Conference next year, from Saturday, July 2d, to Monday, July 11th. This will give us two Lord's

Days, and another day for meetings. Details will be given in time, and we hope that the earlier date will be more likely to give us good weather, as well as be more suited to many. Let us pray for these meetings, and I pray that all of us who were present will take back to our homes and gatherings a sweet savor of Christ.

The Question Box

Questions and answers have been crowded out of late, and I have only space to insert a few more, for answer. I hope next month to give a number of answers. Look up your back numbers of *Help and Food*, and give answers to some of the back questions.

Ans. to Ques. 10. I hope for some replies to this, but will give you an answer now. We are exhorted to pray in every place (1 Tim. 2: 8), to pray without ceasing, or always (1 Thess. 5: 17). Ordinarily we would kneel, and the men would uncover the head. But as we move about our work, or walk along the street we can lift our hearts to our Father who seeth in secret. It should always be with reverence, but we must not be legal as to our posture when it is not practicable to kneel or to uncover.

Ques. 11. 2 Cor. 12: 16 with 1 Pet. 2: 1. Why does the apostle Paul use "guile" when this is one of the things we are told to lay aside?

Ques. 12.—What does "sons of thunder" signify?

As I am moving about a great deal, I think it will be best to address me c/o Loizeaux Bros., 1 East 13th St., New York City. Always glad to get your letters.—S. R.

Work in the Foreign Field

SOME FACTS RELATING TO CHINA

The Chinese Empire includes, besides China proper, Manchuria, Mongolia, E. Turkestan, etc., and until recently, Tibet. It is considerably larger than the whole of Europe, its area being estimated to be about 4,300,000 sq. m. The average width and breadth of China is about 1800 m. The highlands of the west are sparsely settled, but the central and eastern lowlands contain a dense population. The population of the empire in 1916 was estimated to be about 445,873,000, although some authorities believe that these figures should be reduced by 100,000,000 or more.

The southern part of China, including Canton, lies within the tropics; the northern section, in which lies Peking, has a climate like that of northern Europe, and its winters are Arctic; the central zone, in which Shanghai is situated, is generally temperate. In the northern province of Chih-li (where our brother Kautto is laboring) the heat of summer is as intense as the cold of winter. One of the "wonders" of China is the great wall, built on the northern frontier in the 3rd century B. C., for defense against aggression. Its total length is about 1500 m., and military posts are still maintained at the chief gates and passes.

The history of China is intensely interesting, and, traditionally at least, goes back to about 2500 B. C. Along with the political history, China has also a varied and interesting religious history.* Originally monotheistic, according to some, the Chinese soon took up the polytheistic worship of heavenly bodies, etc., and ancestral worship was introduced at an early date. While not in itself strictly a religion, the philosophy of Confucius long guided the thoughts of the people as to morality, as well as (in great measure) politically. Confucius lived from 550 to 478 B.C., and his name is the latinized form of K'ung Fu-tze, meaning "the philosopher (or, master) K'ung." His philosophy was entirely earthly, never rising to any hope beyond the grave. His wise sayings largely moulded Chinese character for good, and they constituted the chief form

* See "The Christian Church in China," by Gustav Koll, which gives the main facts as to Christianity in China.

of learning in China until the recent introduction of western education.

Lao Tsze, who lived at the same time as Confucius, evolved a somewhat hazy philosophy which he called "Tao," or "The Way," from which was developed the religion of Taoism. Some of his tenets are thought to have been somewhat similar to Christian teaching, one being that we should meet evil with good. Confucius thought this to be very impractical, saying that evil should be met with justice.

Shortly after the beginning of the Christian era Buddhism was officially introduced into China, and after several modifications became distinctively the religion of the East. A sort of semi-amalgamation took place between Buddhism and Taoism, and to-day there is very little difference between the outward forms of each of them. Their adherents "ignorantly worship;" going to the temple, prostrating themselves, burning incense, and paying their fee, they return home with a sense of accumulated merit for salvation, priest and people being equally superstitious and unenlightened.

Mohammedanism, Mazdaism, and Judaism were all introduced in their turn, but none produced any lasting effect; although the first and last named may still be found within limited areas. A form of Christianity was also introduced about the 6th or 7th century by the Nestorians, under the name of the "Luminous Doctrine." In 781 the famous Nestorian Tablet, giving a rough outline of the object and scope of this faith, was set up. Later, possibly as a result of the travels of Marco Polo, a work was undertaken by men sent out from the papacy, but all this had come to an end by the year 1350. After the death of Francis Xavier, an Italian named Matteo Ricci labored in China for 27 years. This work continued long after his death, but finally conflicts between the Jesuits and Franciscans led to the proscription of Christianity by the emperor, and the banishment of missionaries and converts.

Modern missionary work in China began with Robert Morrison, of the London Missionary Society, who reached Canton in 1807. Others followed, but it is stated that in 1857 there were but 400 baptized Protestant Christians in the whole of China. It was about this time Hudson Taylor went to China, and with the establishment (in 1866) of the China Inland Mission the work spread rapidly. Liberty to embrace the faith was guaranteed in 1860, but various local outbreaks continued, culminating in the Boxer uprising of 1899-1900, in which 135 missionaries, 52 children, and perhaps 40,000 native Christians were killed. In 1907 the Jesuits at Shanghai estimated that there were about 1,000,000 Chinese Roman Catholics; the Protestants in that

year reckoned, in all, 250,000 church members. The Chinese call Roman Catholicism the "Religion of the Lord of Heaven," and Protestantism the "Religion of Jesus."

A number of "Brethren" have been (and some are still) connected with the C. I. M., but about 1890 or a little later a work was begun in direct connection with the assemblies. This has grown, until there are now some 75 missionaries (not counting wives) in China, who are in fellowship with "Open Brethren." About 7 years ago a work was begun at Taitowying by Mr. & Mrs. Albert Biggs, in connection with our assemblies, but they gave it up after a few years. This was then taken over by our brother Charles Kautto, who had gone out meanwhile to help them build a house. He has been laboring there ever since, and reinforcements are greatly needed. Mr. & Mrs. Virgil Pennington now have it in mind to join him, and others may also go if the Lord so leads. This should call forth our fervent prayers on behalf of the work, and those who undertake it, and also an increased fellowship in "communicating of our substance." (See Heb. 13: 16, *N. Trans.*)

There are also some 9 brethren and sisters from the assemblies in Germany, who are carrying on a work in Kiang-Su Province, aided by some half-dozen of the Chinese brethren. Let us pray that these also may be sustained in every way.

R. J. L.

THE BIBLE IN JAPAN

A most interesting report of the Japan Agency of the American Bible Society gives many striking facts and figures as to the circulation of the Word of God in Japan. This work was established in 1876. From 1890 to 1904 it was carried on in conjunction with the British and Foreign Bible Society, and the National Bible Society of Scotland. Since 1904 the country has been divided, the northern half being assigned to the American Society. During the year 1925 there were circulated by colporteurs and from the Central Depository, 10,506 copies of the entire Scriptures, 79,827 New Testaments, 804,304 Portions, such as Gospels, 2,230 for the blind—or a total of 896,867 copies of the whole or portions of the precious word of God. The British Societies in the same year circulated 263,088—or a grand total of 1,159,955 copies. The Lord be praised for this sowing of the seed, and may He multiply the seed sown and increase the fruits of righteousness.

This work of circulation of the Scriptures is more than self-supporting. Of course this does not refer to the original cost of printing the books.

The books are carried to hospitals, reformatories and prisons. The chief secretary of the Bureau of Justice was deeply interested, helping in the work of distribution, and becoming an interested reader of the New Testament, 11,940 Testaments were placed in 21 prisons. One governor of a jail writes in substance: "It gives me pleasure to communicate my appreciation of your grant of 439 copies of the New Testament to this prison. According to your request we will hand each inmate a copy. I am confident these books will create and nourish faith in the convicts for their own good and aid them in the keeping of law and order by which our empire will derive no little benefit." Another, a Christian governor of a jail writes: "Thirty men of the convicts are regular Bible class members." Receiving an unexpected supply of Testaments, he goes on to say, "They were greatly rejoiced, and their interest in the word of God has been deepened."

The work of Bible distribution was carried over to Saghalien, where large numbers were sold. Also in factories the colporteurs have had access not only for the sale of the Scriptures, but to speak to willing hearers who are gathered to listen.

Here is a letter to cheer the heart: "I hasten to write to you that one day, by chance, a copy of the Gospel of Mark fell into my hands. Reading it, a consciousness of an inspiration such as I have never before known, and gratitude toward God and personal gladness, issued forth from my heart. I have read that book over and over again, until now I cannot be satisfied with it alone, but feel I must have the whole New Testament. I searched the book shops of our town in vain...I am sending 20 sen for which kindly send me the book immediately."

May the Lord bless this work abundantly.

The following letters are all we have for this month, but we expect a number will be on hand for the next issue:—

June 10th, 1926.

Yours of March 24th with invoices for goods came a short time ago. Thank you for forwarding same.

We are not yet located in our new building, but trust we may be able to move in in another three months. Things do not move as rapidly out here as they do in America, and it is a good place to learn to exercise patience.

Mr. Searle is now rebuilding part of the front and back of the house, the rains damaged them to such an extent they were deemed unsafe. The grass roof now being completed will prevent further trouble of this kind, and in due course hope all our buildings will be erected, the Lord permitting.

Thank you for offering to purchase clothing, and we are discussing the advisability of buying them ready made. We thought better to have the material and make them here in the most economical way, for all who have clothes get the short shirts, so an over-all type would prove a real waste of material. If any of the Sewing Circles wish to make these it would be well to know this. We are working at our new vocabulary, using grammar from a neighboring station in the tongue of one of our brightest boys. In this way we have the English and Turnngoro, his native language, and he can give us the Kiviri translation, the tongue we are trying to acquire. We are very grateful for all these helps. Four or five chapters of John's Gospel are still having occasional corrections as they have been used as reading material at the schools. Again to-day were we brought to realize the great need of setting forth the message of salvation as it is alone in Christ Jesus. One sick patient inside of a week passed into eternity after a surgical operation here.

How few are the laborers in the harvest field. "Look," "Pray," "Go," are the words of the Lord,

C. DeJonge.

Genoa, Italy, June 26, 1926.

Beloved Brother:—

Since leaving Antwerp I spent a week in French ports; Bordeaux, Nantes and Dunkerque. In each port found open doors the first day, and that in spite of my lack of French. Through illness of brother Germain's children, he was not free to meet me, so went on to Bordeaux alone, later returning to the north to meet him in Nantes. It was a joy to meet him and see some of his labors for the Lord in that needy land. He was a comfort and cheer, and we had a good time in the Lord together. Nantes is a very small port, but brother Germain living near Bordeaux has had it laid upon his heart to give attention to that needy part, and (*not* to give any of *his* time much needed elsewhere in France) to pray and lay the need before the assembly in *Bordeaux*, expecting (D. V.) some one or two French brethren to understate that work there. As there is a large meeting in *Marseilles* he hopes to in-

terest the meeting there also. He feels people throughout France can be reached through the men there.

In *Dunkerque*, France, I found the brother and sister in the Seamen's Mission real children of God, doing some work on the ships, but greatly hindered for lack of literature in foreign languages. They had but 300 tracts in French and Flemish on board. It seems, should the Lord enable us, *real* help could be given here by supplying literature to them and thereby reaching many vessels in that port where ships are close together.

From there I went to Calais; then to Dover, England, chiefly to see a Christian laboring among English troopships in Southampton, an old friend, who gave me every assistance and has taken it upon himself to go to perhaps six English, Scotch and Irish ports to investigate and see what is done, and what could be done, and he will seek to arouse local brethren to the need wherever it exists.

In *London* it was a joy to meet a Mr. Peet who visits vessels, and is responsible for certain docks. His work is the nearest to ours I found anywhere. Yet he told me that he is handicapped because of lack of literature, and could do more effective and better work had he tracts in various languages. To me it seems like an opening to have a share in this effort in London, and am waiting on the Lord for guidance as to what He would have us do.

Through a Bible Society in London I was offered 50% discount on Gospels for European ports, should it be the Lord's will to enable me to send some literature to some of the ports. Am to meet brother Hullweck in the morning. Found a wide open door here even, and got on ships easily. Expect to spend a day in Marseilles during the vessel's stopover, then, D. V., cross the Atlantic again.

Yours in the Lord's Name,

Oscar S. Zimmermann.

NOTES

“Freely ye have received.” The great outstanding contrast between law and grace, is that what one *d demands*, the other *gives*. This was strikingly expressed by a Christian of early days, “*Da quod jubes, et jube quod vis.*”—“Give what Thou commandest, and then command what Thou wilt.” There can be no question that man as a creature and dependent upon God owes Him fullest obedience. Nor can there be a question that this obedience is not, cannot be, rendered. “The carnal mind *is* enmity against God;” “They that are in the flesh *cannot* please God;” “What the law *could not do*, in that it was weak through the flesh.”

And then, blessed be our God, Grace,

“The sweetest sound
That ever reached our ears,”

pure, sovereign, unmerited grace, bringeth salvation, not by works of law but by the faith of Jesus Christ. Pardon, peace, justification, life, glory—all are freely given, on the ground of the perfect sacrifice of Christ our Lord, in the infinite love of God. The celebrated theologian, Dr. Charles Hodge, once in an address to his students asked, “Brethren, do you know *grace*?” Well may we ask ourselves this question, and daily seek to know better “the grace of our Lord Jesus, who though He was rich yet for your sakes became poor, that ye through His poverty might be rich.”

“Freely Give.” Reception is the basis of all giving. We cannot *give* unless we *have*, and we cannot *have* unless we have *received*. There must be the intake before there can be an outflow. Of course the first great reception is when the empty broken-hearted sinner receives

Christ, the Gift supreme, unspeakable. A beautiful illustration of this, and its effect, is seen in the "woman that was a sinner." Her sin brought her to the feet of Him of whom she had evidently heard—probably as one who welcomed and ate with publicans and sinners. His grace melts her heart and she can give the most precious of her possessions, pouring it as a sweet savor upon His feet.

And this shows us where the first "giving" is seen. It goes back to Him who has given us all. His love begets love in our hearts, and we gladly show our gratitude and appreciation by giving Him, if it be but the thanks of our hearts. We also instinctively desire to do something for Him.

With the consciousness of having received all from Him this desire to give will extend to all His own. When the Philippian jailor had received the grace of God into his own heart, his compassions went out to the dear servants through whom he had received the knowledge of this grace. "He took them the same hour of the night and washed their stripes." Out of a joyful, believing heart, he gladly served.

The Woman of Samaria illustrates this same spirit. When she had had the Christ revealed to her, the One who had shown her all her sin, and then Himself as the desire of her heart, she became a giver of this bounty to others. "Come, see a Man which told me all that ever I did; is not this the Christ?" She thus becomes a messenger of grace to others.

Preachers of the Gospel are made thus. They have freely received the knowledge of salvation through faith in Christ, and they yearn to make it known to others. A preacher is not primarily an eloquent man, or learned, or gifted, in the ordinary sense of the word. He has

received and he desires to give. It was this that led Paul to say, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1: 14, 15). It was this which stirred Luther to make known far and wide the precious truth of justification by faith; that led Carey to India, Judson to Burmah, Moffatt to Africa, Taylor to China. It is this which makes the Church ever a witnessing body, testifying the gospel of the grace of God.

Our daily deeds of service spring from the same source. The cup of cold water, the smallest act of brotherly kindness, are the blossoms and fruits springing from the present stock of grace received. We can hear the same loving appeal, in the home, in the daily business of life, wherever we may be—"Freely ye have received, freely give." Are there sick to be visited, the aged to be read to, the discouraged to be cheered, the wanderers to be sought? Think what we have received, and let our service be in the joy of love, grateful that the Lord has given us such openings to make the slight return of acknowledgement for His unspeakable gift.

The Financial Question will find its full and satisfactory answer in this way. The least and last thing the Lord craves from His people is their money. And this, "not grudgingly or of necessity, for God loveth a cheerful giver." It is amazing grace that He permits us to offer of our substance for His work. May we appreciate the privilege.

Many are the calls for the giving of money. There are the poor at our doors, the call for spreading a pure gospel literature, the ministry of temporal things to those who serve us with spiritual food. There is the

call to support those who have given their lives to carry the precious gospel to foreign lands. Far from home, and from direct contact with fellow-Christians, the Lord counts specially upon us to see that they lack nothing. There are others who are ready to go to the white fields abroad, for whose outfitting, transportation and daily necessities the means should be forthcoming. Shall there be any lack here? As individuals, as gatherings, shall we not heed the simple, effectual direction of the apostle, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." If the divine principle upon which we have been dwelling is our motive and guide, we are sure there will be no lack in every department of well-doing to which the grace of our blessed Lord has called us.

"FREELY YE HAVE RECEIVED, FREELY GIVE."

S. R.

TO GOD'S BEREAVED ONES

Beloved one, whose heart is sorely bruised, thou art not left alone. Though unseen, there is One who once wept here, and stands beside thee. He would make Himself better known to thy sorrowing heart. He feels thy loss. Thy grief is His. Though Creator of the universe, He knows thy bitter sorrow and would comfort thee in thy bereavement. He sees thy tears, hears thy sighs, thy moanings, thy prayers. **HE WEEPS WITH THEE!** He is "the Man of sorrows and acquainted with grief"—the gracious tender Jesus who had compassion for the widow's sorrows and said to her, "Weep not."

He has cheer for thee in this hour of loneliness and tears. Thy loved one now rests in His everlasting arms. He assures thee this is "far better." To be with Him is "fulness of joy." Not a groan to mar, not a tear to dim the unsullied light of His presence where thy loved one has gone. Those nail-prints, that pierced side, are blessed mementoes of His work of redemption at Calvary, where He went through sorrow infinite and unmeasured that we might be with Him, without blame and spotless; and there, to His own in glory, His blessed face shines as the brightness of the sun, in a scene where sorrow and death are unknown.

Sorrowing one, thou too wilt see His face—with Him and like Him forever! This short span of life through the barren desert will soon be o'er. The glory bids thee to press onward. He who now feels with thee in thy loss will soon be thy portion forever and ever. He is coming soon. That triumphant shout is imminent. When that shout is heard, our loved ones who have "died in Christ shall *rise first*, then we which are alive and remain shall be caught up *together with them to meet the Lord* in the air, and so shall we ever be *with the Lord*. Wherefore, *comfort one another* with these words."

Sorrowing child of God, this blessed One will never leave thee nor forsake thee. He seeks thy companionship through this wilderness pathway, which leads on to eternal glory. Matchless grace that He should want our company! He will sustain and cheer thee during the "little while" thou art passing through this scene, till thou shalt see His blessed face. Then, in unison with the loved ones gone before, whom we miss and now mourn, we shall raise one loud, triumphant shout of praise to Him who is worthy. What a blessed ending to these "sufferings of a little while."

BIRDIE'S EVEN-SONG, AND MINE

Sing to the fading sunset,
Sing to the dying day;
Sing as the gold and purple
Melt into grey.

Sing to the deepening twilight,
Sing to the coming night;
Sing—though it's dark and dreary,
Somewhere there's light.

Sing out, for gloom and blackness
Never for long can last;
Sing for the morn that brightens
When night is past.

All the bright day thou sangest;
Wayfarers paused to hear
Thy full-toned music, ringing
Joyous and clear.

Now, as the tender twilight
Breathes its refreshing balm,
Softly thy low notes mingle
With evening's calm.

So would *I* sing, sweet birdie,
All through my day of life,
Cheering my heart with music
In toil and strife.

And when at last approaches
Night, the chill night of death,
Still would I spend in singing
My latest breath.

Sing—for I know my spirit
Will not in darkness stay;
'Tis but a passage leading
To endless day.

So will the life-long singing
Only the prelude be
To strains which shall ring unceasing
Eternally!

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from page 346.)

Our studies thus far have led us on from the single cell with which we may say bodily existence begins, on through its various differentiations into the tissues which form the material for the entire body. Of the four general classes of tissue—Connective, Muscular, Nerve, and Epithelial—we took, in the previous chapter, a brief glance at the eight varieties of connective tissue, until we reached the last, the osseous, at whose structure we looked a little more fully. Our present chapter is to carry us further, into an examination of the whole framework of bone, with its various groups, composed of separate parts, all varying in size, form and function, but all marvelously adapted to the uses for which they were designed.

While this may be said to belong to the department of *Anatomy*, rather than that of *Physiology*, the two are essential to each other for a correct understanding of either. Each presupposes the other. We may say that physiology deals more with chemistry and biology, and anatomy with physics and mechanics; and these last must precede our taking up the more advanced truths which follow.

Man is a microcosm; the materials forming his body are practically those composing the entire universe. And the sciences which unfold the wonders of Nature will be found to have a place in connection with him who, while set over the works of God's hands, is also a part of that creation. How blessed it is to know that the Son has also entered His creation, has partaken of flesh and blood,

and thus is the true Head of all that He has made. He is not ashamed to call His people His brethren—a relationship based indeed on a more marvelous work than creation, even on redemption, by which He has laid the foundations of the new creation, in which He will be Head and Lord for all eternity. It was in His death that the “bone,” the moral foundation for His Bride the Church, was taken. So that it can be said, “We are members of his body, of his flesh and of his bones” (Eph. 5: 30). But this must suffice to encourage us in our study of the skeleton.

There is something repulsive to the morbid, natural mind, in a skeleton. The reason is not far to seek; it is a reminder of death, and this in turn speaks of sin and is a forerunner of judgment. No wonder that men shrink from the thought of these awful facts until grace has reached their hearts with its revelation of divine righteousness and love securing our eternal redemption. Grace has taught us the answer to the question asked of Ezekiel (chap. 37: 2, 3) as he gazed upon the valley of dry bones, “very many and very dry”—“Can these bones live?” We can answer with exultation, “You hath He quickened, who were dead in trespasses and sins” (Eph. 2: 1). Instead of shuddering, we can now look at the reminder of death in the calmness of assurance that “if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor. 5: 1). And we know too that in the divine way in which all things are possible, He “shall change our body of humiliation and make it like unto the body of His glory” (Phil. 3: 21). We will look then at the skeleton, not as a witness of death, but as a reminder of that which shall abide, “when all that seems shall suffer shock.”

A correct knowledge of the skeleton is necessary in all

that concerns even the superficial aspect of the body. Sir Edwin Landseer, the great painter of animal life, used to study the anatomy of his subject. He could thus, from his knowledge of the relations of the various parts of the body to each other, depict with precision their outward expression—the uplifted head, the widely-planted feet, with their effect upon the entire pose. All was realistic, life-like. So every artist who desires to give even a semblance of naturalness, must know the anatomy of his subject.

The skeleton of the adult contains a total of 206 bones, of various forms and sizes. We may speak of them in this general way simply to classify their forms. These may be given as long, short, flat, and irregular. The long bones include chiefly those of the extremities, the arms and legs. The short bones are chiefly those of the wrists, feet and knees. The flat bones largely make up the skull, and include also the shoulder-blades, the breastbone and the hip bones. The ribs are also included in this class. The remainder of the bones are classed as irregular, and include such important parts as the vertebrae, and a number of very essential bones in the head. Thus at a glance we see what a variety of bones is needed in the composition of our bodily framework.

Seeking for a few lessons to be gathered even from this arbitrary classification, we are reminded that in our individual make-up there are very many elements, of quite different character. Thus those features which mark the “walk” and the service for others are quite different from others connected with “the hidden man of the heart.” The “thoughts and intents” are again different from the firm stability which is the foundation of all testimony. Indeed to speak of our subject in this personal way would require us to take up each several bone, and seek to find

its special characteristic and function, and the spiritual truth to which it corresponds. This is a most engaging subject, but far beyond the bounds of our present purpose. We will indeed see a good deal of this in our next classification, but this must suffice here. We are "fearfully and wonderfully made." It may well fill us with awe and worship to think of the endless variety of elements that make up our individual personality. We can think, learn, resolve, love, act—all in the greatest variety of ways and combinations. Of this we are reminded by the variety of the bones in our body.

Looking at the body as a figure of the Church, we learn similar lessons from this variety. We have "many members," but each member is distinctive. Some are large and prominent; others so small as to be unknown. We may think of Paul having his place in the unfolding of the great truths of the gospel, suggested by the skull; John may suggest, in his unfolding of the affections of our Lord, the breastbone; Peter, the pilgrim walk, the thigh or foot bones; James, the arms or hand for work. We see the unbroken steadfastness of Stephen in a vertebra, the affectionate care and protection of Barnabas in a rib, close to the heart of his Master.

And so throughout the history of the Church there have been men who, permeated by the truth which they have assimilated, have been part of the stable structure of the Body of Christ. Luther re-echoed the great truths of justification by faith, and was Pauline in his holding the Head. John Knox, standing like adamant in the face of all opposition, was one of the vertebrae forming the Church as "the pillar and ground of the truth." Wesley, a latter-day James, emphasizing the walk of the Church in a dissolute age; Whitefield, bringing the message of love in his burning words; Suso, Tersteegen, Bernard, who felt the

pulsations of the heart of Christ—all had their place as elements of strength, giving the Church its character and form in their day. And such is the case to-day. There are still those who stand for Christ and His truth, not confined, thank God, to any one sect—alas, that there should be such—but belonging to the whole Church, and maintaining it in a day of apostasy. Blessed be God for all of whom it can be said—"Thou hast kept My word and hast not denied My name" (Rev. 3: 8).

Nor can we forget that every one of these bones, the small as well as the large, crooked as well as straight, has its own place in the framework which no one else can fill. Of what value would the large and symmetrical femur, or thigh bone, be in the place of the delicate and intricate incus of the ear, the trapezoid of the wrist, the cuboid of the foot? If one of these smaller bones is put out of place or crushed, the whole part of the body with which it is connected is incapacitated for service. A sprained wrist, caused by the dislocation of the semi-lunar, or some other small bone—often more than one—renders the whole hand and arm practically useless. "Confidence in an unfaithful man in time of trouble is like a broken tooth, and *a foot out of joint*" (Prov. 25: 19). Dislocation of the astragalus, or one of the smaller cuneiform bones of the foot, has made the entire member useless; the whole walk and stability of the Church is affected. Alas, as we think of things to-day, how many fractures, how many dislocations, have marred not only the testimony, but the efficiency of the Church of God.

On the other hand, how often has the presence of the little patella, or knee-cap, preserved the knee-joint, between the femur and tibia, from being permanently injured, by receiving the blow which might have fallen upon the more vulnerable, if more conspicuous, part. In the

body no bone is so small as to be without value, and none other can take its place. So it is in the Church of God; therefore let us cease to deplore our littleness or obscurity, and seek to be *in* our God-given place.

There is always a reason for the special shape and peculiarity of each bone. The scapula, or shoulder-blade, is flat, and thus furnishes a broad surface upon which the trapezius and other muscles are fixed. The parietal and other flat bones of the skull could only serve as the protecting case for the brain by being of their special flatness and shape. The greatest strength consistent with its weight is given to the femur, the humerus and other long bones, by their hollow, tubular structure. So grace has wrought in each case, fitting for the service appointed. In what has been said no effort has been made to give the spiritual significance of the *permanent* place of each bone in the body. Viewed in the simplest way these would be the apostles and prophets and other members of the Church at the beginning. These would constitute the foundation or framework of the Church for all time. Similarly we may think of Paul and the other apostles filling their *official* place in the Body, and yet having their individual character. In this latter way they are like all other members of the Body, filling their appointed niche; while in the former they have a wider and abiding place. Thus Paul, as the typical sinner saved by grace, has filled his place in the Body, and gone home to the Lord. As apostle he still remains in the Church, in the truth which he made known. We can easily see how both aspects are true.

Thus far we have been speaking, in a somewhat desultory way, of the bones individually; we will now look at them in the various departments or groups in which we find them arranged. While each bone has its relation to

the whole body, it is specially connected with others to form a limb or member. This special connection does not alter the general relation. It is so spiritually, each believer has this twofold link. He is a member of the whole Body of Christ, in vital relation with each believer throughout the world and through all time. But he has a special link, according to the gifts given, with others of similar gift. Thus teachers are interdependent; one does not possess all the truth; so it is with evangelists and pastors. Their individuality makes them dependent upon others to supplement and counterbalance their own special service.

We might go further, and look upon each local assembly as such a group of members. They are linked with the whole Church, but in a special way are called to serve where their lot is cast. It will be found therefore that there is an element of important truth in what is sometimes unduly pressed.

The same might be said of the various spiritual faculties of each individual. There are groupings of these, as well as the recognition of their general connection with the whole man. These truths will, we trust, abundantly appear as we proceed with our theme.

The skeleton may be divided into groups in several ways. We may first regard it as tripartite, composed of (1) skull, (2) thorax, or trunk, and (3) limbs. Or we may separate this third division into two: (*a*) The upper limbs, (*b*) The lower limbs. We may also recognize *five* divisions, as follows: (1) The skull, (2) The spine, or backbone, (3) The ribs and sternum, or breastbone, (4) The upper limbs, (5) The lower limbs. Lastly, by separating those bones forming respectively the support of the upper and lower limbs, we have (1) The skull, (2) The spine, (3) The ribs and sternum, (4) The shoulder

girdle, (5) The upper limbs, (6) The pelvic girdle, (7) The lower limbs. Each of these groupings is natural, and each will give us a special and appropriate thought.

Just here we will speak of the spiritual significance of *numbers* in relation to our subject. We must refer our readers to other sources for detailed information upon this intensely interesting and important theme.⁹

Viewing the skeleton as tripartite, we are reminded that man is by his constitution a tripartite being, composed of spirit, soul, and body (1 Thess. 5: 23). It is fitting therefore that the framework of his body should exhibit something of a similar classification. The spirit, the intellectual and moral side of man, finds its corresponding expression in the skull, the seat of the brain and nervous system, where are found the material instruments most closely connected with the mind. Here the mind receives its perceptions through the afferent, or receptive, nerves of the various sense organs, of sight, hearing, smell, taste and feeling. Here at the command of the will are sent forth the impulses from the will that find expression in the countless movements of the other parts of the body. The skull then well answers to No. 1, the seat of primacy, intelligence, and rule.

Similarly, the trunk can be identified with the soul, the seat of the desires, appetites, and affections. Within the trunk are found the vital animal organs which build up the whole body which effect the digestion, assimila-

⁹ See, "The Numerical Structure of Scripture," by F. W. Grant; "Spiritual Law in the Natural World;" The "Introduction to the Numerical Bible;" The "Witness of Arithmetic to Christ;" all by the same. Use has been freely made of this teaching by the present author in his book, "Lectures on the Tabernacle"—all to be had of the publishers.

tion of food, and its elimination after it has served its purpose. Here too is the heart, and the centre of the circulatory system; also the lungs and the respiratory system. The trunk thus suggests the second great department of human life.

It is not difficult to see the connection between the upper and lower limbs and the last of the divisions—the body. This is that by which man comes in contact with the world, and in like manner his limbs are the chief medium of the body's contact with the earth. His hands lay hold of the objects about him; his feet stand upon the earth, and carry him about. The application of this can easily be made in an endless number of ways.

We may say then that this threefold division answers well to the nature of man. S. R.

(To be continued, D. V.)

CALVARY

“And when they were come to the place which is called CALVARY, there they crucified Him, and the malefactors, one on the right hand, and the other on the left” (Luke 23: 33).

“The place called CALVARY.” Let us come to that place in our thoughts for a while and meditate together upon what it may teach us. For what does Calvary stand? Let us consider this for a little and link up our thoughts with the letters which form the word. Thus we may be able the better to remember that which passes before us.

First of all, then let us recall the

CHRIST

who suffered there. It is the glory of His person which gives efficacy to the work which was accomplished on the

central cross at Calvary. Two others hung beside Him, malefactors they were, and being sinners like ourselves they suffered the due reward of their deeds. Our Lord Jesus Christ alone could accomplish the mighty work of redemption which was necessary to deliver us from the curse that rests upon us sinners. So He, the Son of God, became Man for the glory of God and for our present and everlasting blessing. "God manifest in the flesh" was here as the "Daysman between us" for whom Job longed. "He was great enough for God and little enough for me," as has been said, and thus could "lay His hand upon us both." The Creator of all became Man for His creatures' good, and "suffered for sins, the Just for the unjust, that He might bring us to God." Thus

ATONEMENT

was made at Calvary. God was glorified about the whole question of sin and the way was opened, in righteousness, for the sinner to be brought to God.

Of old it had been said, "It is the blood which makes atonement for the soul," and it had been shown clearly that "Without shedding of blood there is no remission." But the blood of bulls and of goats could not take away sins. These types were but as sign-posts along the road of time pointing on to Calvary and to Christ.

In the due time He came—the great Antitype—to fulfil all that was written of Him. Perfect, spotless in all His ways, He, when His hour was come, "offered Himself without spot to God," and became the sin offering upon the cross. At one and the same time He was the offering, the offerer, and the altar that sanctifies the gift. "Made sin" and bearing sins there, we hear the cry from an abyss that no human mind can ever measure, "My God, my God, why hast Thou forsaken Me?" And now we re-

joyce that the great work is done, the offering has been accepted, Christ is risen from the dead, and the Holy Spirit witnesses to us, "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1: 7). It was love, the love of God, which planned for us and provided the "so great salvation." Yes,

LOVE

is seen in its deepest depth and brightest colors at Calvary. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4: 10). The Lord Jesus did not die, as some have thought and said, in order that God might love us, but God loving us gave Christ to die for us. It was God Himself who devised the way by which in righteousness His banished ones might be brought home to Him. This is oftentimes forgotten, and souls remain in their thoughts at a distance from God, as though He was against the sinner, waiting to visit him with His just judgment, and that the Lord Jesus interposed and sheathed the sword of judgment in His own bosom. Many overlook the fact that John 3 : 16 begins with the word "For." It is linked with what goes before, the whole passage being: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. *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."

The love of God was manifested in the lifting up of the Son of Man, His beloved Son. It was for this He had given and sent Him, so that present and everlasting

blessedness might be ours. What a love! What a gift! What a sacrifice! What a result!

Then Calvary stands for

VICTORY

"In the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid. There laid they Jesus" (John 19: 41, 42).

Eternal redemption was obtained for us. Love was manifested. The Son of God had cried, "It is finished," and given up His spirit. Then also hidden disciples were brought to light. Emboldened by love, Joseph went to the Roman governor to ask the body of the Saviour. The rulers of the Jews would have cast His holy body into the pit with those of the malefactors, but God had prepared a clean place for it. So, as foretold in Isaiah 53: 9, "His grave was appointed with the wicked, but with the rich man was His tomb, because He had done no violence, neither was guile found in His mouth."

From that rocky sepulchre the Son of God arose in triumph, for it was not possible that God's Holy One could see corruption. Thus the third day proclaimed His victory. The power of death was broken and the Conqueror came forth. The stone was rolled away then that the disciples might go in the sepulchre and see that He was not there, and hear the angel say, "He is risen, He is not here."

Now we see the Victim of the cross is the Victor on the throne of God. Calvary's cross has become the victory over all Satan's power. Christ is risen, and we who believe in Him are on the side of Victory, and only wait for His coming again to manifest this. Then in resurrection Christ bestows the spoils of His victory upon His loved ones. They share with Himself the blessed results of that which He has done. One of these spoils is

ACCESS

"Through Him we both have access by one Spirit unto the Father" (Eph. 2: 18). With holy boldness we draw near. We know that every question of our guilt and state as sinners has been settled to God's entire and eternal satisfaction, and that there is nothing but the love of God between Himself and us who believe. Our guilty fears are gone, and having boldness to enter into the holiest by the blood of Jesus we draw near as worshipers. "We joy in God through our Lord Jesus Christ," we make our boast in Him, and His presence becomes our heart's delight. We wonder at His grace; we love Him who first loved us, and we worship before His face. God is revealed to us as Father. We are brought into

RELATIONSHIP

It was this which the risen Lord announced by Mary Magdalene to His disciples, saying to her, "Go to my brethren, and say unto them, I ascend unto my Father and your Father: and to my God and your God." Having accomplished redemption our Saviour links us with Himself and brings us into this place of relationship with His Father and His God. Christ, the leader of our salvation, is bringing many sons to glory. There we shall fill the Father's house with our praises. But already, while on our way to that everlasting home, we have the Spirit of adoption given us, teaching us to cry with glad hearts, "Abba Father"—the same words of nearness and dear-ness used by our Lord in Gethsemane's dark garden. As sons of God we know that He cares for us in every detail of our path and makes all things work together for our spiritual good. In view of all that has come before us, nothing becomes us but to place ourselves at our Lord's

disposal and live henceforth "unto Him who died for us and rose again."

YIELDINGNESS

in its perfection we see in our Lord at Calvary. He gave Himself up for us in His deep, deep love. "He loved me and gave Himself for me," each believer may say rejoicingly. Having given Himself for us, we belong to Him, and should yield our selves unreservedly to Him. So doing we shall find His service perfect freedom, and to His praise; the Holy Spirit being given us as our power for walk and testimony.

INGLIS FLEMING.

THE PURE GOLD

"When the devil had ended all the temptation, he departed from Him for a season" (Luke 4: 13).

"The prince of this world cometh, and hath nothing in Me" (John 14: 30).

"Being in an agony He prayed more earnestly; and his sweat was as it were great drops of blood falling down to to the ground" (Luke 22: 44).

"The cup which my Father hath given Me, shall I not drink it?" (John 18: 11).

The one whose voice was heeded
In Eden's garden fair,
Whose evil plan succeeded
Against the first man there,
E'en thought by subtle temptings
The Second Man to spoil,
As ever, here attempting
God's purposes to foil.

But He whose heart delighted
In all the law of God,
By which His path was lighted
As on His way He trod,

Found all-sufficient armor
Within the written Word,
Used 'gainst the mighty charmer
The Holy Spirit's sword.

Allurements unavailing
The Christ of God to move,
He came again assailing,
Obedience to prove;
In purpose unrelenting,
In sterner fiercer guise,
With malice now presenting
The cup before His eyes.

Oh, lonely hour of darkness
Of deep impending woe!
Oh, awful power of darkness!
Oh, grief that none may know!
Dark shadows of the morrow
Are thrown across Thy soul,
And mighty seas of sorrow
Their waters o'er Thee roll.

Thoughts of the dread forsaking
Which soon Thy soul must feel,
And death, the power of Satan
About to bruise Thy heel:
But on Thy Father cast Thee,
In sweet dependence still,
Though in Thy spirit's agony
Great drops of blood-sweat fell.

Oh, what divine perfection
Still marks Thy wondrous ways!
What blessed meek subjection
Still calls forth all our praise!
The dreaded cup now taking
From God Thy Father's hand,
In peace Thine hour awaiting,
Thy Father's blest command.

THE TRAGEDY OF ABSALOM

We cannot overestimate the benefits of *Government* for the race. Four thousand years of experience show that any government is better than none, as no tyrant can reduce an entire population to such wretchedness as does Anarchy. We read that, prior to the flood, before government was instituted, "the earth was filled with violence." This condition was remedied after the flood, when God invested Noah with authority and made capital punishment the penalty of murder, saying: "Whoso sheddeth man's blood, by man shall his blood be shed." The wisdom of an established governmental system and of God's special edict against murder, have been demonstrated in all succeeding ages; while the insecurity that attends laxity of government has been just as evident—nowhere more than in our American cities, where murders have recently multiplied to an extent unknown in Cairo or Constantinople. The shielding of murderers from the law's penalty in Chicago a year ago is an example of the laxity referred to, and surely helps the high percentage of violence in that and other American cities.

But let turn to the Scriptures and see how this laxity in government was manifested during the reign of David, King of Israel, the father of Absalom.

By Ahinoam of Jezreel David begat Amnon, and by Maachah of Geshur, he begat Absalom (2 Sam. 3: 2-5). Amnon's criminal conduct toward Tamar, Absalom's own sister (half-sister to Amnon), and abetted in it by Jonadab, David's nephew, introduces a dark episode in this latter part of David's reign—all the more sad as precedent had been given by David's own dreadful crime

as to Bath-sheba, which involved the death of Uriah, one of David's faithful servants in the war, whose name also is recorded as one of the "mighty men" (2 Sam. 23: 39).

Absalom caused Amnon to be murdered, and then fled to Geshur (his mother's native city) where he remained for three years. But after the consternation which this deed excited, and after David's lamentation for Amnon, things began to subside, and by degrees "*the soul of King David longed to go forth unto Absalom.*"

JOAB

Now Joab, David's general-in-chief, perceives how the king feels toward Absalom, and, no doubt hoping to secure favor by catering to his desire, furnishes a pretext which the king hesitatingly endorses, so that he says, "*Go therefore, bring the young man Absalom again,*" and Joab carries out the command. But the king is evidently uneasy about the proceedings; hence, although the fugitive exchanges Geshur for Jerusalem, he is not permitted to see the king's face; and Joab hesitates to commit himself further, so that two more years roll on. It is now seven years since the seduction of Tamar, and five years since the murder of Amnon, yet no moral issue has been settled. Sophistry and sentimentality have supplanted righteous administration in government; and the end is not yet.

In the meantime Absalom shines in his own circle; his personal beauty is noted, and his tonsorial habits recorded. But he becomes restless for a larger field of operations, and bold in his method of seeking it; he summons Joab again and again, and ultimately compels his attendance and dictates his orders. He seems to have a shrewd belief if he can make Joab manoeuvre things a little further, the king will surrender to his wishes—and he judges

rightly. So Joab gets the two parties together: Absalom goes through the form of respect by bowing with his face to the ground, whereupon "*the king kissed Absalom.*"

Of course this method of reinstatement ends in disaster, being contrary to righteousness and subversive of government. And how very contrary to God it is, for although He is good and pitiful, He is a just Governor. He is the source of immutable law, and no act of His can be contrary thereto. We know that as the Ruler of the universe He necessarily hates sin, for "sin is lawlessness" (1 John 3: 4, *N. T.*). It is opposed to the government of God. It is therefore destructive, and unless confined works for ruin.

Hence God must shut up all sin where it can work no injury; and He has told us He will confine it to the lake of fire forever. In this way God will maintain His righteousness regarding those who reject His salvation, and in this way will He safeguard His domain from the menace of sin. Eternal law demands this. The gospel of the grace of God in no wise sets this aside, for while Calvary reveals the love of God it also maintains His government. Seeing that sin must be judged, God gave His Son, who willingly took our place, suffering "for sins, the Just for the unjust, that He might bring us to God." As a Substitute He exhausts the wrath against sin for all who will turn to Him and put their case in His hands.

HOW JOAB'S ARRANGEMENT WORKED

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him." He forces his way into the public eye in the pomp of a ruler next to the king, sows dissension in the State by asserting that its administration is defective, and can only be remedied in his hands. He flatters all

who listen to him, and undermines the royal authority. He even has the temerity, as he departs to Hebron to light the flame of rebellion, to explain to his unsuspecting father that this departure is in fulfilment of a vow to Jehovah. He poses as devout! Meanwhile, by an elaborate spy system he simultaneously fomented insurrection in every part of the land, and even agrees to consolidate his followers by an abominable act of uncleanness exceeding that of the murdered Amnon, an act which he performs in the sight of all Israel (2 Sam. 16: 20-22).

Now it is Joab who had conceived the plan of reinstating Absalom, contrary to righteous government, and he becomes in great measure accountable for the rebellion that ensues. It might seem that Joab is kind, but any conduct contrary to righteous government is *unkind*, and he who advocates it untrustworthy. Those religious lecturers who desecrate the pulpit by denouncing the Bible punishment of sin are all of them Joabs. They are opposed to the very nature of God and are at variance with His eternal law. They are by no means the friends of mankind. Time will prove them to be as heartless as Joab who had little consideration for David's plea, "Deal gently for my sake with the young man Absalom."

When the battle was fought in the wood of Ephraim, the unwieldy following of Absalom was overthrown by the very character of the battle-ground, where the compact veterans of David proved irresistible. Twenty thousand rebels had already fallen, when "Absalom met the servants of David," and riding under the thick boughs of a great oak, his head caught in its branches, holding him suspended as his mule continued on its course. Joab being apprised of this, "took three darts in his hand, and thrust them through the heart of Absalom." Thus the reinstatement of Absalom at the expense of right-

eousness proved to be a tragedy, and it revealed the advocate of this plan as the greatest enemy of the young man, and the violator of the entreaty of the king he pretended to serve.

HOW GOD'S GOSPEL WORKS

How different in result is the effect of God's salvation, which is based on righteousness. It insists upon the sinner's repentance. Most gracious are its tones, but it calls for subjection. Jesus must be confessed *as Lord*. The terms of the gospel must be obeyed. The heavenly message is proclaimed for "the obedience of faith." And as our Lord, who is its theme, it maintains the righteous claims of the throne of God, when Christ suffered as a sacrificial victim upon the cross; the one who comes to Him in faith and confesses Him as Lord is in that moment brought into subjection to God. He is no longer lawless. Thenceforth he seeks grace to serve God acceptably with reverence and godly fear; and God works in him that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

R. J. REID.

Young Believers' Department

Calendar: Oct. 16th to Nov. 15th.

DAILY BIBLE READING.....Oct. 16th, Acts 1;
Oct. 31st, Acts 16; Nov. 15th, Rom. 3.

MEMORY WORK: 2 Thess., ch. 1, also Memory Outlines.

GOOD READING:..... The All-Sufficiency of Christ.

Daily Reading

The main part of our Daily Reading will be the book of Acts, with its intensely interesting narrative. For

literary style, vividness of description, lucidity of narrative, and definiteness of purpose, we have nothing beyond it in the inspired Word; while all mere human productions pale into insignificance by its side. I can only say, let us read it carefully, slowly and prayerfully. It is the great book of Church History, leading us from Jerusalem with its Judaism, through various Gentile cities—Antioch, Philippi, Corinth, Ephesus—until at the close we are at Rome, the center of the Gentile world. And this marks, we may say, the history of the Church from Judaism to its final emancipation into the testimony for which it was marked out from the beginning—a world-wide, yet heavenly body, whose destiny is the glory on high.

Let us all see then how much we can gather from this wonderful book. For those of you who have leisure, I would recommend Conybeare and Howson's "Life and Epistles of Paul."

Memory Work

We take up now the Second Epistle to the Thessalonians. As the first epistle dwelt largely upon the coming of the Lord with reference to the hope of the believer, so the second shows us the coming in relation to the world. For the believer, all ends with the rapture; for the world, the end is judgment. Chapter 1 is our portion for this month. Let us devote a few minutes daily and we will soon have it in our mind.

Memory Outlines

I wonder if you are enjoying your "Memory Outlines" as much as I am. I got a letter from a dear young sister the other day in which she said, "Oh, how glad I am that I have begun the outlines." Well, so am I—and I hope a great many of you are saying the same.

Shall I tell you my general plan with these outlines? When I wake in the morning, I go over the outlines of yesterday's chapter, to keep it fresh in mind, and if I have time, I review, in memory, from the beginning of the Gospel. Just now, you know, it is Luke. Then I read the chapter for the day, seeking carefully to get its meaning. Then I start with the outline. I look over the chapter carefully and see what the subjects are. To-day, for instance, it was that precious familiar 15th chapter of Luke, and I did not have much difficulty in selecting the divisions;—"*Three*," you say, "the lost sheep, the lost money, and the lost son." Yes, but don't forget the lovely little introduction in verses 1, 2—"Sinners attracted to the Lord," and well they might be to hear such words of love and grace as follow. Then in the parable of the prodigal, I divided it into *four* parts: away from the Father; coming to himself; the return to the Father—and last the sad sequel, the elder brother.

Now that will serve to illustrate how I do. First I decide on the various divisions; how many are there? I made 7 in to-day's chapter. After I can repeat these seven divisions, I count how many verses are in each division—2 in the first; 5 in the second, 3 next, and so on. It is quite easy to remember a little numerical series, 2, 5, 3, 6, 3, 5, 8. Of course such a list has nothing distinctive to fix it long in the memory; but next I connect these numbers with their corresponding paragraphs. Thus, "Sinners attracted to the Lord, 2;" "The lost money found, 3;" etc. As I do this I often find some significant connection or contrast between the meaning of the number and the contents of the paragraph. Thus, "The return to the Father, 5," which is the number of God with man. I now write out a rough draft of the outline, with the corresponding verses as, "The prodigal comes to himself.

17-19." I now have my memory outline, but I do not yet enter it in my final memory outline book. Several hours perhaps after I have written my sketch outline, I write it out clearly from memory in a rough scratch book I have. This serves to test my memory. Lastly toward evening I make a fair copy in my regular book of "Memory Outlines," where I now have outlines written out from memory of all Matthew, Mark and Luke as far as we have gone.

Now you will pardon this long description of what many of you can do in less time than it takes me to write it. But I am *so* anxious to have you *regular users of note books*. Get the habit. Buy a number of 5 cent memorandum books, and use them freely. I hope to see a great many of you adopting the memorandum note book. Then I know how glad you will be to have every chapter in the gospels lying open in your memories like a book to read from. And lastly I hope many of you are going to earn the free reward of Kelly on Matthew. So keep moving in this work.

Just one word more. Perhaps a number would like to do Matthew, but haven't time both for it and Luke. So, as I want you to get Kelly on Matthew, suppose you devote all your time to the first Gospel, leaving your daily memory outline of the current chapter, until you have entirely finished Matthew. Or, better yet, I will allow every one till the *last day of December* to do Matthew. Now surely there are going to be a good number who will avail themselves of this offer. There is only one condition—that you keep on with the memory outline of the daily chapter, Luke, John, etc. You will find all needed directions in the September and other numbers of Y. B. D. Of course the sooner you send in your outline after Oct. 1st, the better; but you can have the extra two months.

I will add a few lines I got this morning from a young sister: "D. and I are both working hard on the memory outlines of Matthew. We find it quite a bit harder than memorizing the *epistles* straight through [that's because it's new, and because you have to analyze]. You asked for some sample outlines of our chapters, and I am going to give you two or three, with the hope that you will send me any criticism and corrections that are necessary." The outlines she sent are in the main correct corresponding closely to what I had found. She has enlarged a little sometimes, and in one chapter had made too few divisions, but it greatly encourages one to see such correct work.

Good Reading

"The All-Sufficiency of Christ"—a precious pamphlet on this great theme. Get it and read it.

Your Library

Here is a well-chosen set of books sent by a young sister. I think you will find some good hints in selecting your own books.

Notes on Genesis and Exodus. C. H. M. 2 vols.

Numerical Bible. F. W. G. Matt. to John.

The Land and the Book. Thomson.

How to Study the Bible. S. R.

Genesis to Revelation. S. R.

Lectures on Hebrews. S. R.

King Saul. S. R.

Readings on Romans. C. Crain.

Readings on 1 John. C. Crain.

Simon Peter. W. T. P. W.

God's Messages in Nature. W. S. H. Wylie.

The Son of God. J. G. Bellett.

Spiritual Law in the Natural World. F. W. G.

[She adds, "I made several attempts at reading this, and failed." But it is a fine book. Who has succeeded at reading it through?]

God's Evangel. F. W. G.

Notes on the Book of Esther. H. A. I.

Lectures on Daniel the Prophet. H. A. I.

Notes on the Book of Daniel. W. K.

Eight Lectures on Prophecy. Trotter & Smith.

Hudson Taylor's Life—both volumes.

Complete Poetical Works of Frances Ridley Havergal

—among my most valued treasures. They have been a great help to me in my Christian life. I am now enjoying "Kept for the Master's Use," by the same author. It is small, but contains much precious truth. I have read Mary Slessor, but do not own it. I also have a Life of David Livingstone.—M. de V.

Greek Testament Lessons

The lessons are coming in now, and very nice they are. They are sent with a self-addressed stamped envelope, and when corrected are returned to the writers. I can't help speaking of the beautiful lettering on some of them. One especially, from California, is beautiful. Surely it is worth while to take pains. Of course these first lessons are elementary, but they are important; so don't slight any. Quite a few questions have been sent as to the pronunciation of vowels, etc., and these I am answering as I return the lessons. A little patience and you will soon be able to pronounce the words as they usually are. We are not trying to speak exactly as they did of old, but as nearly as we can at this distance of time.

One brother asks as to the pronunciation of the following letters — μ , ν , ξ , π , χ , ψ . They are, in the same order, *moo*, *noo*, *kse*, *pe*, *chè* (as in German), *pse*. These are English vowels. Another asks as to the pronunciation of the diphthong $\alpha\iota$. It is like the English *i*. Another wishes to know as to short $\check{\alpha}$, as in *gămma*. It is pronounced much like the English short $\check{\alpha}$, *găm*. The same is true of $\check{\alpha}lph\check{\alpha}$, $k\check{\alpha}pp\check{\alpha}$, $\check{\lambda}mbd\check{\alpha}$. The letter *Tau* is pronounced to rhyme with *now*.

Ordinarily these questions would be answered by letter, but perhaps others have similar difficulties. Don't hesitate to send in questions. I will do my best to answer them. My great desire is to make this study a real pleasure and profit. Much depends on understanding the first lessons thoroughly.

As a good many of you know, we have been delayed in receiving all the text books ordered. Mr. Loizeaux writes me that the new edition will be ready for delivery by the time you receive this. Two of our scholars in a large city made inquiries at the central library, and found a copy, from which they did their work. But that can only be the exception. Those of you who have the book may be delayed a little, but we are not going to leave our brothers and sisters behind. So I am giving short lessons until all are supplied with books, and then we can resume our regular pace.

Following are the lessons to be sent in by Nov. 15th:

LESSON 5. On page 14, par. 7, Accent. Read this entire paragraph attentively, and *write out in Greek, with accents*, all the words you find there. Then transliterate them all into English form, as in Exercise I, p. 12. The object of this lesson is to give some acquaintance with the accents, and specially to gain greater familiarity in the use of the letters and formation of words.

LESSON 6. Page 19, bottom exercise. Instead of *translating* this, *transliterate* it into English characters.

You will notice that these lessons will be helpful in familiarizing you with writing, and yet will not carry you beyond the point where the others can easily catch up, when their books arrive.

I have received a great many letters telling me to put their name down as scholars, and of course I have done this. But it has occurred to me that you might have ex-

pected a *reply*. So I write this for all who have written, or now wish to be enrolled. You are heartily welcome to consider yourselves as enrolled, and I shall be glad to receive your lessons, as soon as you have the books.

Young Believers' Meetings

I am glad to hear of at least *two* new meetings having been started, and shall hope to hear some good news from them. Now that school has reopened, and the warmer weather is over, I trust we will begin with renewed energy the work of the fall and winter. There are numbers of places where I would like to hear of the work among the young people.

How to Budget Your Time

And here we have some good hints in the little essays I asked for, and which are coming in. Read these and see if you haven't a little contribution to make also.

"There are probably two main things to be considered in properly *apportioning* our spare time, namely: (1) The amount of spare time at our disposal, and (2) the use to which this time is to be put, or the subjects which will occupy us during that time. With these two points decided upon, a third, and most important, point is, "*purpose of heart*" to carry out our schedule.

The first item may be easily found by charting the daily duties as ordinarily performed. The second item, or the subjects to be followed, and the time per week to be spent on each, may be listed somewhat as follows;

<i>Daily Bible Reading</i>	15 min.	per day.
<i>Sunday School Lesson</i>	3 hrs.	per week.
<i>Bible Study</i>	5½	" "
<i>Good Reading</i> ("Help & Food")	3	" "
<i>New Testament Greek</i>	6	" "
<i>Chemistry</i>	12½	" "
<i>Miscellaneous Reading</i>	2	" "

CHART of SPARE TIME

OCCUPATION	Time Started	Time Finished	Spare Time	
			hrs.	min.
Up and dressed		5.10		
Daily Bible Reading	5.10	5.25		15
Breakfast.	5.25	5.50		
Traveling on train to work...	6.00	6.35		35
" " " cars " ..	6.35	6.55		20
Work	7.00	12.00		
Lunch	12.00	12.30		25
Work	12.30	4.30		
Return home by auto	4.30	5.50		
Dinner	5.50	6.30		
Spare time:— (except Tues. & Thurs.)*	6.30	10.00	3	30
<hr/> * TUES. & THURS. EVENINGS <hr/>				
Spare time	6.30	7.30	1	
Dressing and going to meeting	7.30	8.00		
Meeting	8.00	9.05		
Returning home	9.05	9.15		
Spare time	9.15	10.15	1	
<hr/> LORD'S DAY <hr/>				
Up and dressed		6.00		
Spare time	6.00	7.00	1	
Household duties	7.00	8.30		
Sunday School & Meeting...	8.30	12.00		
Dinner.	12.00	1.00		
Spare time	1.00	6.00	5	
Supper	6.00	6.30		
Spare time	6.30	7.50	1	20
Meeting.	8.00	9.05		
Spare time	9.15	10.15	1	

It now remains simply to apply the subjects listed to the spare time on the chart, and pick the most suitable

time for each. This also may be seen more clearly by making a chart.

By referring to the spare time chart it will be seen that the thirty-five minutes on the train and twenty-five minutes during lunch-time give an hour each day which may be spent in reading. The twenty minutes spent on the cars is better adapted to reviewing memory work, and for this purpose a pocket Testament is very handy. The evening hours are arranged as best suits the subjects. The time listed for New Testament Greek was included in this chart in view of the proposed lessons in Help and Food.

Remember, we "are not our own," but "are bought with a price," and this includes our time also. May the Lord grant us to use our time as belonging to Him.—E.W.B.

Now doesn't that lay out a fine schedule? But it means some *work*, and, as our dear brother writes, "purpose of heart." May the Lord help him and all of us to be good stewards of what has been entrusted to us.

Here is a paper with some good and helpful suggestions.

"In the morning during the week I purpose to spend one half-hour in prayer, reading of the Word and one half-hour in reading 'Eight Lectures on Prophecy,' and find it profitable to look up the scriptures in the Bible, and put the reference in the margin of the book, where the scripture but not the place where found is given. Then any time left could be spent in memorizing, etc. The evenings we have to spare could be used for dispensational, word, typical, etc., study; a holiday or half-day off could be used to review our studies. Then on Lord's Day, outside of our meetings to remember our Lord, which we all enjoy, and gospel meetings, we could

devote our time in visiting the sick, distributing tracts, speaking a word here or there for our Lord and seeking one another's fellowship. We must not forget to jot down different thoughts in our note book which we have at hand."—J. D.

United Prayer

I am glad to receive, as I sometimes do, requests for prayer, and specially for the conversion or deliverance of souls. Let us make it more of the *business* of life, to spend a little time daily in prayer for others.

We will defer any fresh questions until we have room, in our next issue, if the Lord please.

Address all correspondence to me,

c/o Loizeaux Bros., 1 E. 13th St., New York City.

Work in the Foreign Field

THE GOSPEL TO THE MEXICANS

No doubt all Christendom has become interested in the present struggle between the Roman Catholic Church and the Government in Mexico. History witnesses to the overthrow of those who disregard the rule laid down in Matt. 22: 21: "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The apostate Jews served Cæsar but denied their God, so they have fallen. Likewise the apostate church while boasting faith in God denies the authority of Cæsar and so must fall, as it is prophesied in Rev. 17: 16 and 18: 7, 8. This in a word explains the character of the trouble in Mexico and other countries when the Roman Catholic church seeks temporal power and authority over the Civil Government.

The subjects of the Roman Catholic church are taught to believe that Rome's traditions and authority are infallible, and therefore the Word of God is set aside; the vast majority of Romanists in Mexico do not understand what the Bible is. The message to Thyatira in Rev. 2 is clearly a special message from God to that people whose works are more than their love or faith, and it is our responsibility and great privilege to deliver the message that honors God and delivers His people. The wide circulation of the Scriptures by the American Bible Society in Mexico together with the testimony of faithful servants of the Lord Jesus has resulted in a very large number of congregations of believers of various denominations and also seven or eight assemblies gathered to the name of Christ among the Open Brethren. The same is true of the work of the Lord among the Mexicans living in Texas and the south-western states. Besides the two assemblies in our fellowship in Texas there are many small gatherings among the denominations without regular pastors, and many open doors among the Romanists who are "*amigos del evangelio*," as they call themselves, that is, friends of the gospel, quite willing to listen to the message of grace, and not opposers.

There are about ten brethren in each of the assemblies in Texas. The Sunday School in the meeting in San Antonio has about 35 in attendance. Two of the Mexican brethren are quite earnest and capable in the gospel—Antonio C. Riojas and Pedro García. These brethren spend much time in the gospel and are worthy of our prayers and support, as the Lord directs. Bro. Antonio C. Riojas was ordained to the Methodist ministry, but left that sectarian position years before meeting us to be more scriptural. The Bible and Tract Depot in connection with the assembly in San Antonio is a very important work, and many in the denominations depend upon our Spanish literature for gospel work.

Nearly all the heresies of Christendom are propagated among the Mexicans, and we are pained that no young people among us are serving Christ in these needy fields at home when we see dozens of young Mormon "elders," etc., combing the country and offering the Mexicans something worse than Romanism.

We would love to spend much time with the gospel auto among the Mexicans between San Antonio and California if there was someone to take our place in San Antonio. May the Lord lead. Pray for us and for Mexico and God's people there.

Affectionately in our soon coming Lord,

Mr. & Mrs. Ervin Dresch.

JAPAN NEWS LETTER No. 58.

Tokyo, Japan, April 1926.

Items of Interest for Sunday School children.

At the Kanda Ward Sunday School, Tokyo, carried on by Mrs. Tsukiyama in their house, one of the boys was missed for a week or two recently. Mrs. Tsukiyama asked the other children, and one of them who lived near the missing boy, told her with childlike simplicity, "He has gone to heaven."

Mrs. Tsukiyama asked how that came about, and the boy said that his neighbor boy had been taken very ill suddenly, and his mother went to the temple of Fudo Sama, the god of good luck, and made offerings, prayers, etc., that her boy might get well. When she came back home, and her boy heard where she had been, he said to his mother, "That is no use, mother. I have been taught about the Lord Jesus, the Saviour, at the Sunday School, and I believe in Him; and if I die it will be all right, I will go right up to heaven." Soon after he died. He was a boy about ten years of age, and had been attending the Sunday School faithfully for some time.

There have been several cases of Sunday School children dying in faith.

Another interesting incident of recent occurrence shows God's wonderful protection of a lad who trusts in Him. He also has been a faithful member of Mrs. Tsukiyama's Sunday School class for some years.

This lad was riding his bicycle, and coming to the electric car line at Eitai Bridge, Tokyo, a man with a loaded cart suddenly turned into the street, crowding him so that he swerved aside to avoid the cart and his bicycle wheel struck the car-line rail so that the wheel twisted, throwing him onto the track. Just then a swiftly moving car came down the grade from the bridge, and the fender and all the fore part of the car went over him. He thought he was going to be killed and was praying to the Lord. The carmen and others all thought he was crushed to death, but when they got him out from under the car he was not hurt at all.

Here is an interesting story from the report of the American Bible Society in Japan. One of their colporteurs in going about selling Bibles came to a sewing school. The teacher who, evidently, was opposed to Christianity, turned to the class and very loudly said: "There is not any one among you who wants the Bible; is there?" Quite unexpectedly one girl replied: "Yes, I want it." That gave the girls courage and most of them bought Gospels.

Recently ten children in our Sunday School (Shimo Shibuya, Tokyo) received prizes of little books for repeat-

ing from memory twenty Bible verses. This includes our Paul. Little Stephen also is a member of the Sunday School. They both now talk Japanese and English.

Between cottage meetings, open air meetings, assembly meetings, Sunday School and publishing of magazine and tracts, we are kept very busy. There is much interest in Japan at present in Christianity.

Affectionately yours in Christ,
Mr. and Mrs. E. B. Craig..

JAPAN NEWS LETTER NO. 59.

Tokyo, Japan, July, 1926.

There is at present a *wide open door* for the gospel in Japan. The Evangelical Missions and the Bible Societies report blessing in their work. The authorities are favorably inclined. Probably they feel that Christianity is an antidote to the rising tide of Socialism or Bolshevism.

At our *open air meetings* crowds listen. Tracts are taken and carried home. Also Scriptures are sold. There are many inquirers.

There have been several *baptisms* during the year. Lately eight, one of whom was the son of the Mayor of Shibuya, whom we mentioned in Letter 57. Most of these were baptized by brother Tsukiyama at the home of the Omata family.

The *Sunday Schools* continue in the houses of the brethren and sisters in several places.

Literature. No. 76 of our *Shinri no Kura* (Treasury of Truth) has recently come off the press. It contains brief Gospel articles, which appear also separately as tracts for distribution, and it contains two more of our illustrated Bible Lessons for Sunday School use. These are designed for the help of teachers who try to impart the simplest truths of the Bible to children who know little or nothing of the Bible. To each lesson is appended a few questions to help fix the matter in the children's memories, and one prominent Bible verse is the center of each lesson.

Beside the above, I am having two tracts, "Eternity—Where?" and "The Fruits of Sin," reprinted.

Distribution of Literature. Having received from a brother a special contribution to cover the cost of a hundred thousand of our brief gospel tracts, we are having a special distribution. The brethren and sisters in different places are handing out the tracts from house to house, or to the crowds entering railway stations, at resorts, or festivals, etc.

Beside the quantities of our tracts which are distributed in Japan, some hundreds are circulated among the Japanese in America by bro. Eaton and others; also the brethren in harbor work at the different ports, use many in their work on the vessels. A sister in Honolulu, and a brother in Shanghai receive quantities for the Japanese in those places.

Workers. Beside brethren and sisters who use their spare time for the work of the Lord, there are some brethren whom we reckon as partly in the work, and to whom we minister somewhat. The young brother mentioned for prayer in Letter 57 has since given himself to the service of the Lord. For this we are indeed thankful, as the need is so great. This young brother is very earnest, studious and devoted. His name is Mizuno.

Then there are some needy widows to be helped.

We are now at Lake Nojiri, near Kashiwahara, Nagano Province, during the school vacation. This is a summer resort in the mountains. We have rented the cottage of a missionary family who are on furlough. I am doing some reading, writing and study here, hoping to get a lot of matter ready for our magazine and tracts. Also expect to go about the villages roundabout with tracts. Brother and sister Koll are visiting other places, also taking our tracts with them for distribution, and will be here with us a little while. They are contemplating returning to the work in China in the fall, following the counsel of their brethren there and in Germany. If so, we shall be sorry to lose them for the work here.

The prayers of our brethren and sisters for the work in this land are no doubt the means of much blessing.

Affectionately yours in our Lord,

E. B. Craig.

Taitowying, China, July 20th, 1926.

Dear brother in Christ:—

It certainly is God's great mercy that we are not utterly perished, but His mercies are new every morning.

China certainly is in an awful condition, and persecutions against the Christians have started in many places. The local mandarin is said to be a Roman Catholic, but he certainly is an enemy of the truth. We have already suffered not a little persecution on account of him, and he has threatened to come and rob this place and chase me out. I just wrote a long letter to the American Consul in Tientsin, asking him to investigate the matter, for one hardly knows what to do. I wish your prayers, that we may find all our joy and happiness in Christ, and be more occupied with Him who suffered and died for us.

May He richly bless you all. Please continue to pray for us.

Affectionately in Christ,
Chas. O. Kautto.

Irumu, Congo Belge.

Dear brother in Christ:—

June 3, 1926.

Brother F. has forwarded the money you sent to him for us and I write to thank you in the Name of our Lord for this ministry and expression of love in the Lord. We are surely grateful to you and this faithfulness on your part is in the Lord's hand an encouragement to us. The Lord has sustained us in every circumstance during the past months, and though on various occasions we were wholly cast upon the Lord in some particular difficulty so that on our prayer-meeting night, Friday, one or two subjects would seem to be before us as out-weighting others, yet without reservation I may say, "The Lord is faithful."

Of these difficulties I might mention need of workmen. We call for these from the chief, and they work for one month. But the chief has many other calls beside ours. The Government of course requires a great many workmen from him, and their call comes first, as it should. But in this God has undertaken for us again and again.

Another matter which has cast us upon God in prayer has been opposition in the villages against the two native evangelists who have been preaching, and the source of this trouble practically is always Roman Catholic. One headman asked us to build a school in his village, but after a visit by the priest and certain stock threats, his attitude changed over night. But now after some months of looking to the Lord about the matter, this headman has nearly finished the school-building for us and has not yet started the one for the Roman Catholics, though the present arrangement is that there are to be two schools in the one village which is large. Again our need of work-oxen was very real. There is such a demand for them in the country that there are none for sale. Yet in answer to prayer we now have what we need for the present. These are just a few samples, but I am sure that each day adds to our experience of the goodness of God, as is the case with all the Lord's people.

We are thankful upon every remembrance of you at home who are sustaining the work here by prayer. Thus we unitedly look to God to do a work here among these people which shall be for eternity. May the Lord in His grace sustain us all in faithfulness until His full purposes have been accomplished.

I am glad to say of the others with us that all are happy in the work, and I have heard no regrets at having come.

By the Lord's mercy all of us are in good health, having been spared the diseases which one almost expects without question in Africa. Our present location is very healthful, for Africa, and open doors for advance with the Truth of God are beyond our present capacity. If the Lord sends others they will have no trouble finding work to do and unevangelized territory.

With greetings in our Lord's name, in which my wife joins me, and I believe also the other Saints gathered to the Lord's name here, if they knew I were writing,

Yours in the fellowship of our Lord Jesus, by grace alone.

R. C. Woodhams, M. D.

Irumu, Congo Belge, June 25, 1926.

My dear Miss F.

I was delighted to again receive one of your kind, cheering letters. Glad you could have a little season at the sea-side, and the quiet time of year you were there would appeal to me. These seasons of being laid aside, I have often found very precious, away from the noise and hustle of this life—just to be alone with the Lord, as it were. Again this week, I have had another attack of malaria, only getting up yesterday, and still feeling rather weak and trembling. But I know these things are permitted of the Lord for a purpose, and "He doeth all things well."

We are not yet out of our mud-houses, but are now hopeful of being able to move in August, the Lord permitting. Mr. Searle will then soon be starting his own house, as also the doctor (D. V.). We have received word from Mombasa that the cement has been sent from there, so we hope to have one room (living-room) each, with a cement floor.

Last week, the rains again commenced after quite a long dry season, the second since we've come, so I have had the boys plant my navy beans, a few lima beans, and a little pop-corn. The boys are now digging my peanuts. They have already commenced to sprout since these rains came, so it is time to take them up.

News from home continues to come, telling of all being kept in health, and my only brother writes that he has accepted the Lord Jesus as his personal Saviour, early in the year. How one can rejoice in hearing of a soul being saved through faith in our blessed Saviour and Lord!

The printing set came and is very useful. I have made some lesson sheets, and a missionary at another station has offered to print some primers for us. With all these

things to work with, we hope to make more progress at school. One of the blackboards was stolen from the school-house during the last vacation, and this is a handicap.

Thanking you for all favors, I close with love in our Lord Jesus to you and saints with you.

Yours by His grace,
C. DeJonge.

Brief Items of Interest

A very interesting letter from our sister Miss DeVries tells of work during her vacation in the northern regions of Michigan. Our dear sister is ready to go to Africa as soon as necessary arrangements can be made.

Our brother, Malcolm L. Gross, and his family have just arrived in this country from Nigeria, Africa, and are staying for the present in Philadelphia.

Rafael Hernandez, Ponce, Porto Rico, Aug. 17, reports receipt of draft sent. Encouraged in Sunday School work, and young children memorizing Scripture. Spreading truth by tracts. Heavy storms caused loss of life and large property damage. Much sickness in his family. Asks prayers of saints.

Bro. Hoze writes from Trinidad. He is greatly encouraged by activities of a young man, a letter-carrier, who is very faithful in distributing tracts and spreading the gospel by word of mouth as he goes about his work. It has made several openings for preaching by bro. Hoze, and they are starting a Bible Class for children. This is at an inland town 45 miles from where bro. Hoze is.

Later news reports a visit to Barbadoes, where he is having open air meetings whilst seeking a hall for preaching, which he finds difficult to obtain.

Mrs. Dewey, mother of Mrs. Woodhams, reports several packages sent by her by mail to Congo, were never

delivered, and is sending dried fruit, etc., to New York for transmission.

Bro. Germain writes encouragingly of work in France, also of new work on ships, tract publication, and distribution.

Letter from Women's Missionary Circle of Elmwood Ave. Baptist Church, Elmira Heights, N. Y., requesting us to forward for them bandages and hospital supplies which they have ready for Dr. Woodhams. They furnished for him while he was with the Africa Inland Mission.

Bro. Zimmermann writes that he is overwhelmed by success of his efforts in starting work at European and U. S. ports, and requests our prayers.

Surely we have in these letters and papers material for much prayer. May we be stirred up, individually and as gatherings, to steadfast, believing, continuous prayer. It is the great business of our life in connection with the Lord's work.

SUPPORT OF THE FOREIGN WORK

Through the liberality of the saints in various assemblies, there has been a generous ministry, for which we are very grateful. It may not be out of place to say that in the course of the next few months it is hoped to send out several to Africa. This will entail a heavy expense, and we turn to "the Lord of the Harvest" to "send forth" these laborers. We just lay this matter before you. Those desiring to have fellowship in this fresh work may send, as usual, to the *Missionary Fund*, c/o Hughes Fawcett, 115 Franklin St., New York City.

Letters, extracts, items, suggestions and questions thankfully received,

Address, S. R., c/o the Publishers, New York.

NOTES

The Care of the Lord's People. "Lovest thou Me? . . . Feed My lambs. . . Feed My sheep" (John 21: 15-17). As is well known, there is a delicate distinction of meaning in the use of the words "love" and "feed." Throughout, Peter uses the word φιλέω, for human friendship, while the Lord uses the stronger, spiritual word ἀγαπάω, until the last time, when He descends to Peter's level and uses the, perhaps, weaker word φιλέω. Similarly in the word for "feed," we have in the first instance the word βόσκω, "to give nourishment to, to pasture." This is what lambs need, food. In the next case it is ποιμάνω, "to shepherd, to lead, protect and care for." This is appropriate to the sheep; they are older, and require the oversight implied in the word. But in the last case, while still speaking of the sheep, our Lord uses the word βόσκω, for sheep need feeding as well as watching.

The Heart of the Shepherd. In the various gifts to the church, we find "pastors, shepherds" (Eph. 4: 11). And in the Chief Shepherd we have in their perfection the characteristics which mark each one endowed with the gift, the care of souls. "I am the Good Shepherd, the Good Shepherd giveth his life for the sheep" (John 10: 11); and the apostle says, "We ought to lay down our lives for the brethren" (1 John 3: 16). This self-denying love does not wait for some supreme opportunity of showing itself, but as the following verse shows is ready to minister to the present need in a natural, human way. This is contrasted with the "hireling," whose self-interest cannot hold him in time of danger. How different is the attitude of the real shepherd. "The flocks and herds with young are with me: and if men should over-drive them

one day, all the flock will die" (Gen. 33: 13). "Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth" (1 Sam. 17: 34, 35). We may not all have the special, distinctive gift of the pastor; but if we know the heart of the "Shepherd and Bishop of our souls," we will all have the *heart* of the pastor. We will love, and love always *cares for others*.

Personal and Assembly care. The assembly is composed of all the individuals in it, and if these are marked by shepherd love and care, it will also characterize the whole gathering. It will not think of itself as a court of justice to inflict corrections and penalties, but will yearn over the lambs and sheep of Christ who have been committed to its care. Every child of God should feel at home in the assembly. Nor will this beget a spirit of undue familiarity or carelessness, but of confidence and mutual helpfulness. Nothing can take the place of love. It is not weak, but the strongest thing in the world. In natural life it is the "likest God" that men have. And in spiritual life it is the atmosphere in which we live, the true motive of our lives. It will lead us instinctively to care for the *welfare* of the saints, and this will mark the assembly as well as the individual.

Normal oversight and care. The hospital is not the normal abode, nor is spiritual surgery the normal expression of proper care. *Feeding* the lambs comes first, then oversight of the sheep. Let us fear any tendency that overlooks this basic fact. We will thus be fitted for the proper use of the rod. A well-ordered house is not one where the rod is conspicuous, but where all works smoothly and harmoniously without friction. True, the

rod is there, held in reserve for real necessity, but the assembly will be marked by diligent feeding, and loving care of those committed to it. As we have said, lambs need food. When they become older they need to be led and directed. But even the sheep require also the food of the lambs.

Troubles to be settled within, not without. The vast majority of cases calling for oversight and care can and should be settled within the peaceful fold. Euodias and Syntyche have a difference. It is not aired before the world, nor even before the saints. A word of entreaty, a loving admonition is ordinarily sufficient. But if not, things are to be settled not outside but inside. Suppose there is strife, discord; suppose there is a real trespass. Then is the time to test the reality of our faith and position. One of the saddest blots upon a testimony to the unity of the Body of Christ, is the ease with which persons are cut off, the promptness with which divisions are effected. If the *will* is at work, it always seeks not the benefit, but the overthrow of the offender. Amputation is the last resort in surgery—to save life. How many weary nights, how much pain will one endure before submitting to the knife. Let us look at it calmly. There may be for a long time a state of alienation, suspicion or strife, which must be borne with, labored and prayed over. Exhortation, reproof, rebuke, all are exercised—and all within the assembly without a thought of cutting off.

Put away from among yourselves. Excommunication is thus left for the manifest wickedness which can have no place among the saints of God. The drunkard, adulterer, blasphemer, are singled out and repudiated by the assembly, in the fear of God, and in real love for

the wrongdoer, whose course leaves no other treatment possible. He is a *leper*, and is treated as such, and goes on, in all probability to manifest that leprosy in a more flagrant way. But the saints do not confound with glaring cases the impulsive, or even the quarrelsome, disposition. Brethren may fall out, alas, but there is power within the circle of fellowship to wash the feet and restore to communion. The assembly is no place to give vent to spite and self-will or to satisfy a grudge. May the Lord preserve and deliver us from these things, in order that the holy, healing power of His grace may be manifested.

S. R.

"In Quietness and Confidence Shall be Your Strength" (Isa. 30:15).

Why fill our days with feverish care and strain,
 With ceaseless stress of mind and hand and heart,
 That we in this brief life may do our part?
 In weariness of body and of brain,
 Finding but meed of failure and of pain.
 So through the years we constant fret and smart,
 Lest without sheaves at length we should depart,
 And our dear Lord's "Well done" should not attain.

'Tis not by our own striving or our strength
 That we will be the conquerors in the strife:
 We'll find the secret of victorious life
 When looking from ourselves to HIM, at length,
 And calm within while storms without are rife,
 In quietness and confidence find strength.

R. R. P.

“BEFORE HIM”

“According as He has chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us (marked us out) unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will” (Eph. 1: 4, 5).

WHAT great thoughts of Christian blessedness are here! God, the Father of our Lord Jesus Christ, has blessed His own according to His good pleasure. Before the foundation of the world He had chosen them in Christ, marking them out for sonship to Himself. He would have them

DELIGHTING BEFORE HIM.

“Before Him” in holiness, in a nature answering to Himself, and in righteousness, blameless in His presence, “through the redemption which is in Christ Jesus.” “To Himself” in joyous relationship as sons in His own home ere long, but now (by the Holy Spirit given to them) anticipating the gladness of that day.

Verse 3 is connected with the *God* of our Lord Jesus Christ; while verse 4 links our thoughts with the Father of our Lord Jesus Christ, the rather. Thus believers are seen in righteousness before God, and in relationship with the Father.

When risen our Lord could say, “*My Father and your Father, My God and your God*”—*Christ’s* place is now *our* place. It was His place eternally (see Prov. 8: 30, 31); He was daily His Father’s delight, “rejoicing always before Him,” while His delights were “with the sons of men.” And such were His delights in them that in due time He stooped to manhood, and accomplished that work suitably in the Father’s house. Marvelous grace!

Glorious Saviour ! In the joy of the knowledge of our position, and portion, and privilege, we bow and worship, as we

SIT BEFORE HIM

in complete rest of heart, like David in the 7th chapter of 2d Samuel, when, instead of David building a house for Jehovah, it is Jehovah who pledges Himself to build David a great house besides making his name great. Hearing this and rejoicing in it, David "went in and sat before the Lord." His heart was filled with thanksgiving, and as he poured out his soul in praise he could ask nothing but that Jehovah would carry out the gracious and glorious pledges He had made. And should not we, with far richer and eternal blessings as our heritage, give our God and Father our heart's glad and constant adoration, as we sit under His shadow with great delight, and find His fruit sweet to our taste?

It is this which is expressed in the verse,

"I'm sitting in His presence,
The sunshine of His grace,
While with adoring fervor
His blessings I retrace.
It seems as if eternal days,
Would be too short to sound His praise."

Knowing Him in His great goodness, and that our standing is in His unqualified grace, we can gladly

WALK BEFORE HIM.

Our pathway should be trodden in the peace and joy of being under His holy and loving eye. And is not this true piety—ever to have the happy consciousness of His presence, the guidance of His wisdom and the support of His arm? He has said to the godly, "I will instruct

thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (or rather, "Mine eye shall be upon thee"). Thus controlled and cared for by the God of all grace we may press on in our pilgrim journey knowing that God's pleasure is in the pathway of His own and that, "The steps of a good man are ordered of the Lord, and He delighteth in his way."

To Abraham He said: "I am the Almighty God; walk before Me, and be thou perfect." The patriarch was to spend the time of his sojourning in the knowledge of the almightiness, the all-sufficiency, of his God, and he was called to answer to the revelation God had given of Himself in that name of power and might. He was to walk in faith counting on the care of Him who had called him. Forty years after this we hear Abraham say to his steward, "The Lord before whom I walk will send His angel with thee and prosper thy way." He had now proved that God was enough for every emergency and could rely upon Him for the journey his servant was to undertake. Let us cultivate the sense of the presence of God in our everyday life, and seek to live in that atmosphere in the pursuit of practical piety. Doing this we shall be free in spirit to

STAND BEFORE HIM

in readiness to serve. Ready to do the Master's will whatever that will may be; watching at His gate and waiting at the posts of His doors.

"Contented not to serve Thee much
As to serve Thee perfectly."

So David's servants said, "Thy servants are ready to do whatsoever my lord the king may appoint."

This is the attitude which says with Isaiah, "Here am I; send me." This is the attitude for true service. And to

those who are waiting before Him and ready to do His pleasure, whatever that pleasure may be, the Lord will make known His mind and will. Thus it was with Elijah, and so it was that he could come forth at His bidding and say, "As the Lord God of Israel liveth before whom I stand, there shall be no rain." Testimony in faith and boldness marked the prophet and will mark all who stand "before the Lord."

Let it be our purpose to delight ourselves before Him continually, that we may have confidence, and serve Him with gladness day by day. —INGLIS FLEMING.

"O Fools and Slow of Heart"

"O fools and slow of heart to believe all that the prophets have spoken."

"And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Lk. 24: 25, 27).

"ALL the Prophets;" "ALL the Scriptures." "And the Scripture cannot be broken," said our Lord (John 10: 35).

"I have not shunned to declare unto you all the counsel of God," said Paul (Acts 20: 27).

To disbelieve the above "ALL," or any part of the Scriptures, puts one in a class with the unbelievers who would disqualify the "Lord of glory" from speaking with authority. If the Lord called such disciples "fools" (literally, "senseless ones"), how great in His sight must be the folly of unbelievers!

"Then opened He their understanding, that they might understand the Scriptures." No one rightly understands them except the Lord opens their understanding. There is such a thing as "an unction from the Holy One" (1 John 2: 20)—a spiritual enlightenment which enables one to discern "all things" (1 Cor. 2: 15). If the reader does not know of this anointing, pray that the Lord may open your understanding that you may "understand the Scriptures."—S. A. W.

FELLOWSHIP

FELLOWSHIP OF THE LORD'S TABLE

(Continued from page 355.)

Considerable confusion exists in the minds of many of the Lord's people regarding the Lord's *Table* and the *Supper*. That these are distinct truths, though blessedly allied, must be evident to every careful reader of the Word. 1 Cor. 10 speaks of the *Table*; and chapter 11 speaks of the *Supper*.

It may be helpful to notice that the expression "Lord's table" is found twice in the Old Testament—Ezekiel 41: 22 and Malachi 1: 7. These scriptures make clear that the altar and the table of the Lord are identical, and are inseparable in thought from the sacrifice.

Is it not evident that in taking up Israel in 1 Cor. 10 the apostle does so to illustrate *Christian position and responsibility*? All Israel "passed through the sea," and all "were baptized unto Moses in the cloud and in the sea;" all "ate the same spiritual meat," and "all drank of that spiritual Rock." The whole nation was evidently in a certain position before God.

The apostle next shows that many were not true to their God-given position. He says, "But with many of them God was not well pleased, for they were overthrown in the wilderness." Three things are especially charged:

- (1) Religious corruption (idolatry).
- (2) Worldly associations (fornication).
- (3) Profanity (the people spake against God and Moses and despised the manna.)

How significant in the light of what we see in Christendom to-day!

The apostle next proceeds to speak of Christian position and responsibility, speaking as to "wise men," that they may weigh his words. Communion, or fellowship, of which the Table is the expression, is what he desires to bring before them, that the Corinthians might shun all association with idolatry.

In relation to the Table we must guard against materializing—a mistake which has greatly hindered the people of God in the proper appreciation of this important truth. Scripture speaks of being "*partakers* of the Lord's table," which evidently points to the elements of which we partake. Might we not say that, since the Lord's table speaks of that which is the basis and bond of fellowship—the death of Christ—every believer is positionally connected with the Table. "We being many are one loaf, one body," surely cannot be limited to any section or company among the Lord's people, but is true of all. But, as in Israel, *many of the people of God are not true to their God-given position*; we could not say that all Christians are true to the fellowship of the Lord's table.

The death of the Lord entirely closed before God the history of man in the flesh, and every link with Him now must be in the Spirit. Whatever has been introduced in the house of God, which is of man, or appeals to the flesh, is a practical denial of the cross of Christ. Everything must be excluded which the death of Christ has excluded. Paul, writing to the Galatians, says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." This is not the world in a *bad* sense only, but all that would reinstate man in the flesh. In the 19th chapter of Numbers, Eleazar, the priest, was to burn the red heifer *wholly*, with "*cedar wood, hyssop and scarlet*"—that is, *all* from the greatest to the least in

creation was cast into the fire. To sanction, by association, that which falsifies the cross of Christ, is to be untrue to the table of the Lord.

It will be noticed that in 1 Cor. 10 the cup is spoken of first, then the loaf. This fully accords with the thought expressed, viz.; that in 1st Corinthians 10 it is Christian *position*. In the chapter following, this is reversed, and the order of the institution of the supper maintained. The supper is Christian privilege. So, it would seem that one might be in the fellowship of the Lord's table, and not be able to partake with fellow-saints in the celebration of the Lord's supper. There is no "meeting" in chapter 10, but individual responsibility: *i. e.*, we are, as believers, in a certain bond of fellowship (through the Lord's death) and each is responsible to be true to that fellowship—hence the warnings.

At the close of the chapter this is elucidated, and it is evident that the action of some—eating in idol temples, or of that which was offered to idols, chap. 8: 10—compromised fellowship; for not only did they commit themselves by their act, but *the whole company of saints*. One might claim liberty to pursue a certain course, connecting one's self with some religious corruption inconsistent with the death of Christ. *No such liberty exists*. We are obligated to be true to the fellowship of the Lord's table, and those who seek to walk consistently with it.

In service for the Lord, while there is surely the liberty of the servant, yet we have our assembly associations, and should see that we do not recognize anything inconsistent with the death of Christ, and so compromise fellowship, lest the spirit of Israel mark us, as in Malachi 1: 7, and we lose the Lord's approval in our service.

After the foregoing it need hardly be pointed out that the Lord's table *has existed since the Cross*. This thought

should preserve from the presumptuous claim put forth by some to-day, that they alone have "the Table," and it should guard against unscriptural expressions, such as "Receiving to the Lord's table;" also "Putting away from the table," and "Setting up another table." As to the first, Scripture says, "Receive ye one another to the glory of God"—Christians are received to the breaking of bread. As to the second expression, Scripture says, "Put away from among yourselves." As to "setting up another table," nowhere in the New Testament, that I am aware of, have we such a thing contemplated. In 1 Cor. 10 there are the two fellowships, the "table of the Lord," and the "table of demons." To apply the latter term to any company of believers is, to say the least, most reprehensible.

In the breaking of bread we manifest a fellowship already existing: here, we are on the ground of privilege. We come together as in association with Christ, to go back in memory to Gethsemane, Gabbatha, and Golgotha. Our hearts recall His undying love, we think of Him in circumstances of unparalleled sorrow and loneliness, when that blessed heart must have yearned for sympathy, so soon to be betrayed and sold to a rabble crowd who were clamoring for His blood—and in the sense of that hour when, absolutely alone, He must drink that bitter cup, and His holy soul be shrouded in midnight darkness!

It was *on that night* He instituted the memorial supper, that His own, during the period of His absence, might ever have before them His love in all its greatness. Does not such unfathomable devotion appeal with irresistible power to our hearts? Can we ever treat lightly those words "REMEMBER ME?" Can we treat this desire with cold neglect? What, beloved fellow-believer, will be our feelings, when we see Him, if we have not kept His word?

It must be clear to every single-eyed believer that the saints in the first days met thus together for this simple service, the bond which united them, and still unites all the people of God—Christ's precious death—and that eternal bond formed by the Spirit which always exists, though the outward manifestation of it may be lacking. "By one Spirit are we all baptized into one body." For an obedient heart no other membership is desired or necessary, and the principles upon which those early believers acted remain true for faith to-day. They met together as members of the body of Christ, owning no other headship than that of Christ, as "Head of the body." The presence of the Spirit was recognized, and God was worshiped in the Spirit. But of this we hope to speak more fully later.

J. W. H. N.

(To be continued, D. V.)

YES, NO; or, NOT NOW!

"I know not by what methods rare,
But this I know—GOD answers prayer;
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh—soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the way I THOUGHT:
I leave my prayers with Him alone,
Whose Will is wiser than my own."

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from page 387.)

The tripartite division of the skeleton may be enlarged, as we have seen, to a fourfold one, when the limbs are separated into the natural one of upper and lower. Four, as we know, is the earth number, and we may consider man as specially adapted for his earthly existence by thus being furnished with mind, the skull; affections, the thorax; walk, the lower limbs; and capacity for work, the upper limbs.

But while thus classifying the limbs into two groups, we can also subdivide the bones of the thorax into the spine—composed of the vertebrae—and the ribs, with the sternum. This five-fold division gives us perhaps the completest view of man; it puts the stamp of human capacity and of corresponding responsibility upon him. He is thus seen as (1) a moral and intelligent being, the skull; (2) endowed with will and capacity for control, the vertebral column; (3) made for and capable of appetites and affections, the ribs and breastbone; (4) suited for contact with and locomotion over the earth, the lower limbs; (5) with capacity for self-protection and labor, the upper limbs.

Nothing further can be gathered from the seven-fold division, save perhaps the witness of the completeness and perfection of the man as head of God's creation. The two added groups, the girdle of the shoulder and that of

the pelvis, are manifestly appendages of their respective limbs, and for all our purposes may be considered in those groups.

It is well however to remember that the pelvis is far more than the girdle to which the lower limbs are attached. It is more massive than either the skull or the other bones of the trunk, and its four bones form the support of the viscera. Viewed from the mechanical standpoint it is perhaps the most important part of the bodily framework.

Before taking up the five groups forming the main divisions of the body, we will look at the joints which unite all bones together. These fall into three general classes, according to the amount of movement of which they are capable: (1) Rigid joints; (2) Slightly movable; (3) Freely movable.

The rigid or immovable joints are those of the skull and facial bones, with the exception of the lower jaw. Here, while the various bones are distinct, they are in close contact with one another and held fast by fibrous tissue connecting the margins, which also by their jagged edges form a continuous surface.

The slightly movable joints are those of the vertebrae and the pelvis. The former unite the vertebrae, forming an elastic cushion between them, and permitting a moderate amount of movement in various directions, enabling the back to bend. The latter are more rigid, but permit a slight motion of enlargement in the pelvis, as may at times be needed.

Of the freely movable joints there are many kinds, all adapted to the special function of the bones which they unite. The general character of each joint depends upon the form of the bone with its cartilaginous tip at

the point of contact with its neighbor. Fibrous ligaments envelop these tips, and permit free movement along the lines determined by the contour of the bony ends. Besides these ligaments the bones are held together by the various muscles and by atmospheric pressure. The inner parts of the ligaments or capsules, are lined by a delicate membrane which secretes the synovial fluid to lubricate the joint.

These joints are (1) *Gliding*, as in the vertebrae, which class them with the slightly movable; (2) The *Hinge* joint, permitting motion of one kind, as in the forearm, finger and toe joints; (3) the *Ball and socket joint*, which permits motion in almost any direction, as in the shoulder and thigh joints; (4) *Pivot joint*, as of the two upper vertebrae, the atlas and the axis, also of the upper joint of the ulna and radius in the forearm; (5) the *Condylloid joint*, or elliptical socket, as in the wrist joint; and (6) the *Saddle joint*, as of the thumb with one of the wrist bones. These various joints admit of the almost endless variety of motions of the body, each suited for the members which they unite. So manifest an evidence of design could fail to be recognized only by those who have no eye for the things of God.

These various joints give us many a thought of the various relations of the saints to each other, as well as of the connection of each spiritual faculty with the others in the individual. As in the material body, the form shows the adaptation to its fellow. Spiritual apprehension is, we may say, effected by a *hinge joint*. There is no provision made for looseness; definiteness of grasp of the truth is thus secured, each mental and spiritual element being formed to fit in with the next. In service, however, there is need for a greater variety of function, and here the socket of the shoulder-blade suggests *stability*, which how-

ever welcomes freedom of adaptation in ministry. The *ball* of service thus is free for movement and at the same time held in place in the *socket* of spiritual firmness. The entire "inner man" is thus a harmonious interlacing of faculties and powers, where each function is formed for and is dependent upon another.

It is not the place here to dwell upon the morbid affections of the soul, but we need only be reminded of the lack of true coordination we so often see in ourselves or others to recognize the necessity for this interlocking by the joints. "*Unite* my heart to fear Thy name," prayed the psalmist; "This *one* thing I do," said the apostle. On the other hand, "a double minded man is unstable in all his ways" (James 1: 8). We may be sure that this instability is not due to the spiritual anatomy of the new man; every part and function is made to coordinate with that with which it is connected. Let us not try to *re-construct* our spiritual being, but to see that there is both the restraint and the freedom suggested by the joint.

The covering of cartilage, the synovial membrane and fluid, all speak of the absence of friction which is the mark of spiritual health. The purpose is carried out by the *readiness* to perform (2 Cor. 8: 11). The opposite of this spiritual lubricity is seen in the struggle of Romans 7. "O wretched man that I am," tells of one whose spiritual joints are not working in freedom. "That which I do I allow not; for what I would that do I not, but what I hate, that do I" (ver. 15). The reason is evident, he is seeking to make the new life interact with the old. The result is the misery of spiritual friction and self-discord. But when Christ is given the full place in the new born soul, how different it is—"The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death" (Rom. 8: 2).

But even where delivering truth is known, what need there is to see that the Spirit be not grieved, that the delicate fluid be not lacking, and so we do with difficulty and pain what should be the simple and natural expression of "the will of God in Christ Jesus concerning us." Who has not experienced this "dryness of the joints?" Prayer is an effort, thanksgiving a form, service a drudgery. Alas, we know the cause—the Spirit has been grieved, self has been pandered to, pride and sloth have dried the joints. "Grieve not the Holy Spirit of God" (Eph. 4: 25-32). It is possible for the child of God to have to say, "When I kept silence, my bones waxed old" (Ps. 32); and needful to pray as did David, "Restore unto me the joy of Thy salvation" (Ps. 51).

When we come to apply this to the Church, we easily see this interdependence of different saints. Peter and John go up to the temple to pray (Acts 3). The boldness of the one and the love of the other work together in the healing of the impotent man. How beautifully Paul and Barnabas worked together on their first journey—Paul with his grasp of truth, his vehemence of preaching, and Barnabas "the son of consolation," with his comforting words of exhortation (Acts 11: 22-26). And, alas, who has not deplored the friction that prevented further happy service together (Acts 15: 36, etc.). Certain saints and servants of God are made to act together—"The whole body, fitly joined together, and compacted by that which every joint supplieth" (Eph. 4: 16). The first word expresses the thought, "**συναρμολογούμενον.**" The joints by their structure, and their mutual adaptation, and the Spirit ungrieved, work without friction. Beautifully did Euodias and Syntyche labor *with* Paul in the gospel (Phil 4: 2, 3). Notice the "synovial fluid," the fellowship expressed by the preposition **συν**—"yokefellow," **σύνζυγε**;

“help with,” *συνλαμβάνου*; “labored with me,” *συνήθλησάν μοι*; “fellow-laborers,” *συνεργῶν*. No wonder the apostle desired to see this happy fellowship restored.

Friction in the assembly! Do we know anything of it? Alas, how common it is! And yet we are made for one another as well as for the Lord. Here are two brothers, adapted to work together, the one supplying the very elements needed for the full usefulness of the other—and an alienation springs up, the “synovial fluid” is lacking, friction, discord, strife intervene, and the work of God ceases, so far as they are concerned. How often is there the lack of consideration, the meekness and courtesy, the tarrying for one another, suggested in the smooth cartilage and the ligaments and the membrane that secretes the lubricating fluid.

Arthritis, the inflammation of these elements between the joints, caused by an infiltration of poison from some “focal infection,” some place where the injurious poison lurks which will do all the damage—is perhaps more common spiritually than materially. The hidden source of this poison must be reached, the harmful allowance of the flesh must be judged, and then we will find the “joints” working smoothly again. Often it is useless to address ourselves to the local disturbance until the root of infection is judged in the presence of the God of grace. Therefore merely to denounce strife, or to seek to adjust quarrels is not what is needed, but the holy, healing ministry of the truth in love. Thus the proper secretions will soon be restored and all work smoothly and harmoniously together in “the unity of the Spirit” (Eph. 4: 1-3).

S. R.

(To be continued, D. V.)

"Peace, Be Still!"

O Galilee,
Thou tranquil sea,
Once Jesus o'er thee walked;
And when a storm
Changed thy calm form
His power thy billows balked:
His mighty word brought thee release,
And hushed thy raging into peace.

O soul of mine,
What a storm was thine
As conscience raged and tore!
God's thunders roared,
I feared His sword,
His judgments threatened sore:
But the mighty ONE that stilled the sea
Brought calm and peace and joy to me.

Now as I go
Through a world of woe,
And storms roar loud and wild,
I hear Him say,
"I am thy stay;
Be calm, O trusting child."
His voice of power my soul doth thrill,
I refuge find in, "*Peace, be still.*"

But soon away
From the grilling fray
I'll rest in stormless calm.
I'll see His face
In my destined place,
And wave the victor's palm.
With storms all past, and anchor cast,
I'll praise Him there while ages last!

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 5-7.)

(Continued from page 258.)

We may find profit in considering the *terms* used in these verses, which specially relate to the Christian walk and place.

“Order” and “steadfastness” suggest a unity and solidity of military character — the thought of conflict, and so of the Christian company being massed for battle. It is connected with their faith in Christ as the object of their faith. It might be rendered, “your Christ-ward faith.” Being thus arrayed solidly and firmly, they caused the apostle to rejoice. This is the proper attitude for the Lord’s people, since they confront a world-system solidly arrayed under its master strategist—Satan—in opposition to the Christ of God and the precious truth of which He is the centre and circumference.

The enemy’s forms of attack have greatly varied. To-day it is not open, violent persecution, though that too may be manifest in certain quarters; it is rather a process of “nibbling” at faith’s first line of defence—that of unreserved devotion to Christ. Do we give evidence that we purpose to maintain what attaches to the name and truth of Christ?—refusing compromise for the sake of our own ease, convenience, or advantage? In the measure that the enemy can make inroads along this line, he weakens or nullifies our testimony. It is not so much failure to obey our Lord’s positive commands as failing to detect the enemy’s effort to lead into ways or acts which do violence to the *spirit* of His word. The Christian, and the Christian company gathered out to the Lord, are re-

sponsible to show that God and His things are given first place. His order, whether it be in relation to creation, human relationships, or the assembly, is to be observed according to both the letter and spirit of His Word. The Christian is not left to choose for himself.

"Be ye . . . imitators of God, as beloved children" (Eph. 5: 1).

"As children of obedience, not conformed to your former lusts . . . Be ye also holy in all your conversation" (1 Pet. 1: 13-17).

"Present your bodies a living sacrifice, holy, acceptable to God, which is your intelligent service; and be not conformed to this world" (Rom. 12: 1, 2).

From a number of scriptures we know that God's purpose and will are that the fundamental relationship of human life, that of husband and wife, must be maintained in purity, in monogamy. And from 1 Cor. 11 we learn that God's order in creation as to headship is to be recognized and observed by His people. This last passage reminds us of a present day practice which the Christian woman should refuse to follow, not because there is a command in so many words not to cut her hair short, but because it is plainly contrary to the spirit of the passage. God's order is that the woman's long hair is a sign of her relative place in the order of creation. Paul declares it shameful for a woman to have her hair cut off, or to be shaved, that is adopting man's style. When God's order is nullified by a worldly fashion, it is the Christian's duty to refuse the fashion, and use the opportunity openly to show her recognition of God's order. "Whoever keeps His word [not simply His commandments], in him verily the love of God is perfected" (1 John 2: 5).

The fashion of the day may seem a small matter to some, but it illustrates the enemy's method of attack by which he gains a point of advantage against the unwary Christian, leading to a virtual setting aside of God's word. It cannot fail to induce a weakened spiritual state, which, if not judged, makes the next "nibble" at the Christian's first line of defence, with a larger inroad upon his faithfulness to Christ. Our *bodies* are to be presented as a living sacrifice.

These remarks may seem to be a digression from our study, yet the particular matter cited serves to show how easily the enemy pushes back the line of our orderly and steadfast faithfulness to Christ, which should be maintained in militant energy, as suggested by the terms used here. "In your faith have also virtue" (literally, supply virtue), that is, soldier-courage, militant energy; and that with "knowledge" obtained by feeding upon God's word (2 Pet. 1: 5, 6).

In verses 6, 7 we find a change of metaphor from the solidity of military array to *walking*; then as the *rooting of a tree*; and then *building*.

We made reference to Christian walk in our last study, *Rooting* conveys the idea of firmness or fixedness. The change of tenses here helps to make the meaning more clear. It is *having been rooted* (perfect participle), indicating what had been done and in result continued. Then, *being built up* (present participle), the process which is going on. Having received the word of truth, they became rooted in Christ as a tree in the earth. Their order and steadfastness witnessed that this had been already accomplished and continued. Epaphras gave testimony to this. As a tree grows, its roots spread out and take deeper hold upon what is essential to make it firm and strong. So with the Christian. This idea of

rooting follows the exhortation to "walk in Christ." We might have reversed them. But a walking in Christ as revealed in the gospel, results in that root-development which is illustrated in tree-growth. We go down deeper into, and lay hold more firmly of Him who is essentially our all. As we walk in Christ the roots of spiritual life spread out and, taking hold of the richness and fatness of the divine life and nature in which the believer is set, we are "built up," our branches spread out, fruit and foliage increase, our spiritual vigor is manifest in a consistent obedient life, exhaling the mind and spirit of Christ.

Building up does not convey the idea of successive courses of masonry as in a building, but rather the successive layer upon layer of wood which marks tree-growth. We are all familiar with the section of a tree which shows the yearly concentric circles of its development, and this seems to be the idea suggested by the connection in this passage.

If these things are true of us we will find ourselves "confirmed in the faith" as a present result, not by means of some new revelation or form of teaching, but "even as ye have been taught;" for Paul could declare that it was given to him to complete the Word of God. We possess that wonderful Word by which we are assured or confirmed in the faith, and as so strengthened we abound in it with thanksgiving. The mind is illuminated, the heart is satisfied, and as filled vessels we overflow with praise. The Lord grant us this spiritual steadfastness, growth, and happiness.

JOHN BLOORE.

Answers to Questions

QUES. 6.—Why is it we have not the “Epistle to the Laodiceans” which is spoken of in Colossians 4:16? Has it been lost, or do we have it in Revelation 3:14?

ANS.—It is most probable that Col. 4:16 refers to the Epistle to the Ephesians, which, like that to the Colossians, treats of subjects so important, and for the instruction of the whole Church of God. As all was written by hand in those days, *circulating* letters would also relieve from much labor in writing.

Colossians 4:16 cannot refer to Revelation 3:14, as our Lord’s messages through John to the seven assemblies were written much later—near the end of John’s long life.

QUES. 7.—Please point out through *Help and Food* the difference between “sin” and “iniquity.”

ANS.—Whatsoever is contrary to God is *sin*: “Sin is lawlessness” (1 John 3:4, J. N. D.)—that is doing one’s own will, regardless of God. The A. V. rendering of 1 John 3:4 is faulty, for “until the Law, *sin* was in the world” (Rom. 5:13). Before the Flood, lawless man did his own evil will; so “death reigned from Adam to Moses” (Rom. 5:14)—before the law was given.

“Iniquity” is wilfully acting contrary to known law—a wilful transgression of the Law. “I said, I will confess my *transgressions* (of His law) unto the Lord, and Thou forgavest the *iniquity* of my sin” (Ps. 31:5).

QUES. 8.—(a) In the expressions, “dishonoreth his head and “dishonoreth her head” (1 Cor. 11:4, 5), whose head is meant in each instance?

(b) Are all children of God constantly kept by the power of God? (1 Peter 1:5). Kindly answer through *Help and Food*.

ANS.—(a) The headships of each are given in verse 3. The man, typifying Christ, and woman typifying the Church as the Bride of Christ, should exemplify it to

the beholding angels (ver. 10). The covering on woman's head in the assembly is a sign of willing subjection to her head (man).

(b) In His high-priestly prayer, our Lord says, "Those that Thou gavest Me, I have kept, and none of them is lost" (John 17:12). It is of this keeping unto the end that Peter speaks—"Kept by the power of God, *through faith*, unto salvation ready to be revealed in the last time." This "salvation" is the complete deliverance from all the dangers and trials of this present life, as we enter our Father's house on high.

QUES. 9.—I would be thankful for an answer as to the following. In "THE MYSTERIES OF THE KINGDOM OF HEAVEN," Mr. Grant says:

"The Church is as distinct from the Kingdom of Heaven as the Kingdom of Heaven is from heaven itself; yet the Church is in the Kingdom, which is wider and external to it, and stands with respect to the Kingdom as the Temple to its outer court. In the former (the Temple) the priestly family drew near and worshiped; in the other (the court) the common people of Israel came. The Kingdom answers to the outer court of Israel's sanctuary; the Church, the house of God, is the Sanctuary itself. To the Church alone belongs the breaking of bread which expresses enjoyed grace, fellowship, and relationship to one another and the Lord. The priestly family alone is a type of the Church. The common people of Israel could not draw near because they were not of the priestly family."

Are there, then, believers, children of God in our day, who are not of the Church? and not to be admitted to the Lord's table?

ANS.—Whilst the Lord's table is *ideally* for the *whole* Church, some of its members may justly be debarred from it. See 1 Cor. 5:1-5, 9-12. Even in Israel the priests could not take their place nor eat of the holy things unless they could prove their priestly birth; "Therefore were they as polluted *put from the priesthood*" (Neh. 7:64, 65).

What you quote from Mr. Grant is quite correct. The Kingdom of Heaven is distinct from and wider than the Church. A multitude of Christians by name give no certain evidence of being children of God, and as the Lord's table is holy, the unholy or unsanctified have no title to it.

Three circles may help to show the various degrees of relationship with God, indicated I believe in Eph. 4: 4-6,

An inner circle may represent the children of God by new birth—the one Body, the Church (Eph. 4: 4), as the present habitation of God by the Spirit. The family of Aaron were a type of this.

The 2d circle will represent the Kingdom of Heaven, which includes the whole profession of Christian faith (Eph. 4: 5), but in which are found wheat and tares which God alone can rightly separate (see Matt. 13: 28-30 and verses 49, 50; also 2 Tim. 2: 20, 21). Even the true children of God in such a circle have no valid title at the Lord's table *until* they clear themselves from evil, and from unclean vessels, thus showing that they really belong to the first or inner circle—the temple of God upon earth.

As to the 3d circle, it is only the relationship of *creation* (Eph. 4: 6); man being made in the image and likeness of God, possesses a spiritual nature, because of which he is the "offspring of God"—it applies to man as distinct from the animal creation.

Come Apart and Rest

Lie still, my child, thou need'st this quiet rest.

Nay, fret not at the hand that laid thee here,
For I have purposed that thou shalt be blest,
To Me thou'rt dear,

I know thy service, fraught with love, and prayer,
But come with Me apart;
I'll rest thee, strengthen thee, and banish care,
And overflow thy heart.

Just leave these broken threads of toil to Me,
I've marked thy deep desire and fervent call,
And every burden thou hast borne for Me,
I know it all;
But just this little while I crave thy heart,
In shadowed quietness,
From every earthly heart and voice apart,
That I may richly bless.

I love my servant, and thy service well,
And long with that "Well done" thy work to crown,
And face to face, My joy in thee to tell,
My love to own.
This seeming cloud which 'cross thy path hath run,
Is but My loving hand,
To shield thy head, thy feet, from burning sun,
And glaring sand.

No cloud can cover thee but I am there;
Thy sorrows, trials, griefs, and joys are Mine,
Thy loved ones, too, are My unceasing care.
And all that's thine.
This seemingly untimely break, will hold
(Though now it seem but pain)
Some hidden treasure, purchased not with gold,
Some deep eternal gain.

If on thy willing hands I've laid my own,
A little while, to rest, and keep thee still,
To teach thee better than thou'st ever known,
To do My will.
Then rest with Me, it will not be for long,
And in eternity,
Thou'lt sing a deeper, sweeter, fuller song
Of praise, than else could be.

HELEN MCDOWELL.

Young Believers' Department

Calendar: Nov. 16th to Dec. 16th.

DAILY BIBLE READING:.....Nov. 16th, Rom. 4;
Nov. 30th, 1 Cor. 2; Dec. 15th, 2 Cor. 1.

MEMORY WORK: 2 Thess., ch. 2, also Memory Outlines.

GOOD READING: "Holiness: the False and the True."

Daily Reading

Little need be said about this. We are now in the midst of the great Epistles of Paul, the staples of Christian doctrine. Let us read carefully and deliberately, seeking to divide the chapters into their parts.

Memory Work

Continue with 2 Thessalonians. In our various lines of work, I trust we can find time during the *month* to learn 17 verses. The best way is to begin promptly Nov. 16th with the chapter, and do a verse a day; then we will have time to review both chapters 1 and 2. "Do it now," is a good motto for many things.

Memory Outlines

I have been very thankful to receive three excellent Memory Outlines of Matthew, and another which had to be returned for filling out the verses. Three copies of Kelly's Lectures on Matthew have been sent to these three sisters (notice, dear *brothers*, I am hoping to hear also from you). I can add no more to what I said in October Y. B. D. about this work. You will never regret having done it. A little daily determination will soon see the work accomplished. You have two months in which the offer holds good; and I think it will be best to say that if you cannot keep up both the daily chapter outline *and*

Matthew, devote all your time to Matthew. I only add that I hope we will gradually do the entire four Gospels; but take time, and you will be astonished to see how much ground you can cover. But I want more, many more, than *four* who are doing this.

Good Reading

Mr. Ironside's book on "Holiness" will be found very interesting and profitable. I think it is not too much for the month, a few pages *daily*, but if it is we will take two months at it.

Greek Testament Lessons

I am very glad that we were not compelled to wait very long for the Text-book from England. A good supply has been received, and I trust all will be able to catch up very soon. There are only six lessons in arrears, and we should easily get these ready, and thus all begin December together. I add here the list of lessons thus far, for convenience of reference.

LESSON 1.—The Alphabet, p. 9, written out accurately from memory. Study pages 10-12.

LESSON 2.—Page, 12, par. 5. Exercises (1) and (2). Transliteration from Greek into English letters.

LESSON 3.—Page 13, par. 6. Transliteration from English into Greek letters, part (1).

LESSON 4.—Page 13, par. 6, part (2). The same.

LESSON 5.—Page 14, par. 7. Accents. Study carefully, write out all Greek words, with accents, and transliterate into English letters. This includes all Greek words in the entire paragraph. Of course the accents are not used in the transliteration, only the length of vowels, etc.

LESSON. 6.—Page 19, bottom of page. *Transliterate* this from Greek into English letters. Do not translate. These take us to Nov. 15th.

The following are the lessons to be sent in by Dec. 15th.

LESSON 7.—Page 14, par. 8, study carefully (p. 15) par. 9, commit to memory, writing the substance, as to Gender, Number, and Case as part of your paper. Study par. 10. Commit to memory par. 11, so that you can write it out accurately, *with the accents*. When you know it well, write it out as part of your lesson paper.

LESSON 8.—Page 16, par. 12. Do as in Lesson 7, writing out from memory. Also study par. 13 and write the substance from memory.

You are now beginning the real *work*, and much depends upon the care and accuracy with which the coming lessons are mastered. Don't be afraid to put time on them. I want you specially to learn the descriptive matter in paragraphs 8, 9, 10, 13 so that you can embody a little summary in your lesson. Thus, (a) "Nouns have 3 *Genders*, masculine, feminine and neuter. (b) In New Testament there are 2 *numbers*, singular and plural. (c) There are 5 *cases*," and so on.

I should have asked you at the beginning to have a composition book in which I hope you will copy out your lessons, when they are returned corrected. Some day, as for instance when we meet at Montrose next summer, if the Lord please, I shall be glad to go over these books.

I am greatly encouraged both by the number of papers sent in and their general accuracy. There are still a large number enrolled from whom I have not yet heard, and they are coming in almost daily.

Correspondence

Just a few extracts: "I expect by this time you have received my memory outline. After two unsuccessful attempts at writing it, I was finally able to do it correctly; for which I am very thankful." [It was splendidly done.]

"*Help and Food* came this morning. We are always glad to see it, and read the Y. B. D. I was rather glad to hear of the extended time for "Matthew," for now maybe we can get somebody else to do it." "Our books (Kelly on Matthew) came this morning. I was surprised and delighted to get them so soon.... On my last Greek paper there is an omission which you overlooked.... I have red ink, so I corrected it in red, and took the liberty of changing my mark to [don't think I'll tell what, but it was high]. I thought I had better let you know in case you are keeping some sort of a record. [Yes, I am, my dear honest little sister, and I made the alteration, although I think as my marks are my own record, hereafter they had better stand. By the way, I will have something to say about this record before long, and I hope all will try to make their papers as near perfect as possible, as it will "be to your advantage."]

"I have a very dear class of girls fifteen years old, twelve of them; and so I have quite a bit of study with them. Six of the girls are saved and write me letters, which means an answer each time. But I do love this little service for Him. Our Y. B. D. class always demands some study, but is well worth it. Mr. — is faithful with us all and our meetings are interesting and helpful. Your section for Y. B. D. in *Help and Food* has been a wonderful help to all of us, and I hope in other places as well. We don't seem to have the spare time you talk about, but do read all we can."

I add an extract from this letter about how the Vacation was spent, as I don't think it too late. "We went up to the Sault Ste. Marie for two weeks with another couple. We gave out many tracts before crossing the Straits at St. Ignace, also coming back. Then we visited

Indian huts and spoke a few words, and the boys went to a lumber camp with tracts and their hearts full. We also sang and played many hymns to the fishermen near where we stayed.... We read together while up there and exchanged what we had gathered in each chapter in Matthew." [What a happy useful way to spend the vacation by these two young married couples. May the Lord bless the seed sown, and we will rejoice "in that day."] And here are two more letters about vacations:

You asked us to tell you how we spent our vacation. Mine was spent in a Nursing School. I finished my probationary period, and finally received my cap. I did not have as much to do with the patients as more advanced students of course, but I had enough to make me wonder what percentage of the people in America are Christians and what percentage heathen. I am truly afraid that those without Christ, and so without hope, are far in the majority. I had an interesting experience with a woman who had suddenly lost her mind. She had a special nurse, but sometimes I was in the room to watch her while the nurse was out, or to help. The woman was quite restless, and threw her arms about and talked incessantly; so I thought I would tell her of my Saviour to see what effect it would have. I asked her one day if she had ever heard of God, and the Lord Jesus Christ, and then told her how He had died for her, and asked her if she knew that. She had been quite quiet while I had been talking, and then said, "I'm not so sure about that," and once more started her wild ravings. There are so few who *are* sure, aren't there?

In your library list will you please include some good missionary stories?" I have read nearly all in our public library in our district, and a few that have been given me, but I would like to know the names of other books of that sort.—L. L. V.

Dear brother:—I want to tell you just a little about my summer vacation, although it is past. I learned one lesson since last year (one which I need, but on account of my nervous excitable disposition is going to be very hard to

remember). I suppose I shall fail many more times in really waiting on God and His will for me; but because I did in a measure this year? He gave me far more than ever I expected.

Last summer, when we heard of the Conference at Montrose, I said, "I'm going, even if I have to walk." I did go; with borrowed money, and my mind occupied with the good time I would have. Needless to say, the meetings didn't have much value for me, and I was sorry all year that I had pushed ahead and gone.

This summer I didn't even ask God to let me go, for I thought I didn't deserve it. But He gave me far more than I ever could have wished for. I was taken to the Conference in a machine by a friend. The meetings were so good and wonderful that I am afraid I cried when we had to leave on Sunday to go to Phila. From there we went to Bedford (on their way home) and I left the B.'s there and stayed in Queen until their Labor Day Conference. I hadn't expected even one Conference, and I was privileged to attend two.

Many of those at Queen had not been at Montrose, and some had several fussy children, and I had had so much already, that I kept the children in one building during the Sat. evening, Sun. afternoon, and Mon. morning meetings.

Lord's Day afternoon I had about forty little ones, from three years of age up to ten and twelve. My sister helped. We taught them hymns, and then divided them into two groups. I told the tiny ones Bible stories, and my sister had the larger ones. My sister and I are both school teachers and enjoy working with little ones.

We are required to read the Bible in school, but not permitted to comment upon it. We get some things taught in the hymns we teach; and we try to impress upon the children the importance of reverence for the Bible.

We are getting our Young Folks' Class started here. There seems to be more interest in it now than formerly; and we are all hopeful that nothing may seriously hinder it. With love in our Lord, from one of your Greek scholars.—I. A. C.

Young Believers' Meetings

I am on a trip in the Eastern part of Pennsylvania, and last week had the privilege of attending a *very* interesting Young Peoples' meeting. The Hall was nearly filled, and the time slipped by all too quickly. It was only the second of these meetings they had had, and we had numbers of good suggestions as to methods, etc. They have begun the study of Romans, as outlined by our brother Perkins of Newark, and we looked up references given in answers to questions handed to different ones. Then we had singing and repetition of favorite verses of scripture. I think we will hear from this meeting a little more in detail when they get well started. They meet every two weeks, and all, young or old, are welcome, *but on a young basis*. I hope to go to-night to another meeting 18 miles away which has lately started. May the Lord bless these dear young believers. There are four assemblies not over 20 miles apart at the furthest, and they are talking of having united meetings once a month in rotation in the three larger gatherings. This will be splendid. They are all greatly interested; let us pray they may be guided and blessed in it all.

63rd Meeting Y. B. D., held at home of J. G., Thursday, Sept. 9th, 1926. Total present, 20.

After prayer and singing some hymns the meeting commenced.

Mr. J. N. D. gave a talk about the Young Peoples' meetings at the Montrose Conference, as follows:

1st day's subject—"What is the Bible to us?" (2 Cor. 9: 12).

2nd day's meeting—Discussion as to how best to conduct Young People's meetings.

3rd day's meeting—"Young Believers' Place in the Assembly." The relation of the young people to the assembly (1 Tim. 12: 2, 9; 1 Pet. 2: 1-5; 1 Tim. 3: 15). How each of

us, who belong to God, in our walk and ways are to hold up this revelation of God, given in His Word.

4th day's meeting—Regarding the gospel (Rom. 1: 1, 3, 14-16; Acts 4: 23; 14: 27).

5th day's meeting—Missionary meeting.

(The above was very interesting and helpful.)

Suggestion made that we furnish tracts and brother Greenman could give us the addresses of some in Quebec who would be glad to give them out. Also that we do some foreign work right at home by giving out tracts among the foreigners—Spanish, Russian, etc.

Mr. R. H. H. then gave a nice little talk on Matt. 12: 41-43. Christ made us for Himself. Made us to have our satisfaction in Him. Is it any wonder that when we seek our satisfaction in other things, no matter how much we get of those other things, we are always wanting more? As someone has said, "Take all the delectable things you can find in the world, and roll them into one little ball, and let man open his mouth and swallow it, what will be the first thing he will say? More." All the delectable things earth can offer. Why? Because Christ is more than all these things, and Christ made us to find our satisfaction in Him.

Mention made of Luke 12—the man who wanted to tear down his barns and build greater. How the devil wants each one to be occupied with things in this scene.

"What can the man do that cometh after the king?" Solomon asked. Cannot be satisfied with the things of this earth, but if we devote our energy to honor and serve the Lord Jesus Christ then we will be satisfied. If you and I live for the glory of God then our lives must of necessity be happy lives. We don't make happiness our object but the glory of God, and happiness is the result.

Spoke a bit on reading of the Word of God—how the newspapers cannot be depended on, but we have a Book and when we get information from it, it is always correct and true. Why waste our time on what has no authority? Here is a Book that comes to us with divine authority. Let us spend time on it.

Mr. D. spoke on the little verse quoted by Mr. Ridout, "A chapter a day will keep evil away."

Questions asked by Mr. E. A. H.—"Description of the last judgment." "Holy supper instituted" (Matt. 25-26), "Where do we find 'The purifying hope' explained?" "Does 1st John 3: 1, 2 teach that the vision of Christ is to be the transforming power?"

Tracts were assigned to different ones for reports on same.

United Prayer

The following are suggested for united prayer:

1. For a sister who is much alone, though living not far from a good number of young people who once took an interest in the Lord's things, that the Lord may use her in their blessing.
2. For a young woman who has become estranged from the Lord.
3. For several in a similar state.
4. I would ask for special prayer for blessing and guidance in our Greek Class, that it may be truly helpful, and that we may persevere in it.

Any requests for prayer will be gladly received.

Answers to Questions

I wish to thank you very much for your answer to Question 10—in connection with prayer. It has helped me very much. How precious it is to know that our Father desires us speak with Him "in everything," as His children. May we truly be simple in this, and so honor and glorify Him by our confidence in Him.

I enjoyed the two pamphlets suggested for good reading, and I am passing the one, "Fallen from Grace," on to a friend who has had some difficulty about this question and I hope and pray may be helped by reading it.

Here are answers to two of the questions:

Ques. 11.—(2 Cor. 12: 16). It seems that verse 11 throws light on the following verses. The apostle brings up and answers certain charges which some among them had made against him. They said the apostle had become a fool in glorying. He answers, "Ye have compelled me, for," he says "I *ought* to have been commended by (R. V.) you."

Evidently he had not been, but rather accused wrongfully. He speaks of their charge that he had not been burdensome to them; and shows the reason (ver. 14). He sought not *their's* (their substance), but *them*; while he fully realizes that this love for them may only have caused them to love him less. What a low state of soul they were in—see 1 Thess. 5: 12 and 13.

But he says, "Be it so." He admits he did not burden them but his reason was very different from that which they charged. They said it was craftiness on his part that he might by guile (deceit) make a gain of them (take advantage). His questions which follow show that this was *not* his motive.

Ques. 12.—"Sons of thunder" would seem to refer to the impetuous character of these two brothers. It was they who with confidence said they were able to be baptized with the baptism and drink of the cup that our Lord was to receive (Matt. 20: 20). They also zealously wanted to command fire to come down and destroy some who did not believe (Luke 9: 54). John at one time forbade one who was casting out devils in our Lord's name (Mark 9: 38).—E. W. B.

Ans. to Q. 6.—Judas was gone, but others had companied with the eleven all the time the Lord Jesus went in and out among them, and Acts 1: 21, 22 tells us that one such *must* be a *witness with them* of His resurrection.

1 Cor. 15 shows the competent witness to the power of God by the Spirit in resurrection. 12 is 4x3—world-wide manifestation.

Ans. to Q. 9.—Jesus had 12 apostles, witnesses who were with Him from His baptism until He was taken up from them. After Judas went out, another was ordained in his

stead: "His bishoprick (or office) let another take." So the official number was still 12. Paul really came in after. It would seem as if here it is just the characteristic twelve—4x3—world-wide manifestation of Divine truth.—A. H. B.

Here is a question sent by a Father, asked by his 11-year-old boy. Let us have your answer.

Ques. 13.—At a recent family reading I remarked that the new earth in the eternal state would be formed by God's transforming power from the materials of the present earth. Also that true children of God in the Millennium will pass into the new earth and eternal state.

My oldest son (11 yrs.) asked where these saints would be during the transformation. I could not answer. Will you kindly straighten me out?—A. H.

Q. 14.—Luke 8: 31: What is meant by "into the deep?" Is it the bottomless pit—Rev. 20: 1?

Q. 15.—Luke 13: 11-16: Does the Lord here teach that sickness in all forms is spirit-possession?

Q. 16.—Luke 11: 19; Did, then, the sons of Israel cast out demons? Are there recorded instances scriptural or historical?

Q. 17.—Luke 11: 20: What is the Scriptural definition of "finger of God?"

Q. 18.—Why are not Mary and the other women mentioned as witnesses in 1 Cor. 15? A. H. B.

Work in the Foreign Field

SOME FACTS RELATING TO INDIA

India is called a "country," although it has never been politically unified. The present "Indian Empire," under British rule, is the nearest approach to political unity the country has known. There are many races in India, speaking some 50 different languages. India proper is triangu-

lar in shape: its length from N. to S., and its greatest width from E. to W., are both about 1900 m. Burma is included in the Indian Empire, which has a pop. of 319,075,132 (1921), and an area of 1,766,597 sq. m., being about equal in area and pop. to Europe without Russia. Of this total, 1,087,204 sq. m., with a pop. of 247,138,196, consisted of British territory; while the remaining 679,393 sq. m., with a pop. of 71,936,736, was divided up among various native states, all of which acknowledge the suzerainty of Great Britain, but are directly administered by semi-independent rulers. Ceylon is under the British Colonial Office, and is not part of the Indian Empire, which includes, however, many islands. On the coast of the peninsula itself, Portuguese and French settlements break at intervals the continuous lines of British territory. The temperature is nearly constant the whole year round in southern India, but in the north the extremes of heat and cold are great. In the cold season (Jan. & Feb.), the mean temperature averages 30 degrees lower in the Punjab than in southern India. At Jacobabad the temperature sometimes rises to 125 degrees in the shade.

Wild animals are numerous in India, and are a menace to the people. Tigers and leopards are perhaps most common, and both are highly destructive to life and property. It is said that in 1869 one tiger killed 127 people. Wolves and hyenas are also dangerous to flocks and children. Elephants are captured and used in the timber trade and for Government transport, as well as for display by the native chiefs. There are found both the single-horned and double-horned rhinoceros. Serpents swarm everywhere, even entering the dwellings of the people. Most varieties are harmless, but many are deadly.

While from the earliest times the Brahman caste have preserved a literature, the profession of the historian is said to have been introduced by the Mohammedan invaders. For an orthodox Hindu the history of India begins more than 3,000 years before the Christian era. About the beginning of the 6th century, B. C., the settled country is said to have been divided into 16 independent States, some of which were monarchies, and some republics. The systems called "Jainism" and "Buddhism" were founded respectively by Vardhamana Mahavira and Gotama Buddha, both of whom preached in Maghada (the modern Behar) during the reign of Bimbisara (c. 520, B. C.). About the middle of the 3rd century, B. C., Asoka, king of Maghada (who reigned from 264 to 227 B. C.), became a zealous convert to Buddhism. Like Constantine in relation to Christianity, he established it as the State religion, calling councils with regard to the faith, sending out missionaries, etc. About 800 A. D., Buddhism was practically banished from India, but it flourished abroad, and has be-

come the religion of about one-third of the human race. It is said to have a following of 500,000,000, the largest of any religion.

The external history of India may be said to begin with the invasion by Alexander the Great, in 327 B. C.; although there was, prior to that, some knowledge of the country. The first Mohammedan invasion took place in 664 A.D., and they at one time dominated the country. In 1497 Vasco da Gama sailed from Lisbon, and in May, 1498, reached India. Other expeditions soon followed, and from 1500 to 1600 the Portuguese enjoyed a monopoly of Indian trade. The Dutch were the first to break the monopoly, and they founded an empire in the East. Finally, the English took preëminence, and the affairs of the country were administered by the East India Company until 1858, when, in accordance with an act of Parliament, the Queen assumed the government. The census of 1911 showed that only 11.4 per cent of the male pop. and 1.1 per cent of the female pop. (or about 6 per cent of the total) of British India could read and write. The number having an elementary knowledge of English was 1½ million. India is sometimes called a country of one industry—agriculture—which supports two-thirds of the people. Millet, said to be the most prolific grain in the world, is the staple food, while rice is only an occasional crop, except in a few sections. Famines are common, for while irrigation is practised in many places, they mostly depend on the monsoon rains. When these fail, a famine ensues.

Due to the predominance of Hinduism, caste is the paramount factor in India, and all the native's actions from birth to death are regulated by it. The chief Indian religions and the number of their adherents according to the census of 1901 are as follows: Hindu, 207,147,026; Mohammedan, 62,458,077; Buddhist, 9,476,759; Animist, 8,584,148; Christian, 2,923,241; Sikh, 2,195,339; Jain, 1,334,148. The oldest of these is Animism, followed by Hinduism, in which there are several sects. Buddhism was a development from Hinduism. These various religious cults seem to be largely segregated. All but some 300,000 of the Buddhists are found in Burma, almost all the Sikhs are in the Punjab, etc. Of the Christians, 2,664,313 were natives, and the remainder Europeans and Eurasians. Of the native Christians, about two-fifths were Roman Catholics. Nearly two-thirds of the total number are found in the Madras presidency, which was the scene of the labors of Francis Xavier and the early German Protestant missionaries. Here also the "Brethren" first began gospel work in India. Wm. Carey, who has been called "the father of modern missions," labored in the vicinity of Calcutta, the capital of Bengal. The adherents of the Syrian

church, known as "Christians of St. Thomas," are the most ancient Christian community. Next comes the Catholics, whose beginning dates from Francis Xavier. The Protestant work scarcely antedates the 19th century, but its strides have been rapid.

Work of "Brethren" in India began as early as 1833, when Mr. A. N. Groves left Bagdad for India. At first he went about among the missionaries already there, seeking to lead them into the knowledge and practice of New Testament principles in their work. In 1834 he visited England, and returned to India with others in 1836. The work has since then grown considerably, until there are to-day some 150 workers, maintaining over 40 stations. There are several orphanages, largely for the care of the children of victims of famines, as well as a number of schools. There are also hospitals, and a large printing establishment for the propagation of the truth.

In Jan., 1888, Col. S. L. Jacob met a converted native named Musa Shah, whom he was able to lead into a knowledge of the truth. This man was then used to the similar blessing of his brother and his niece, who later united with him in establishing a settlement which came to be known as Panahpur. There they took under their care a number of famine orphans, until there was quite a colony. There is the breaking of bread for those who are the Lord's, and the people endeavor to support themselves in every way, although they have always had the fellowship and counsel of European brethren. Major F. W. Hart made a visit in April of this year, and he states that the spiritual state seems to be good, although they have suffered hardship owing to drought. May we not all pray earnestly, not only for these, but for all those that are Christ's, in that land where false teaching abounds, that they may know the comfort of trusting Him who delivers the needy when he crieth, the poor also, and him that hath no helper.

R. J. L.

We append parts of several letters from the Field:

Tonneins, France, Aug. 11, 1926.

The work of the Lord and opportunities are not getting less, but there are open doors on every hand. The tract work is enlarging, and in the last seven months we had to have printed 117,000 tracts and Gospel papers. For months we have been exercised about going to Bordeaux to give out tracts on the wharves, and on board the ships. Some weeks ago we spent a few days in that city, visited some ten ships, and gave away 2500 tracts, and over 100 Gospels. We continue to receive encouraging letters from

different parts thanking us for the tracts and periodicals that have been sent. A few days ago, on brother Zimmermann's order, we sent 16,000 tracts for harbor work to Hamburg, Bremen, Antwerp, Dunkirk, London, New York, and San Francisco. Kindly pray for us, for the field, and for the seed sown.

Affectionately yours in Him,
Louis J. Germain.

Winslow, Ariz., Sept. 28, 1926.

The work is opening up here, slowly but surely. The Hopi women with one exception have received me very kindly, and I was amazed to-day to have one of them from a hostile village ask whether I intended to have a regular class, and say she wanted to come. Also she proposed my having a class for the Indian children here. I surely was surprised. My work for the present at least will be confined to the Hopi Indians. In addition to the local work, I am preparing to act as matron for transient Indian girls coming through Winslow to and from the reservation. To do this I have rented an additional two-room apartment next to mine, and these will be fitted up as spare bed-rooms. My visitors will be only occasional at the start, but when it becomes generally known by the government and mission schools that I am willing to look after these girls, I shall no doubt have many, and it will be a privilege to give these girls, in passing, a message from God's Word. Who know when the seed may fall into good ground? I am surrounded with Mexicans, and there is also a settlement of about a hundred Japanese about five minutes walk from my house, and with these, if I can do nothing more, I can at least distribute tracts. So you see there is much for me to do here, and I need your prayers.

Yours in our Lord Jesus Christ,
Minnie Armerding.

Alajuela, Costa Rica, Aug. 18, 1926.

While there has been much to exercise one, several have been saved, to whom our Lord has used us to minister the Word. Some families are having much persecution, and their children as well in the public schools, both by teachers and scholars, but the more the persecution the more Romans 5:3-5 seems to develop in them. Work is kept from them as much as possible, so we seek to help them as able. Our Sunday School is continually growing, with fine interest, as well as the Gospel meeting

Sunday night. Theodoro Quiroy, who formerly was a preacher with the C. A. Mission, is now helping me. I seek to divide my little portion with him; he is worthy of our support. He not only is clear as to the gospel, but sings and plays the organ well. We have open air meetings two nights a week in different parts of the town as the weather permits, and many hear the Word for the first time, so we plod on, happy in the work, praying that some may be snatched from Rome's superstition and darkness.

Affectionately in Him,

D. Lamorue.

Irumu, Congo, Belge, Aug. 31, 1926.

The order of drugs from Boericke & Tafel arrived in good order. I was in need of these, and am glad to have my supplies renewed, for the dispensary grows continually. We are building a new road into our place from the government road three miles away. Our present road is little more than a native path, and impassable for a motor car or a side car, both of which occasionally want to reach us. Now that Misses De Jonge and Wilson have moved into their new house, I have taken over the small one they were using for a temporary dispensary and operating room. It is very compact, to be sure, but will serve for the present.

The interest among the natives is very good. Mikaira goes five times a week to the three out-schools, going each day to them all, involving a walk of about nine miles. We thought for a time we would have to give up the attempt in one of the villages, but the Lord has heard prayer on behalf of this work and these people, and now the best interest is in this very village. We look for the salvation of souls here. Mikaira has school with them, and at the close reads a portion of Scripture, and gives a short talk from it. Every ten days or so, I go with him, and take the Gospel meeting, and we get in many of the older people in the village as will.

Miss Wilson now has the care of a native infant, whose father worked on the station, and whose mother died a few days after the child was born. All the natives are much interested in how the baby is being cared for, and these things let the natives know that we are here for their good, and make them more accessible to the Truth, which we long to see them receive.

I shot a large buffalo on the mission property a week ago. It was my first one, and all hands had a feast. We are all well.

Yours in the fellowship of our Lord Jesus Christ,
R. C. Woodhams, M. D.

NOTES

The Reciprocal Character of Communion. It is wonderful to think how our blessed Lord emptied Himself of His glory, and came into this world, a Man.

“Thou would'st like wretched man be made
In everything but sin.”

It is thus that He has wrought redemption, through His perfect sacrifice in the death of the cross. Now He is risen and ascended to glory, and in the heavenly places; He not only has taken His seat upon His Father's throne to resume the glory which He had with Him before the world was, but He has entered heaven as Forerunner for us, as Head of the Church, His body. He *came down* and met our whole need as sinners; He has *gone back* to “lead our hearts to that blest place.” He is there the measure of our perfect acceptance: “As He is, so we are in this world.” Of all the blessedness that flows from this work and standing we do not speak here. It must suffice to say He will never be satisfied until He has us there with and like Himself. “Father, *I will*,” is the pledge that nothing can prevent this.

Communion, of which we are speaking, is the enjoyment of the fruits of our Lord's work for us. This also has a twofold aspect, the earthly and the heavenly. As our Lord came to us to meet our need, where we were; and has opened heaven to us, where He has gone; so He desires to have communion with us as to our earthly needs, and then to take us into enjoyment with Him in the spiritual sphere where He is. This is expressed beautifully in the word to Laodicea, where, alas, He was

outside the door. His offer is most touching. "If any man hear My voice, and open the door, I will come in and sup with him, and he with Me" (Rev. 3: 20). Here our Lord gives the two aspects of true communion, "I will sup with him," He meets our own need; "and he with Me," He draws us into the participation with Him, in His thoughts, purposes, affections—amazing and precious truth.

"I will sup with him." Our Lord is not ignorant of nor indifferent to our earthly needs. He knows our ignorance, trials, difficulties, necessities—everything great or small is the object of His care. There is nothing too little to be occupied with that He does not desire to be brought into. How often when the burden is apparently insignificant have we found that we have failed in bearing it, and when it has been so heavy that we were compelled to cast it upon Him, He has never failed us. It is a blessed thing when we learn this, to have Him sup with us, to find that He loves to have us share our little affairs with Him, and ask counsel of Him, to own our dependence for everything upon His grace. There is nothing that properly occupies us that we cannot go through in His company. And how it would elevate the ordinary routine of life, if He had His rightful place in it all.

Let us make use of His most gracious offer, more and more. What a change it would make in the affairs of everyday life. We would have the supreme benefit of His counsel and service, and above all we would be in the proper state to enjoy His wondrous unfoldings of truth. There would be no separation of our lives into sacred and common. We would be free for the highest privileges as well as for the daily task.

“And he with Me.” If it is a blessed privilege to have the Lord come into our little affairs, what shall we say of being privileged to share with Him in what is His great concern? It is a great thing to have Him guide and enable us where to go, what to say, what to do, to wear, to eat,—to His glory, but to have Him engage us in *His* thoughts, work and purposes!

The mind of Christ—with what is it occupied? What great and wondrous themes engage His thoughts! Into the *details* of this we could not enter here, but we know His thoughts are engaged with His Father’s business. The will of the Father was ever—and is now—His delight. He is still saying, “How precious are Thy thoughts unto Me, O God; how great is the sum of them.” In general these thoughts embrace the whole revealed truth of God, as found in the entire Scriptures; specially as regards God’s present work, they are embraced in the Gospels and Epistles. Here we have the opening of the Lord’s mind to us. How immense, boundless, is its scope. To share with Him in these thoughts is grace beyond conception. Putting it very simply, the Lord calls us to the reverent study of the word of God.

The affections of Christ. The Lord not only makes known His thoughts, but He calls us to share with Him that love which passeth knowledge. This must not be separated from the other great truth, but is an integral part of it. To know the love of Christ we must know His word. But there is nothing coldly intellectual in that word; it is intensely moral, and permeated by divine love. The Spirit not only leads us into all truth, but sheds abroad the love of God in the heart. Farthest removed is this from mere sentiment, which degenerates into fleshly folly. Love is a noble, an elevating, divine reality. It

delights in its object, desires its companionship, is concerned with its highest interests. Take all that is good and true and noble in a manly friendship, multiply it immeasurably, and you have a partial picture of the privileges suggested in sharing the affections of our blessed Lord.

The Interests of Christ. How full and varied are these, great and small. They are engaged first of all with the Father's will; but they concern His Church on earth. The winning of souls by the gospel is ever near to His heart. If we would share with Him, we will likewise seek to enter into these desires; we will have it much on our hearts in prayer, and be ready to labor ourselves and to have fellowship in the labors of others. We will care for His own, the weak, the lowly, the lonely, the sick. We will pray for and go after the wanderers. We will hear Him ever saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." The welfare of the assembly will be near to our heart, for it is near to His. He loved the Church and gave Himself for it.

The Hopes of Christ. What is our Lord waiting for? How His heart is longing for the day when He will have His Church at home with Him! While He rejoices in the growth and spirituality of His people here, individually and collectively, He is waiting for the day when the pilgrim time will be over. He is also looking for the time when He can righteously deliver up a redeemed creation to God, even the Father. To sup with Him means to share in these hopes. May we know daily more and more of this blessed communion.

S. R.

THE EAGLE'S ESCAPE

Something of an illustration of the Christian's deliverance from the bondage of sin was pressed upon my mind by the narrative of an eagle's escape from its captors.

The eagle, as you know, is called "the royal bird," and lives among mountain peaks, building his nest upon crags where the foot of man can rarely reach. This eagle of which I speak lived among the wild hills of Donegal, on the north-west coast of Ireland. It had somehow been snared, and now was chained by the leg to a heap of stones placed in the grounds of a large mansion, situated in Donegal. He was kept there as an ornament to the place, but did not belong to it. His captors fed him and admired him, but he was not happy, nor loved his captors. He was a free bird of the hills, and pined for his native heights. Their dainties had tempted him down; but they could not satisfy him. Day by day he turned his wistful eyes upwards, and night by night he crouched to rest upon his pile of stones with drooping wings and fallen crest—a despairing captive.

How like the backsliding believer, fitted by the new nature to live above the foggy levels of the world, and to dwell in his high places, but tempted into the enemy's trap, perhaps by some unhallowed companionship, some forbidden practice, some habit of self-indulgence, some worldly pleasure, and now, with joy and liberty gone, dwelling on the world's level, apparently helpless to free himself!

After months of captivity, this eagle, by some means or other managed to free its foot of the chain that held it. He was free, but for some unexplained reason he did not at once take advantage of it. Though he did not rise

immediately to his native heights, a change had come over him. When his captors came around as usual to look at and feed him, the eagle had an altered appearance; a new light was shining in his eyes turned upward to the sky, his crest raised, his large wings half spread, quivering with excitement. "How beautiful he looks!" they said—for a wonderful change stirred in his breast. He cared not now for their dainties, he wanted not their company; it was for his lofty home he was yearning. He did not seem able to rise at once, and they sought to lay hold of him again. Then, balanced upon a rock, with a swift stroke of his wings he soared away to his mountain home!

O captive backslider, there is freedom for thee! Loose thyself from the bands that hold thee; free thyself from the fetters that bind thee; withdraw thy foot from the snare into which thou hast fallen. "Shall the lawful captive be delivered?" questions the prophet (Isa. 49: 24). No; but the soul redeemed by the blood of the Lamb cannot be *lawfully* kept captive by the enemy of Christ and holiness.

O believer, thou art *born* free! If thou wouldst but act in faith, and through the mighty power of thy Saviour break away from that which now keeps thee down and robs thy pining soul of that which is thine own! Thy freedom, bought by blood, no man, no power, no claim, may keep from thee. Shake thyself from the dust; use the wings of your God-given faith to elevate you above the groveling things of earth. Look up, arise to your native element, your proper home. There dwells the One who loves you and who would have you enjoy the communion that "once you had when first you knew the Lord."

No habit can be too strong, no tie too powerful, no link

so binding, but that Christ's grace, "sufficient for thee," is able at once to break it. Own your folly and sin, cry to Him for succor, and He will indeed "make you free." The lost joy may be restored, the interrupted fellowship resumed, the heights of holy blessedness regained. "Return, ye backsliding children, and I will heal your backsliding," says the God of all compassion; and with the call He furnishes the answer; "Behold, we come unto Thee; for Thou art the Lord our God" (Jer. 3: 22).

—Adapted from J. J. J.

"THE WELL IS DEEP"

The well is deep!

Look back into the purposes of God,
And scan Eternity. Trace to their source
His wisdom and His power. Fathom, if thou can'st,
His everlasting mercy. Should thy brain
Grow dizzy, and refuse to sound such depths,
Confess thy feebleness, and meekly say—

The well is deep.

The well is deep. Take for thy longest line
The cords of vanity—the rope of sins
Unnumbered. Choose then the heaviest weight;
Take thee thine own poor hardened heart of stone;
Now plumb the depths of God's unbounded love.
Thy lead seems light—thy lengthened line run out;
E'en with such instruments thou hast but plunged
Beneath the surface of the tide. Below,
Far, far below, in depths unfathomable,
Springs undisturbed the ceaseless flow of love
Embosomed in Eternity. Here rest,
And humbly bend the knee, and own again,
The well is deep.

The well is deep. Mark now the wounded side
 Of Him, who hung upon the tree. Haste thee
 To hide within that cleft; and as the springs
 Of living waters from the riven rock
 Gush freely forth, ponder the depths of woe
 From whence they rise. Behold that broken heart!
 Say, can'st thou find the measure of His grief?
 Hear that loud, bitter cry from off the cross,
 "My God, my God, why hast Thou forsaken Me?"
 Think of those awful words, "I thirst," when He,
 The mighty God, tasted the serpent's food,
 And ate the dust of death. Search thus His depths
 Of woe profound, and worship and exclaim,
The well is deep.

Thus bursts the Well of Life from these three springs:
 God's infinite decree; His boundless love;
 And Christ's cross of deep unfathomable woe!

Drink! stranger; drink! and quench thy thirsty soul
 From out of depths which ceaselessly abound.
 The more thy need, the greater still the fount;
 The more thy thirst, the deeper still the spring.
 No sealed fountain this, no spring shut up,
 But flowing forth to every child of want.
 It cries, "Come unto Me and drink," invites
 The heavy laden to repose, cleanses
 Whilst giving life, and gladdens whilst it heals.

The thoughtless sinner who at Jacob's well
 Tasted the living waters fresh from God,
 Has yet to learn, through all eternity,
 The truth of words she ignorantly spake
 Touching Samaria's failing earthly spring—

"THE WELL IS DEEP."

H. W. Soltan.

FELLOWSHIP

(Continued from page 429.)

The statement in Acts 2: 41, 42 that those who received the Word and were baptized “continued steadfastly in the apostles’ doctrine and fellowship,” embraced only the truth of salvation through Christ; but further revelation through the ministry of the apostle Paul was to complete the canon of Scripture. (See Col. 1: 25, 26). This embraced “the revelation of *the mystery*,” which had not been made known before; so the words, “the apostles’ doctrine and fellowship,” may be given a wider application in our day.

The fellowship enjoyed by the saints on the day of Pentecost, in which they “continued steadfastly,” was by no means confined to the breaking of bread; a most precious ordinance, which, however, there is a danger of taking out of its place as given in the word of God. We must not, therefore, limit our thought of fellowship to the act of breaking bread, a mistake which would rob us of much that is precious and important.

Fellowship in the Beginning

On the day of Pentecost, a divine unity was formed by the Holy Spirit. Believers were not merely an aggregate of saved persons, but by the Spirit were baptized, or united, in one Body of which Christ risen is the Head. The will of man did not form it—as in the case of a human organization—nor is its maintenance or direction by man’s will. The Holy Spirit which formed that Body is alone competent to direct it; and He has the deepest and most intimate interest in carrying out

and maintaining this unity for the fulfilment of the Father's counsels and the glory of His Son.

No power can break this unity, since its maintenance is the Spirit's work; but we are exhorted to "keep with diligence the unity of the Spirit, in the uniting bond of peace" (Eph. 4: 3). It is not only a question of suitable conduct (an important matter, of course), but if the individual position be ever so clearly understood, and the affections and walk correspondingly excellent, it would be serious indeed to overlook or belittle this important truth by not endeavoring to keep the Spirit's unity.

The true ground of gathering for believers in this dispensation is that of the Body of Christ.

This is the only ground or principle of gathering together, for fellow-believers now. Let us consider one or two of our relationships:

(1) The Relationship of "saints" would not be characteristic of this dispensation. Saints there were from the beginning; as 1 Sam. 2: 9 and many other scriptures show.

(2) Relationship of the "children of God." This again is not peculiar to this dispensation, as it includes men of faith throughout past dispensations. Not until Israel was called out of Egypt was there a gathering together by God, but even this was national, not vital; it was a mixture of saints and sinners. It separated Jews from Gentiles, but in the present dispensation God recognizes "Jews, Gentiles, and *the Church of God*" (1 Cor. 10: 32).

It is assuredly true that the saints of God are one company, and children of God gather together; but the fact of their being "saints" and "children" could not make Jew and Gentile one. In the past and in the future

(not in the Church) Jew and Gentile remain distinct, whatever may be the work of grace in the soul.

The early Christians evidenced that Spirit-formed unity by their godly care and interest in one another; they were "of one heart and one soul," and "great grace was upon them all." As yet there was no departure from the truth; there was nothing among them inconsistent with the truth of the one Body. But we are not at the beginning of the dispensation. We are in what Scripture terms "the last days," days of sad departure, and confessed difficulty. Indeed, the true heart may often repeat the words of Moses, "Show me now thy way." Amid the babel of voices and confusion of tongues, how sweet to hear the answering voice, "This is the way; walk ye in it."

Fellowship in the dispensation's closing days.

Has God a way for His people in the present universal failure? Is there a clearly defined path for faith in these closing days? If we ask, Has the Word of God changed? Faith readily answers, "No." Has the revealed Word altered in any wise through man's failure? Again the answer must be in the negative. Whatever the failure of the Assembly, whatever the character of the day in which we live, our privilege and responsibility is to walk according to the mind of God *as revealed in His Word*.

Someone has asked, "Should we not spread the Lord's Supper free from all sectarian names and communion, throw open the door, and invite all who love the Lord to come together? For, in fact, the one loaf upon the table does bear witness that we are 'one bread, one Body,' and there is no other body that faith can own but the Body of Christ."

Why should we not do this? I answer, The Lord has

a welcome for all His own. That is right; but He is the "Holy and the True" who welcomes them, and He cannot give up His nature. How has the true Church become the invisible Church? Has it been without sin on her part? Is it her misfortune, not her fault? Take those seven epistles in Revelation, and trace the descent from the loss of first love in Ephesus to the sufferance of that woman Jezebel in Thyatira, and on through dead Sardis, to the present time; can we ignore the past, and, as though nothing had happened, begin again? What would it be but mere hardness of heart to say so? Suppose an invitation "to all Christians" were accepted, and that we were able to reassemble *all* the members of Christ at the supper—brought together with their jarring views, their worldly entanglement, their evil associations—how far would this answer to the character implied by the *Lord's* Table? How far would *He* be owned and honored in this coming together? With the cause of all the scattering not searched out and judged, what would such a gathering be but a defiance of the holy discipline by which the saints were scattered? What would it be but another Babel? Can we tolerate the thought that such an external unity would be dear to Christ? Could He desire it apart from true cleansing and fellowship in truth?

All this was felt by many of the Lord's people in the past century; it led them to see that they were responsible to cleanse themselves from all worldly and sectarian associations, and act in obedience to the Word of God. This led to a great accession of light in the Lord, resulting in a coming together in His name alone, to partake of the supper, and for worship and prayer in dependence upon the Holy Spirit. There was no effort to rebuild what man's sin had broken down, nor to start some new movement with a better creed, or more correct ecclesiastical

procedure. They believed the promise of Matt. 18: 20 remained true for faith, and they acted upon it.

The freshness of those "early days" was a reflex of what characterized the early Church. Unworldliness, devotion to the Lord, love to His people, and the expectation of Christ's speedy return characterized them. The history of the movement is a record of God's unfailing goodness, and of the sufficiency of God's Word and the Spirit's presence. But the enemy's effort to mar and spoil has not been lacking. Human weakness caused the fine gold to become dim; worldliness opened the door for independency and division, calling for deep humiliation and confession on the part of those to whom God in grace gave such privileges and light.

Thus we are ever reminded of man's failure. Even in the days of the apostles many left the side of Paul for an easier path.

Still, *the truth remains*, and to the end of the dispensation we are promised an "open door" (Rev. 3: 8). The word is, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and *Let every one that nameth the name of Christ depart from iniquity*" (2 Tim. 2: 19). That which bears His name is likened unto a great house where there are divers vessels, some to honor and some to dishonor; from the latter, those who would be faithful are bidden to separate, that the Master may have pleasure in using them for His service. Wherever evil is entrenched or suffered, separation is imperative if we would be true to Christ. Personal holiness is enjoined not in isolation, but "*with those who call on the Lord out of a pure heart.*"

J. W. H. N.

(To be continued, D. V.)

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from page 435.)

We return now to consider man as a five-fold being, taking up the groups in their natural order.

1. THE SKULL. There can be no question that the head, the framework of which is the skull, is the crown and most important part of the whole body. Its position indicates this. Forming the summit or apex of the entire structure, it may be compared to the castle or palace of the master of the entire domain. From it he looks out upon the whole creation, far and near. Here are housed the various departments for receiving messages and transmitting orders. From this as a center the entire estate is administered, cared for and protected. All is subject to the control, and exists for him who dwells there. In other words the skull is the case which contains the organs of vision, hearing, smell, taste, and feeling, and of speech. It is first of all the seat of the brain, the closest link with the man himself, the conscious ego. From it radiates the vast and complex nervous system which receives all impressions and conveys all impulses of action. Without the head, the whole marvelous structure of the body is useless, meaningless, lifeless.

It is significant that the form and purpose of the head require the erect position which distinguishes man practically from all other creatures. The natural posture of these is horizontal, while his is erect. He is thus qualified, and compelled, to look upward and outward. It suggests his link, as a conscious responsible being, with God. "Let us make man in our image, after our likeness"

(Gen. 1: 26). The suggested etymology of the Greek word for man, *ἄνθρωπος*, "the one who turns the eye upward," may not be incorrect.

Not only does the upright position suggest the link of man with God, but that posture is required for all normal activities. Man is erect by creation: "God hath made man upright" (Eccl. 7: 29). Instinctively he resumes that attitude after having taken any other position from whatever cause. And this suggests the moral nature which is man's by creation; uprightness, righteousness are as much the normal moral characteristics as the erect posture is the physical. That his condition is the opposite in fallen man is but the proof of that fall; he is not as God intended him to be. Sin is the contradiction of the purpose of his creation.¹

Similarly, the head properly in its place of supremacy *secures* erectness of standing. The simplest and most important rule for the proper position is to "hold up the head." So all righteousness of character and walk is the outcome of proper recognition of and relationship to God. "And at the end of the days I Nebuchadnezzar *lifted up mine eyes unto heaven*, and mine understanding returned unto me, and I blessed the most High, and I praised and honored Him that liveth forever" (Dan. 4: 34). The cause of the dissolute, grovelling, bestial life that marks man is that he refuses to recognize what Nebuchadnezzar learned.

¹ This refers of course to God's purpose. For the fulfilment of that purpose man must be *established* in essential righteousness. This was not the case at his creation. As a responsible moral agent, he must be tested, and therefore while entirely *innocent* he was not holy. In this the blessed Second Man out of heaven was different. He was not merely innocent, but "that Holy Thing." This points also to the union of the divine Person with the perfect human nature.

"This head of gold" (Dan. 2: 38) is only truly that when God is revered and obeyed.

The skull may be roughly described as a spherical case enclosing the brain. That it is marvelously adapted to this end we may well believe, knowing Him whose name is Wonderful, who is its Designer. This appears not only in its general shape, size and contour, but also in every detail. Beginning at the more general features, we recognize two main parts of the skull, the cranium, or brain case, and the face. The former is essentially a closed chamber, safely guarding its priceless treasure; the latter is adapted as the framework for communication with the outer world through the various sense organs, and the mouth and tongue. Though distinct from each other, yet they are intimately associated together. The cranium would be a sepulchre were it not linked with the face through which it speaks.

Without going into detail we may regard the cranium as the symbol of the abode of the new man, the self-conscious believer in Christ, endowed with life and endless spiritual faculties; the face is the visible channel of the expression of these powers. Without the face, the faculties would be without the power of expression; without the brain, in the cranium, the face might be beautiful but lifeless. Thus we are reminded of the composite character of our spiritual being.

The same is true when we regard it as a part of the Body, the Church. Here we have evidently a double significance. As a part of the entire body, we think of the head as composed of various parts and members; as representing Christ as Head of the Church, His Body, it stands supreme, alone. As an integral part of the body it is spoken of in 1 Cor. 12: 13-31. Here the head is dependent upon the feet, the eye, the hand (ver. 21).

When we speak of it as a figure of Christ, the Head of the Church His Body, we must tread softly and guard against any carnal application of physical truth. We can, however, reverently follow where Scripture leads, and under the Spirit's guidance recognize the features of Him whom we have learned to love and adore as He shows Himself through the lattice (Song 2: 9).

In Ephesians we read (chap. 1: 22, 23) that God "gave Him to be Head over all things to the church, which is His Body, the fulness (or complement) of Him that filleth all in all." Here is something more than *mere* supremacy or headship in a general way. The Church is His Body, vitally linked with Him, who has imparted His life to her. As His Body she is the vehicle for the expression and carrying out of His will, the complement, the filling out—amazing thought—of Him who filleth all things. So the Church is spoken of as linked and identified with Him "As the body is one, and hath many members, and all the members of that one body, being many, are one body; *so also is Christ*" (1 Cor. 12: 12).

Similarly, in Ephesians 4: 15, 16, we read, "Speaking the truth in love, may grow up unto (*eis*) Him in all things, which is the Head, even Christ, *from whom* (*ἐξ οὗ*, as source and abiding centre of life) the whole body fitly joined together and compacted by that which every joint supplieth (lit., "joining of supply," *ἀφ᾽ ἧς τῆς ἐπιχορηγίας*) according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." In the face of such a scripture we cannot but be encouraged to seek to gather the meaning of this wondrous Headship, as expressed in the Head of the Body.

We are, however, at present occupied by the skull alone, and not the marvelous treasure it encloses. Composed of

bony tissue and cartilage it reminds us, as we have been seeing, of the outline of revealed truth which sets forth the thought of God. It is not *mere* objective truth, but as living tissue is infiltrated by the mineral salts, so the truth permeates the entire spiritual organism.

Might we venture to remind the student of truth that it must ever be "as the truth is in Jesus"—living and pulsating with His life. It is only too easy to forget this in our study of doctrine, and nowhere is this more dangerous than in the study of the Person of our blessed living Lord.

We have still to dwell for a little upon the skull as a composite, and to learn something of the various bones of which it is composed. These, in general, are 8 for the cranium, 14 for the face, 6 for the ear, and the hyoid bone for the tongue. The two latter, the bones for ear and tongue, have to do more directly with the *functioning* of those organs, than with the structure. The remaining two groups are directly essential in the framework of the skull.

Of these two groups the cranium is the brain-case proper; the face bones have to do largely with the links with the external world. We may say the cranium is the type of the *person*; the face, of his *faculties* and *expression*. The first is connected with the *subjective* side, the second with the *objective*. And yet these are so intimately linked together as to be mutually essential. As with Israel, Judah (answering to subjective and personal truth) and Ephraim and the rest (the external and objective) were distinct in character and place, yet any jealousy, discord, or division between these marred their national unity, so the rational side of man is indissolubly blended with its expression.

The bones of the cranium are eight in number, two

of which—the parietal and temporal—are pairs, on opposite sides of the skull. The total number is that of a new beginning, the eighth day beginning a new week. It may suggest that new creation into which the “new man” has entered, as in Christ (2 Cor. 5: 17).

The two pairs on the opposite side of the cranium illustrate the bilateral character of the entire body, and serve to preserve the beautiful symmetry of the skull. Man by creation, and the new man by new creation, is a harmonious unity. He is not “one-sided,” and it is good to see this illustrated in this basic department of his being.

The remaining bones are the occipital at the base and back of the skull; the frontal, forming the forehead and parts of the roof of the orbits or eyesockets, and of the nasal cavity; the ethmoid, forming parts of the orbits, nasal cavity, and base of the cranium; and the sphenoid, serving to bind the other cranial bones together, and adding its share in the formation of the orbital and nasal parts and the cranium. We will look at each of these.

The occipital bone lies at the base and back of the skull, forming the resting place of the brain. It is deeply concave, with many clearly marked depressions for the reception of parts of the brain. A large opening, the *foramen magnum*, in the lower part toward the back, serves for the passage of the upper part of the spinal cord, the medulla oblongata, which unifies the entire nervous system. This bone, in infancy consisting of four parts—typical of weakness—becomes united in early childhood, and is marked by strength and suitability as a base for the brain. It is united to the temporal and parietal bones by the joints called sutures, which gradually become rigid. The spiritual significance of this bone, and indeed of all the bones forming the cranium, is the abundant protection it affords to the “inner man.” Personal individ-

uality is inviolate. The isolation of the brain from all external contact, though with abundant means of communication, suggests the essential independence of man. Nothing can go behind the impassable barrier of the cranium.

It would be well if parents recognized this individuality in their children from earliest infancy. They are no puppets or playthings, not even little pets, as though they were animals; but rational, responsible immortal beings, destined for an eternity of existence. They are not the *property* of the parents, but a sacred trust to be cared for, instructed and guided. Hence the vast importance of a godly example, that the little mind from earliest infancy may receive impressions calculated to form its thoughts and habits aright. Hence too the evil of arbitrary harshness, or its opposite of wheedling indulgence. The child has a will and all mental faculties which belong to itself. The will is not to be "broken," but to be taught subjection as an act of willing obedience. Responsibility should be inculcated, responsibility to *God*, and even obedience to parents is because of that higher obligation.

All this is equally applicable, with possibly increased definiteness, to the child of God. "Ye are bought with a price, be not ye the servants of men." The very dependence upon God, of absolute subjection to Him, excludes all other ownership. Behind the "cranial barrier" no one can intrude. We can lay truth before the mind; we can urge obligations to God upon the conscience; we can plead with and urge action upon the will, but we must leave all decision to the individual. How good it is that this is the case; and how pitiful is its opposite. No one respects a weakling whose vacillating mind and will are open to the intrusion of any strong influence from

without. Behind the walls of his own individuality each one must weigh and decide all questions. Even an inspired apostle uses entreaty and exhortation (Rom. 12: 1: Eph. 4:1, etc.). And how solemn is the lowly grandeur of Him who says, "Behold, I stand at the door, and knock" (Rev. 3: 20). The Creator does not force His way in against the will of His responsible creature!

And yet the word of God is equally clear as to the sovereignty of God. That there are mysteries beyond the finite mind is most evident; that God is first in redemption is clear; but we must not overlook the individuality of man. And when Christ is received behind the doors of that individuality, how blessedly He controls mind, affections, and will. Gladly that which is refused to all others is given to Him, as we bow in our inmost being before Him whom we own as "My Lord and my God."

"Thou seemest human and divine,
The highest, holiest Manhood, Thou;
Our wills are ours we know not how,
Our wills are ours to make them Thine."

S. R.

(To be continued, D. V.)

Not My Will

No, not my will
I could not trust it, Lord;
I've learned that it would lead me e'er astray,
And I have also learned that it is best
For Thee, for me, to let Thee have Thy way.

H. McD.

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 8-10.)

(Continued from page 440.)

The apostle now warns the Colossians regarding the danger of being made a prey by false teachers. It is not simply that they might be despoiled, or suffer injury from which they could recover in good measure; but that if caught in the web of these evil teachings, the Colossians would become their prize, be held captive by them. It would mean the loss of their spiritual freedom, their precious liberty which is in Christ, resulting in bondage to what suits the world—dragged away as spoil by the enemy. The seriousness of this becomes plain in the light of verses 9 and 10.

The form of teaching here decried is called "Philosophy and vain deceit." Three characteristics are given. It is "according to the teaching of men," and "according to the elements of the world," and "not according to Christ." These are the features which make philosophy a "vain deceit"—empty and meaningless. How could it be otherwise when *not* of Christ, who is all that verses 9 and 10 state?

This term, "philosophy," occurs only here in the New Testament. It refers to the speculations so rife in the Judæo-Greek schools of that period. According to their imaginations and reasonings, their teachers sought to fuse Jewish traditional teaching and the so-called Greek "wisdom" (some also introducing Oriental elements), all affected with such notions as the eternity of matter, its inherent evil, creation being the work of inferior and secondary beings, causing it to be remote from and hos-

tile to God, whose Creatorhood was denied, but from whom various emanations took place, forming differing and graded orders of power, authority, and dominion. This systematized polytheism led to the worship of such principalities and powers according to esoteric ceremonies, magical arts, and knowledge which only the initiated possessed, accompanied with ascetic practices more or less strictly enjoined by their devotees.

As early as when Paul wrote this epistle, the truth's great enemy had begun his efforts to corrupt Christianity by grafting upon it such systems of vain speculation. These things have not ceased, though the garb in which they appear may be that of the twentieth century, for they are according to the elements of the intellectual and religious world-system which suits man in his present state. Let *us* beware of it.

Such philosophy is "according to the teaching of men." This defines its character, and sets up a standard of comparison. It is not of divine origin, not a revelation from God, but is solely of man's own reasonings and imaginations. It is the sum of his self-efforts to solve the many problems which arise for solution as he studies the realm of human life and the creation which surrounds him. This world-wisdom has not made God known (1 Cor. 1: 19, 20). The wisest lose themselves in the labyrinth of their own speculations, never reaching a conclusion which satisfies heart and mind. The reason for this is in the *source* of such wisdom. It is not from above, but made up of the accumulated teachings of the worldly-wise, handed down from age to age.

If we trace the forms given to this worldly lore during the course of the centuries, we observe differences of dress and certain elements which relatively may be called indications of progress in human thought and achieve-

ment, but underneath all there is the same skeleton-structure of material and physical ideas to which the moral and spiritual are subordinated, resulting in God being pushed far into the background, mantling Him in darkness impenetrable to the creature, making Him a Being unknowable, toward whom the sense of creature-responsibility is seriously lessened or destroyed. On the other hand both celestial and mundane creatures are pushed forward into undue prominence, even perhaps deified, naturally leading to polytheism and idolatry, and to two very divergent forms of practice, either that of extreme asceticism (in which dishonor is done to the work of the Creator) or moral degradation in which human lust runs riot.

The second feature here mentioned is that philosophy is "according to the elements of the world." Here, the ideas of source and object combine to indicate its character, while in the former statement it is rather the idea of its accordance with or conformity to man in his fallen state. Its fitness or relation is entirely human, not divine—what is human, as away from God. The apostle here speaks, not simply of men, but of a great system called "the world," out of which this philosophy rises and with which it is in agreement. It is what characterizes and rules the system—its elements. There are here far-reaching implications to consider.

"The world" here cannot mean God's wonderful creation, concerning which Scripture furnishes us with *divine* philosophy, but is that world-system which in all its ramifications bears the stamp of man in his fallen state. This system puts God in the darkness. Scripture associates this system itself with darkness; while on the other hand it declares that God is light, and "in Him is no darkness at all." Not a single element of this world-

darkness is either in Him or has any relation to Him. Compare Eph. 2: 1-3; 5: 8, 11; 6: 12; Col. 1: 13; Acts 26: 18; Rom. 13: 12; 2 Cor. 6: 14; John 1: 5; 3: 19; 1 John 2: 12; 5: 19; and the passages which speak of the believer as *of* the light, *in* the light, and *not* of this world.

But though men are prominently the central figures of this world-system, they are not its rulers. There are spiritual world-rulers of this darkness. The system, with its moral and spiritual character (darkness, the opposite of God), has its origin from and is controlled by spiritual powers of wickedness in the heavenlies who through man's agency have given form and character to this world. Fallen, man became subject to these powers under Satan's leadership. The plan of these powers stands revealed in the world-system of which man in his present state is made the central figure. That plan, first disclosed in the garden of Eden, is that man should become as God through rejecting His word. Satan's plotted wickedness against God has sought realization by using the human race, seeking to associate it with himself in his desperate venture to trench upon the glory and supremacy of God. The broad outlines of this plan, "the mystery of iniquity," stand revealed in the light of the New Testament. Here we sound the depths of the source and object of that philosophy which is "*not according to Christ.*"

We have spoken of this philosophy as suiting man in his present state, both intellectually and religiously, being the product of his self-effort, his reasonings and imaginations; but the implications we have considered lead us to think of spiritual powers at work behind the scene. No wonder philosophy nurtured under such influences utterly fails, and leaves men lost in the morass of their own conflicting ideas and opinions. God has decreed that it should be so, and it is His pleasure to save man by

“the foolishness of the preaching” (1 Cor. 1: 21)—the preaching of Christ by whom the sinner is brought back to God.

“Not according to Christ”—this at once sounds the knell of doom to such philosophy, and also calls faith to turn away the eye to view the glorious vista which breaks upon its vision as God’s wisdom, His eternal purpose in Christ, as now revealed by the Holy Spirit in the writings of our apostle. How wonderful, how perfect, how satisfying the wisdom which is according to Christ, which is fitting to Him, which is in accordance with and in conformity to Him as the Centre of God’s vast universe of bliss!

With the eyes of the heart illuminated by the shining of God’s glory in Christ, the believer gladly turns from

“The vastness of the agony of earth,
The vainness of its joys, the mockery
Of its best, the anguish of its worst,”

enshrined as all this is in the philosophy of which we have spoken.

Turning from the deceit of a world full of vanity and vexation of spirit, every longing and affection of spirit and soul may find its satisfaction in Christ in whom God’s fulness dwells, and in whom we are complete, who is the Head over all principality and power. Touched by the quickening power of that unquenchable love of Christ, let us prayerfully and worshipfully meditate upon the blessed meaning our verses are intended to convey.

—JOHN BLOORE.

(To be continued, D. V.)

Answers to Questions

(The reader should always turn to the Bible and read the passages referred to.)

QUES. 10.—We would like to have your thoughts on Matt. 5: 42, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Please answer in *Help and Food* as others are interested.

ANS.—In Matt., chaps. 5-7 our Lord gives the *principles* which are to guide His obedient people. They are principles of love toward our fellow-men, to be wisely acted upon—not blindly on the letter. Our heavenly Father does not give indiscriminately what anyone may ask, but according to His good and wise government. See 1 John 5: 14; James 4: 3, etc.; and we are to be imitators, or "followers of God, as his dear children" (Eph. 5: 1). While we are exhorted to express to Him our needs or desires freely, He gives or withholds according to His wisdom.

There is no lack of selfish, greedy, persons, ready to ask for, and take or "borrow" what they have no tangible prospect of returning. So that it is better to count what is "borrowed" as a *gift* rather, because if not returned and restitution is required, the courts would have to be resorted to—the very opposite of what Matt. 5: 40-42 inculcates.

Let the heart be right with God and toward our fellow-men; then seek His wisdom how to act in such matters.

QUES. 11.—Please explain in *Help and Food* why Jesus said to Mary, "Touch Me not, for I am not yet ascended to my Father," while He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20: 17, 27).

ANS.—Mary Magdalene, out of whom the Lord cast seven demons, seems to have been attached to the Lord perhaps beyond any other—she followed the Lord, ministered to Him, beheld Him on the cross, followed His body

to see where they laid it, prepared spices to embalm His body, came first to the tomb while it was yet dark—all this while ignorant, or not having taken in, that He must rise from the dead. Even after the angel had said to the women, "He is not here, but is risen," she stays at the grave when the others had gone.

Then her heart suddenly leaps at the Lord's voice calling her by name! She seems to have thought she had recovered Him who was the Sun of her life, as she answers, "Rabboni—my Master." *Mary knew not that she could not have her Lord here on earth visibly and physically as before*, but that He was to ascend back to heaven, to the Father where He now is. Jesus therefore corrects her misapprehension by saying, "Lay not hold on Me" (as the Num. Bible correctly puts it). It was not a mere *touching* Him that the Lord meant, as Matt. 28: 9 proves, when the returning women worshipfully "hold Him by the feet." He is now gone back to the Father, and is to return visibly and physically, to establish His kingdom, when His worshipers can "lay hold" of Him again.

Young Believers' Department

Calendar: Dec. 16th to Jan. 15th.

DAILY BIBLE READING Dec. 16th, 2 Cor. 2;
Dec. 31st, Gal. 5; Jan. 15th, Col. 4.

MEMORY WORK ..2 Thess., ch. 3, also Memory Outlines.

GOOD READING....Complete "Holiness: the False and the True."

Daily Reading

I hope you are being led into God's wondrous thoughts for us in these Epistles of Paul. Let us *meditate* and *pray* as we read these daily chapters. They are, we may say, the crown of all God's word. If they control our lives we will indeed answer to God's purposes for us. Speaking of daily Bible reading, I was much interested a day

or two ago to hear from a dear brother, who is now engaged in the Lord's work, that he was converted through reading the Bible through. He began to read it out of curiosity, and it was not till he was reading it through for the *fourth* time that his heart was laid hold of. He is, of course, still a reader of the Word, and most heartily believes in consecutive reading.

Memory Work

Let us complete 2 Thessalonians this month, learning chapter 3, and then reviewing the whole book. As to *Memory Outlines*, I am very glad to tell of two more who have completed Matthew, a sister and a brother. The latter writes: "In my memory outline you will notice a few blemishes, and I had started a word wrong in one or two places, but have corrected them immediately and not after I had compared them with my note book. I can write the whole outline on paper now in about 20 minutes from memory. I am surely glad I started it, for it's a splendid way to fix Scripture in our minds. I hope to continue now with Luke. I have found many new thoughts from just writing down the outlines." I am indeed thankful for our dear brother's perseverance, which has been now rewarded. He and the sister I spoke of will soon get their copy of W. Kelly on Matthew, and it is a great pleasure to send them. There is still a month in which others can share in this work. I do hope to receive some more of these outlines of Matthew before December 31st. Who else will try? You will never regret it. For those who have completed Matthew, and for others who wish to begin the next outline study, I think we will take the Gospel of Luke for our next work. In order to give ample time, and not to overcrowd you, we will take January and February for this. I shall probably have some-

thing more to say about it at the beginning of the year.

Good Reading

We will close the year with the book I have suggested, and next year, if the Lord please, we will continue this reading with that suggested for the Bible Class work by Mr. Bloore. This will, I hope, secure more regular readers, and not overcrowd those who have their hands full.

Greek Testament Lessons

I must tell you what a *great pleasure* the Greek lessons are giving me, and I am sure are giving you. It has also given me pleasure to meet so many of you as I go about. There are often questions asked, and difficulties met, and I am glad we are now going on systematically. There are still a large number who *enrolled*, but have not begun to send in lessons. I am waiting to hear from them. It is not too late to begin *to-day*, and as our class does not meet and recite together, you can start without special reference to where the others are, though of course I would like it if as many as possible could be doing the same lessons. I wish you could see how beautifully written some of the papers are.

You will notice the *marks* I have been giving. I want to tell you one reason why. In a few months, perhaps by March, you will need a Greek Testament. There are several kinds of bindings, and I want to say that for any one who from Jan. 1st to March receives an average of 99, I will make them a present of the Greek Testament handsomely bound in leather. For those who have an average of 95 for the 3 months, the reward will be the same, in cloth binding. So here is a little incentive to *great care* and accuracy. You will notice that most of the errors were due more to oversight than to ignorance.

So with care, I think quite a few will win the prize. But I shall mark strictly.

The following are the lessons for Jan. 1st, and 15th. Let them come later if you haven't time.

LESSON 9. Page 16, par. 14. The verb εἶμι, to be. Please remember, no lesson is now complete without the accents. The copy of this lesson which I shall receive should be *written from memory* entirely. I would suggest that you first learn to *repeat* each tense, present, past and future; then write it from memory, and lastly learn the accents so that you can insert them. Finally write all with accents from memory. You will then know the lesson.

LESSON 10. Page 17, par. 15. Memorize the meaning of this paragraph, so that you can write an outline of it. Par. 16. Learn the 3 examples of nouns of the first declension given on this page marked (1) Feminines; also the notes (a) to (d). When you are able to write it accurately from memory, with accents, send it on. Please note: you can write out your lesson as often as you need and refer to the book for corrections, but the final draft, which you send me, should be written without any help. You are welcome to ask any questions on the lesson, and to make any suggestions. I would suggest that you encourage any where you are to send in their lessons promptly. Where there are several it might be nice to get together and recite your lessons to each other.

Correspondence

"Since my wife and I have become interested in the Y. B. D. in Help and Food we look forward to getting it, and find many helpful things there. We have been following up 'good reading.' . . . Our last Y. B. M., was a fine one. Our brother G. made a long table in his home and we all

sat around it, which seems to bring us more together, as well as making it very convenient to lay our Bibles and note books before us. We are taking up Church truth and have 50 copies of a book on the subject. We will take it up in chapters and become better acquainted with the truth as to how and why we gather as we do. My prayer is that the interest that is now shown may continue, or even be increased. We are trying to get others interested who do not come." Fifty books to go round the class! And a few months ago this brother wrote he did not know of more than two or three young people to take hold! It is well to say that there are four gatherings or more not more than 20 miles apart, and they all get together.

"It will interest you to know that the 5 converts I wrote you about were baptized a few weeks ago. My oldest son, who was converted a year ago, was also baptized. All these young people will be received into fellowship next Lord's Day. Praise His name!"

"The young Italian brother seems to have won back the confidence of his father; after having told him he was a disgrace to the family, and the Catholic faith, he (the father) could not help but see the wonderful change.

"The last Young People's meeting was also a success, some 40 present, including outsiders. Brother W. gave us a very interesting talk with stereopticon views of the history of the Bible, showing photos of some of the early Greek manuscripts."

The Question Box

Ans. to Q. 13. (From Nov. Help and Food):

"Inasmuch as 'God spake and it was done' in creation; and in new birth God works a miracle by His Spirit; and in 'the day of the Lord' a nation shall be born in a day; and considering that 'in a moment, in the twinkling of an eye,' we shall be changed—is there not all through a

thought of spiritual as against material things? It is not so much a question of material place. The wonderful thing is the work of God."—A. H. B.

Other questions and answers are deferred to the next issue, January, 1927.

Increased Circulation

I have been greatly cheered by the appreciation of our little Department. It is looked for and read with avidity by numbers, and I trust during the coming year it will be still more a medium of intercourse between our various groups of young Christians, and older ones too.

The circulation of Help and Food is quite *wide*, but it is not as *large* as we could wish. I wonder if *you* could not do something to help in this. Is there some one in your meeting who looks after ordering the magazines, etc.? If so, I am sure a little help from *you* would be welcome. If you see that all the young people have a copy in their homes; and then see that there is a copy in every home in the gathering. Besides this, many know dear Christians who, while not in the meeting, have a deep interest in the things of God. Perhaps you might secure some of these as subscribers. Let us see how many new subscribers from these different sources you can secure for the coming year. This is meant as a practical suggestion for *you* to take up.

Young Believers' Meetings

64th meeting Y. B.D., held at home of G. S., Wednesday, Oct. 6th, 1926. Total present, 17.

Opened with singing of a few hymns and prayer. Reports were given on the following tracts:

1. Four Judgments. B. G.
2. Light at Eventide. H. F.
3. Personal Trespass, etc. D. F.
4. Seven Neglect Nots. V. S.

5. Breakdown of Religion. M. DeV.

6. A Help or a Hindrance—which? Mr. H.

The reading of the reports seemed to arouse the interest of all, which will probably lead to a deeper concern in the securing and reading of these helpful pamphlets.

The description of the last judgment was covered in the report on the Four Judgments.

The study of "What is the Hope of His Calling"; "The Hope of Your Calling" and "The Hope of our Calling" was suggested as being very interesting.

Eph. 1: 18 contains the expression, "What is the Hope of His Calling." Ephesians opens up with the thought that we are chosen in the Beloved. "What is the Hope of His Calling?"—That those whom He has chosen will be with Him, He is looking forward to the time when we are all together up there; that is His part in it. Let us rise above our own interests and think what His portion is in it all. Our salvation is but a means to an end—the glory of God.

Following to be reported on next time:

Are You a Member of and what? (R. L.); Christ the Centre (G. B.); Safety, Certainty and Enjoyment (B. S.); Fallen from Grace (F. S.); Sabbath (H. G.); Burial of the Egyptian (L. H.). Christian Companionship (V. S.); Staff and Sceptre (J. D.); Fruitful Bough (M. D.); All-Sufficiency of Christ (A. H.); The Time of Harvest (L. M.); Secret Prayer (M. C.).

Subjects: Where do we find the "purifying hope" explained? D. H., H. F., and C. S. Does 1 John 3: 1-2 teach that the vision of Christ is to be the transforming power? M. and J. D. What relation do little children bear to the truth of the Lord's coming? R. L. and H. G. Explain 1 Pet. 4: 6. A. H.

United Prayer

As we look back over the past year, how many prayers have been answered! Perhaps each of us can see where the Lord has granted our requests. I think we can all thank Him for the deepened and increasing interest among our beloved young people. We can also thank Him for

the part our little Department is doing in this. For the Greek class too we have much to be thankful for.

But past answers to prayer are also an encouragement to fresh requests. As we began last month to note requests, we will add a few more. Have *you* any one on your heart for whom you specially desire something? Their conversion, restoration if already saved, deliverance, guidance? Surely we have much to pray for.

5. For the Lord's work in the Foreign Field. We do pray for this, but let us make it a special subject both for private and public prayer.

6. A brother asks prayer for the conversion of his father.

7. For three young men, inclined in different ways to be skeptical.

And now, my beloved brothers and sisters, at the close of another year, I wish to express the great joy and encouragement I have received from you. Your letters, your interest, have been a stimulus and a joy. Many of you I have met during the year and have been made glad by the response you are making to these varied interests. Let us, as we draw to the year's close, be much in prayer, as we review the past and look forward to the future. May we profit by our failures and mistakes, and press forward with renewed hope and courage in the Lord for the year to come.

What would you suggest as a good and appropriate motto for the coming year? Think it over and send it in with your next letter.

May yours be a truly Happy New Year, a Happy, Healthful, Helpful year. Our Lord Jesus Himself bless you most richly. Affectionately and gratefully,

Your brother in Christ our Lord, S. R.

All letters please send c/o Loizeaux Bros.,

1 East 13th St., New York City.

Work in the Foreign Field

Through the Lord's mercy we have reached the close of another year, and as we look back over the past 12 months we have very much to be grateful for.

First, The workers in the various fields abroad have been preserved in a good measure of health and enabled to carry on the work with vigor and encouragement. In Japan there has been a widening out, and tokens of blessing. In China in the midst of dangers and the unsettled state of the country, the work has gone on. In the Western Hemisphere, in Central America, as well as among the Indians, there has been steady work in the dissemination of the truth. The same may be said of France, and in Africa the work of establishing and enlarging the sphere of labor has gone on. We would return our thanks for all that is past, and look forward to a year of blessing, should the Lord tarry, in the future.

Next, we are very thankful to have been permitted to disseminate the news from the Foreign Field in our pages. Letters from many parts of the world have been spread before our readers, and their message, we are persuaded, has had the effect of deepening their interest and of stirring up prayer in many hearts. We are thankful for the numbers of prayer-meetings devoted to the foreign work, and trust that this feature will mark all our gatherings. It is suggested that one meeting a month of the regular prayer-meetings be devoted to this special need.

We are deeply thankful that the Lord has stirred the hearts of a number of our young to give themselves to the work abroad. The circular letter which follows will give details.

We would also record with gratitude the liberal ministry to this work from various gatherings and individuals throughout this land and Canada. While the Spirit alone is the power for all service, "your heavenly Father knoweth that ye have need of *these* things." May the Lord abundantly bless all this service of love, and guide and

keep us in the path of simplicity and dependence which His precious word marks out.

The following summary and extracts will give details, calling for renewed prayer and faith.

BAHAMAS

Some weeks ago we heard from our brother R. S. Stratton that much property and the meeting-room at Andros Island had been completely destroyed by a hurricane. The news was circulated amongst different gatherings, and generous help was sent. On Oct 15 our brother Stratton wrote that Mr. Van Ryn expected to go with his family to Harbour Island, in "The Evangel," whilst he purposed to go to Andros to render whatever assistance he could to the brethren who had suffered in the two hurricanes, of which the last had done more damage than the first.

Before they were able to carry out this purpose a telegram arrived from Hopetown, dated Oct. 25th: "Hurricane, tidal wave, Abaco homes complete destruction. Clothing, help, needed immediately. Stratton." Five hundred dollars was cabled at once, with a request to purchase clothing in the Bahamas, as more suitable garments could be bought there, and at a cheaper price. Fourteen assemblies were notified, and \$2500 has already been received and forwarded by the Missionary Fund, while other amounts have been sent direct. Three cases of clothing have also been dispatched. Brother Stratton wrote on Oct. 24th that the hurricane was "accompanied by a tidal wave which rose 15 ft., and nearly wiped out our town, leaving but 8 houses standing. Mine was among these, but was shaken off the pins, and really unsafe. My father and mother-in-law, brother Van Ryn, his wife and three children, and two sisters, besides my own family of six, are living in its 4 rooms. Everything is practically destroyed, and we are faced with starvation.... God spared "The Evangel"—a perfect miracle—so we were able after 2 days to go to Hopetown and get stores. To-day (24th) the Government has a boat here with provisions so we will not starve.... We all faced death by drowning. Brother Van Ryn's little baby was swept out of his arms and drowned. He had two large and deep cuts in his injured leg below the knee, which I had to stitch up under very unsanitary conditions. The dear brethren express their deep thanks to all who have come to their help in their great need, and above all to the Lord for all His gracious mercy in sparing their lives and now caring for their wants."

Other and more detailed letters have been received, but

the above gives the main facts. There were 120 houses in Abaco, and the latest reports say six only are left.

Tokyo, Japan., Oct. 5th, 1926.

Enclosed is receipt for the kind gift from the Missionary Fund which we have received for the work of the Lord, for which my wife and I are very thankful. It came at a time of special need. The expenses of the work here are somewhat heavy.

The work goes on as usual. Last Sunday one more was baptized in Tokyo, at Kandu. Young brother Mizuno has given himself to the work of the Lord, as mentioned before, for which we are thankful. I have sent a detailed narrative memoranda as to the work to Brother Harshaw in Philadelphia, for the information of the brethren.* We send our affectionate greetings to those conducting the Missionary Fund work. Many thanks for the copy of the its report, June 16th. I am sure this is a service that will be much blessed of the Lord.

If young brother Pennington and his wife go to China, to where brother Kautto is, will you kindly extend our hearty invitation to them to visit us en route . . . The visit would be a happy change and refreshment to the saints here, and I would interpret for them. Brother and sister Koll left here for China on the 3rd of this month, to go on with the work that he was engaged in.

I hope soon, D.V., to visit the scattered brethren and sisters in both the north and south of the Empire, probably taking brother Mizuno with me, and doing gospel work with tracts and open-air meetings. E. B. CRAIG.

* This will be loaned to any upon request.

New York, Nov. 1st, 1926.

Beloved Brethren: Through the Lord's mercy we have been privileged to serve as a channel for your ministry to His servants in the foreign field. We have from time to time rendered you an account of our stewardship, and doubtless you have learned details from the laborers abroad through letters published in "Help and Food." We are now very glad to give you a little definite information regarding fresh encouragement as to further labor.

Our brother Wm. G. Amies, who has been with us on furlough for the last six or eight months and who was married to Miss Elsie Fretschler of the Camden, N. J., assembly, in October, is hoping with his wife to return to the Westcott Mission in the Congo. His health has been restored and he is now ready to resume his services in Africa.

Our sister Miss Marie De Vries of Detroit, as has been before noted, has offered herself to the Lord's work, preferably in Africa, and is waiting for the way to be opened. She is warmly recommended by her assembly.

Our young brother Mr. Virgil Pennington and his wife, of Newark, N. J., assembly, have offered themselves for the Lord's work in China and are now further preparing themselves for the service by taking a course in medical hospital training. Mrs. Pennington was born in China of Missionary parents and her knowledge of the language and conditions there should be of great service. They have the commendation of their assembly and our hearty fellowship.

Our brother Malcolm Gross, wife and family, have just returned from Nigeria after a prolonged season of labor. At the end of their furlough, perhaps next summer, they hope to join our brothers Dr. Woodhams, Searles, etc., and if it is the Lord's mind this may give opportunity for another station in this district. The Lord has so graciously supplied the needs of those already in the field that we are very happy in once more acquainting you with the above facts, so that everyone in fellowship should be able intelligently to help in this good work by their prayers and practical fellowship according to their ability: Ezra 2: 69; Acts 11: 29.

We may add that the cost of outfitting and sending out a laborer is about \$1200.

All communications may be addressed, as before, to Mr. Hughes Fawcett, 115 Franklin St., New York.

The Administers of the Missionary Fund.

Berkeley, Calif., Sept. 16th, 1926.

Beloved brother: I am taking the privilege of sending you the enclosed circular letter on the work entrusted to us.

Copies of "Help and Food" could be used very advantageously on passenger liners here and elsewhere. They could be placed in Social Halls where passengers congregate, and hundreds have access to such literature, and would reach many Christians and missionaries who need its help and food. We could use 100 copies in *each port*.

Yours in His soon coming,

Oscar S. Zimmermann.

Extracts from the Circular.

We feel this may well be termed a "Praise Letter" in reviewing the Lord's gracious dealings of the past few months in the trip to European harbors to establish new stations for taking the gospel to the numberless unreached, unsaved souls on board the ships of all nations.

Prayer was so abundantly answered that we are indeed full of praise to Him, and the resulting situation forces us to plead for further prayer that the way might be shown us as to how best to meet the opportunities given us for sowing the Seed.

No hindrances were found in any of the harbors visited, and in various places brethren were raised up, who have shown deep interest, a real love for souls, and are sacrificing much to keep the gospel light-houses going upon shores where nine-tenths of the world's shipping originates.

During nine weeks spent in the overseas ports I was enabled to distribute literature on some 250 vessels; meetings were held in various citise and among people speaking different languages, and the following results given in answer to prayer, for which we rejoice.

GERMANY (Hamburg): Here the Lord has given us a faithful brother, his two sons and two other brethren helping him. Brother Sawallisch is a former chief steward on Atlantic liners, and his present position enables him to issue his own passes to visit the harbor, where he labors often until very late at night taking the gospel to the ships. A recent report from him showed 52 vessels reached in one month's time, distributing over 5200 pieces of literature.

BREMEN: After applying to the proper authorities a pass was granted to board all ships in port, and in a letter just received from the two brethren whom the Lord provided for the work, they report having reached 174 small vessels and 350 large ones, flying flags of ten nations; a two-year pass has been granted them to visit all ships in port.

BREMERHAVEN: The large Atlantic liners dock here, and the Lord has stirred up lively interest to reach passengers as they sail. Many have been reached by boarding steamer trains at Bremen.

HOLLAND (Rotterdam): The Lord has given us two brethren, both with private means of support, and free to devote their entire time to the harbor work—one of them a high school professor on pension. Literature has been ordered direct to them from France, and two large boxes of literature have been shipped them from San Francisco, upon arrival of which they will begin work.

BELGIUM (Antwerp): A brother speaking fluently English, Dutch, German, Flemish and French has undertaken to board the ships in his spare time. In this large world-port no permit is necessary to gain access to all vessels.

FRANCE (Bordeaux and Marseilles): Brother L. J. Germain has undertaken to make the reaching of these two ports part of his work in France. He has visited several

vessels in Bordeaux, and has written brethren in Marseilles; and is now awaiting their action. Please pray definitely for these two ports.

ITALY (Genoa): A brother was found who is willing to undertake the ship-visiting himself, if no one else is raised up. He holds a permit from Mussolini's government for distributing gospel literature anywhere in Italy.

In London, England, and Dunkerque, France, a seamen's work was found already existing but greatly handicapped through continual shortage of literature. Several small shipments of literature were made to them by me, giving us a share in the enlarged work, and it is hoped we will be enabled by the Lord to continue so doing.

There is much poverty among European Christians, and though the brethren in each port are standing wholeheartedly behind their work, the supplies of literature to continue the work must come almost entirely through funds from God's people on this side of the Atlantic. It may be of interest to know that laboring brethren can live on about \$50 per month in Italy, France and Belgium, owing to the present exchange rates.

This letter is being sent out as we draw to the close of our fifth year of laboring in faith and dependence upon the Lord alone, and looking back over this period we can surely rejoice much in what God has done in answer to prayer. San Francisco, New York, Boston and Halifax, with work in summer in the lake ports of Buffalo, Montreal, Erie, Toronto, etc., form the United States and Canada work. Galveston and New Orleans were occupied for some months, though we have no laborer on the Gulf at present. Pray for this need. With Auckland, N. Z. (the farthest station out), and these various new ports in Europe, we are enabled to send out a constant stream of literature day and night. These stations now encircle the globe and open up untold opportunities of reaching unsaved souls. This world-wide work calls for continued prayer and self-sacrifice.

It has been found necessary to have an American brother free to give all his time to a port in Europe (presumably Antwerp, where the present part-time worker cannot meet the extra large need).

There he could find more than an abundance of shipping to keep him busy, and at the same time be the medium for careful distribution of literature to be divided amongst these various European laborers as the needs are made known. Counsel, encouragement, exchange of lists of ships visited in order to avoid duplication, or where possible, to enable "follow up" work, and the prompt forwarding of supplies of literature to most needy points, will be of untold benefit to all the workers across the Atlantic, and

a much more satisfactory means of handling the situation than could be done from San Francisco, so far away.

The Lord has laid the need upon some for definite prayer. The answer is already being manifested in that God has burdened our brother Jonas Eck with this wonderful opportunity, and provided for his immediate need, so that he expects to sail from New York for Antwerp, D.V., on Dec. 14th. Brother Eck has given his entire time to San Francisco harbor work for the past seven months, carrying it on faithfully during my absence, so his experience here has specially fitted him for this need overseas. Inasmuch as the new laborers in ports in Europe speak either English or German, and brother Eck is fluent in both, this will enable him to correspond with all. We commend him heartily as he goes on to his new field, and would urge continued prayer for him in his difficult task.

Another definite need for prayer is for Scripture text Calendars for 1927 for the work. These have proven an exceptionally valuable asset; bought at 17 cts. per copy, a single calendar brings a new message from God's Word each day of the year, often to as many as 25 or 30 men in one room, and printed in their native tongue.

Appreciating the hearty fellowship of all who have stood with us by prayer or gifts through these past five years, I remain,

Yours, in our soon-coming Lord,

Oscar S. Zimmermann.

1 Tim. 4: 13: "*Apply thyself to reading*"—Brazilian Trans.

My dear brethren: May I speak of what has made me a very happy man? It is lovely to have the mind saturated with the records of the life of Jesus by the oft-repeated reading of the Gospels. Though unable to tell the exact number of times, I am sure to have read the Four Gospels nigh to one hundred times, and the whole Bible over seventy times. Every book of the Bible has special charms to me for its dignity, majesty and loftiness; but to consider that in the Gospels we have the *very words* of Jesus is ineffable and solemn!

One thing is to hear the opinion of others (as in John 7: 46), and quite another to make that our own experience. In Acts 4: 13 the adversaries are bound to own that the disciples "*had been with Jesus.*" How? By seeing in them the Lord's ways. Jesus is in the glory now, beyond our physical intercourse, but *His very words and ways* are our legacy—the four-sided presentation of Him, with the Holy Spirit to impart His likeness in us!

The Four Gospels—never am I tired of reading them; the sentences from the lips of our Lord being always as "*apples of gold in pictures of silver.*"

Let me ask the dear brothers or sisters, that through this coming year you may become an advancing reader of the Bible. Make it a subject of *prayer, too*. For years the Lord has been pleased to bless me with ability to go over my rate every day, even if at some times I must read it with fever, in the open sun, or by the bedside of a sick crying child.

The blessed Word of God has been my choice reading since my conversion in 1903; I owe much to other books but only as *guides* to this one and only Book.

Parintins, Brazil.

J. P. Ribeiro.

Phila., Pa., Sept. 18, 1926.

Beloved Brother:

I am inclosing letters received from Mr. Althorp. They are a little old, but I am sure will prove of interest to all interested in the work of the Congo.

Yours in His love, Wm. G. Amies.

Baka Mbule, Dec. 11th, 1925.

My dear Brother Amies:

Things go on here pretty much as usual. I went to Kasongo Mule's for a week to see the schools. I found evidence of progress in Lobanda's school but not much elsewhere.

We are now preparing for the conference in about ten days' time. The preliminary conference was to have taken place this week but Mr. Westcott has had a stiff fever which has pulled him down, so it had to be postponed until next week.

We are sending the children home on Monday for their half-yearly holiday.

Mr. Westcott is away on the BaBindi journeys. He is doing the Northern section first. We expect him back in about a week's time and then after a few days here he will commence the Baka Mdai journey. While he is thus engaged I hope to get through the Baka Mbule schools, also those on the Inkongo route, and the Bena Indanga. When all is done, Mr. Moyes and I have it in mind to take a journey into regions beyond the limits of our present field of operations. We shall start from Bena Dibebe and go through the three tribes, Bankutshu, Bakela, and Dengege. The two former I am somewhat acquainted with, having passed through them on my previous visit to that region, but the Dengege presents a new field. I should like this trip to ascertain as far as possible what the prospects are of opening up definite work in the midst of those three tribes, and how many centres would be required to effectively make a commencement.

The teachers' conference is now past history. There was

a rather restless spirit manifested, and the leaders were insistant that more money should be paid, but we told them plainly that the standard of work had been very unsatisfactory, and therefore an increase in wages could not be entertained. The Lord was very good to us, and every effort of the enemy to spoil the meetings was frustrated. We had a really good time and I think many will have profited by the ministry. We succeeded in filling up nearly all the villages in the BaBindi. A new school is to be opened at Indanga. Mbutu and Cibola and Mbeengo and Makaxa are going there. I don't know if you know the village they are going to, Iyolo.

Feb. 8th, 1926.

Mr. Westcott completed his tour of the BaBindi and was much encouraged in the improvement in spiritual tone, and brighter work in the schools. It is a joy to be able to record this uplift in the work, at a time especially when things seemed to be so low, and tended to be depressing. Surely God is good, and does not allow the trial of our faith to go beyond the measure we are able to bear. Mr. Westcott is now at Inkongo. He left here last Thursday. I fear it is the last we shall see of him for some time. He has received advice from Dr. Kellersberger as to his complaint. It appears that nothing but an operation will give him relief, and for this a journey to England is necessary as no doctor out here would care to tackle so serious a case. He has gone to see the doctor at Lusambo, and if he receives from him confirmation of Dr. K.'s diagnosis, he and Mr. Moyes will commence their homeward journey immediately.* That leaves us a small and feeble band. My prospective journey across river will have to be postponed indefinitely, but we are the servants of the Lord and work under His direction so whatever He orders is for the best, His wisdom is infallible. We are all fairly well, Mr. Nixon is not too well, and Miss Isaac is often down with weakness and fever. I hope the Lord will send out more workers if He tarries. The little baby Ninga is filling out nicely. All the other orphan children are well. Our little girlie is going ahead and we are thankful to say is keeping well. The postman is expected to-day so I will close and get this ready for him. I trust you are well and enjoying fellowship with your brethren at home.

With love in the Lord, yours affectionately in Him,
Chas. Althorp.

* Our brother was obliged to take the journey to England where, through the Lord's mercy, he is gradually regaining strength, after the needed operation.

Correspondence relating to the foreign work please address to, S. R., c/o the Publishers.