

# THE TREASURY

*A Monthly Magazine*  
*For Ministry of the Word*  
*and Tidings of the Lord's Work*

THE WORD OF THE LORD  
 ENDURETH FOR EVER  
 1 Pet. 1: 25

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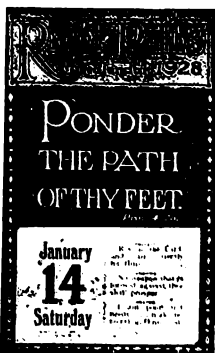
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## ACKNOWLEDGMENTS

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	£	s.	d.
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Sister—Missionary	10	0	0
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R.Y.—Three missionaries	10	0	0
Cambridge—Three Missionaries	6	10	0
Cambridge S.S.—Worker, India	1	10	0
Lord's portion—Hunterville Home	1	0	0
Howe St., Ak.—Two workers	6	10	0
Sister—India, etc.	5	10	0
Sundry amounts for office expenses	9	2	2
<b>Total</b>	<b>£380</b>	<b>2</b>	<b>2</b>

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Note—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Mr. Norman Hyde wishes us to acknowledge from  
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## NEW BOOKS.

The Divine Plan of Missions, by W. E. Vine, M.A.  
(joint-editor of "Echoes of Service"), 3/—, post 3d.  
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has wrought, edited by Hoste and McElheran,  
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## OUR PERSONAL OBSERVATIONS.

**THE TREASURY.**—With this issue we are pleased to be able to send forth our magazine in an enlarged form. By the enlargement of the page we are now able to give a little more article matter, a good addition to the missionary letters (about 2½ columns of present size), and replace the small type of the News of Work and Workers for larger, which is much better for reading. We believe the changes will be appreciated by our readers. We would like to see an increase in our circulation and will appreciate the efforts of all who value the "Treasury" to get us an extra subscriber each, simply for the sake of extending the usefulness of the magazine through its having more readers.

**OUR NEWS.**—We find it needful to draw the attention of our readers to the intimation just under the heading of "News of Work and Workers." We must not be held unduly responsible for these items of news, seeing they are in most cases contributed, nor are we necessarily endorsing everything that appears. News is simply news; let it be taken for what it is worth. This department of our paper always has been and will be criticised, and everybody turns to read it first; but please bestow the criticisms in the legitimate directions. We are not the scapegoat for all and sundry, though we accept our due share of responsibility. We know full well that no living soul can please every mind, try as they may.

## COMING MEETINGS, D.V.

**Hamilton.**—Saturday, Sunday and Monday, January 28, 29, 30. First two days in Gospel Hall, third day in Winter Show Buildings, Ward Street, commencing Saturday at 2 p.m., Monday at 10.30 a.m. Prayer will be much valued. Visitors requiring accommodation to send in notice by January 21, to Mr. B. J. Taylor, Victoria Street.

**Wakefield.**—Monday, January 2. Communications to Mr. C. Hooper, Wakefield, Nelson.

**Gospel Carriage Workers.**—We wish to state, for the sake of some of our readers who are in doubt, that the workers with the four carriages look to the Lord for their own personal needs, the Trustees simply hold in trust the vehicles.

**New Hall.**—At Mandel Block settlement, Lower Hutt, a new hall is in course of erection. The contractor is making good progress and it is hoped to have it ready to be opened at the end of January, 1928.

Mr. F. May has been at home in Sydney for some time, very far from well and unable for meetings, but now seems to be improving a little. Let us pray for our dear brother.

# ☪ THE TREASURY: ☪

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

Volume XXX.

JANUARY 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**STORMS.** Are you prospering in business? Keep an eye on the weather and expect a change. Is all going well with your family? Be grateful, but rejoice with trembling. Is every desire gratified? Thank God, but do not suffer the watch to go below. Are you progressing in the spiritual life? Doubtless Satan has told you that you are somebody now, strong in faith, exceeding earnest, wonderfully busy, and quite an example to others! Do you not see that the storm-fiend is near you? What a wind he can raise! He slew Job's children by a wind which smote all the four corners of the house, and he reserves these four-cornered hurricanes for men in high estate as Job was; therefore beware. Brother, reef sail, for the weather is dirty, and cannot be relied on for five minutes. As you dread shipwreck, cultivate holy jealousy, maintain godly fear, and evermore look to Him that keepeth Israel. He never slumbers, for He knows that His children ever need His watchful eye.

2 2 2 2

**THEY ONLY DROP OFF.** "I so like my beautiful fuchsia," said a happy old Christian to us the other day. "I so like to look at its blossoms for they teach such a beautiful lesson—they never wither, they only drop off. And that is how I wish it to be with me. I hope not to get dull and faded in my soul, but just to drop off when my time comes."

The outward form of this dear believer was slowly perishing—age, sickness and poverty were doing their sure work to the mortal frame—but the inward power was renewed day by day, and the joy of Christ filled her spirit.

Would that all the plants our Heavenly Father has planted might be like this dear old saint in spiritual freshness!

2 2 2 2

**SHEPHERDING THE FLOCK.** We have many preachers and teachers, but few true shepherds. Visits are made when saints go astray, often more of a judicial than a shepherd character; but there is little real shepherd work and the lack of it is felt everywhere. A brief consideration of who is a shepherd in the flock of God, and what his qualifications and services are, will help us to see better where we are regarding this matter.

The Lord calls Himself "the Good Shepherd," and says He "giveth his life for the sheep" (John

10:11). This is our pattern. If we are not prepared to "lay down our lives" (1 John 3:16) for those we serve, not as martyrs but as shepherds and servants, we are disqualified for such work. The shepherd feeds and leads the flock—that is, he guides the sheep to where the food is, and watches over them while they partake of it. To feed and shepherd is his work (John 21:16, 17). It will be mostly private, generally individual, and as far as possible unobtrusive.

S S S S

**GOUTY CHRISTIANS.** They are most careful as to feeding, but less interested in active service. They will go miles to hear a Bible lecture or exposition of the Word, and enjoy it immensely. Many of them have lived on dainties from their youth up, yet withal they are neither healthy nor vigorous Christians. They do not grow as fast as one would expect; their interest in the things of God does not seem to make any great progress. The fact is they do not digest half of what they take in. Their powers of reception are great, but their digestive ability is small. There's too much of an indoor and sedentary life. They need a change, and a little active service, such as an alley to visit once a week with Gospel tracts, a class of rowdy boys to speak to in the Sunday school, and a few open-air meetings during the week.

S S S S

**NO INCREASE.** Let us take care that the circle of our petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man may become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Oh! scour the world for needy people, and bring them under the influence of priestly intercession.

S S S S

**THE VERY BEST PLACE.** Never look with contempt on those beneath you, God may lay you lower than they are yet: never envy those above you, for you know not what thorns are in their pillows, or what secret crosses they have to carry. If you are where God has placed you, that is the very best place for you at present,

## The New Year.

**A** GAIN through the will of God we are permitted to enter the portals of another year, and as we cast a backward glance at the receding year we can truly say that "goodness and mercy" have followed us (Psa. 23:6). What the future may disclose we cannot tell, but the Lord will be there; and if we maintain communion with Him, and walk in His ways, we need fear no ill.

The times are very "perilous" (2 Tim. 3:1) for the Lord's dear children, because the apostasy of the Church is rapidly advancing, lawlessness in the world is abounding, while the social and moral conditions of the people are fast becoming what prevailed in the days of Noah and of Lot. The terrible crisis is approaching, when the judgments of God, so long restrained by His long-suffering, not willing that any should perish (2 Pet. 3:9), will be poured out upon the ungodly, and the earth will again be destroyed, not by water, but by fire this time (2 Pet. 3:6-7).

In view of the present state of things, our Lord's words in Matthew 24:12, R.V., are especially appropriate: "Because iniquity shall be multiplied, the love of the many shall wax cold." Let it be borne in mind the last state of the Church is already here, it is Laodicea—lukewarmness, self-sufficiency and ignorance (Rev. 3:16-17); and because we are nearing the end of the age Satan is getting busier than ever in his hostility to Christ and in his endeavours to ruin mankind.

Our duty is perfectly clear as we enter 1928: **we must go on with God.** Though some are falling who have stood well, others turning back from the paths of righteousness, evidences of failure appearing in collective testimony, and a slackening of zeal in the service of Christ, we, individually, must go forward in fellowship with our Lord. Every one must keep right himself, and each one see to his own soul's welfare, whatever else happens or whatever others may do. Remember, "we shall all stand before the judgment seat of Christ," and "every one of us shall give account of himself to God" (Rom. 14:10-12), and the time for it is drawing near. Great and glorious are the promises made to the overcomer, in each of the seven letters to the Churches (Rev. 2 and 3), and these should stir us to more devotion to our blessed Lord.

But however dark and difficult the times may become, there is abundant grace available (2 Cor. 9:8), even to the weakest (Isa. 40:29), to enable each one to stand (Eph. 6:14), and to walk with God as did Enoch and Noah (Gen. 5:22; 6:9). This grace can maintain us in the old paths (Jer. 6:16), and keep our souls alive in famine (Psa. 33:19), making us green and fruitful as a tree planted by

the rivers of water (Psa. 1:3). May our experience indeed be so!

Let us continue in the grace of God in which we started when He saved us (Acts 13:43), continue in the faith (Acts 14:22), in the Scriptures (2 Tim. 3:14), in His love (John 15:9-10), in prayer (Col. 4:2), occupying till He shall come (Lk. 19:13).

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (Prov. 8:34); till at last our Beloved comes forth, and we are with Him, and like Him, for ever and ever.

—Franklin Ferguson.

## Four Great Principles of Fellowship.

**"THEY** continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

These are the four great principles of fellowship in "the House of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

Now in God's dwelling place, the Sanctuary which He required to be made for Himself to dwell in, there were four vessels, the vessels of the Tabernacle, and these four correspond with those four particulars mentioned in the Acts. I believe that the Spirit of God has given us in this passage in Acts, His divine explanation of these four vessels in the Sanctuary.

### The Apostles' Doctrine.

The Tabernacle stood east, west, north and south. On the west stood the golden lampstand, which I believe is God's emblematic representation of ministry, having Christ for its centre, source and subject, in the power of the Holy Ghost; "the Apostles' doctrine" is God's truth about His own Christ, revealed to us by the Spirit, through the apostles of our Lord and Saviour.

### Fellowship.

"Truly," says the Apostle John, "our fellowship is with the Father, and with His Son Jesus Christ," and "these things write we unto you, that ye also may have fellowship with us" (1 John 1:3-4). In the holiest of all, the holy of holies, stood the "Ark of the Covenant"; and there in the cloud above the Mercy-seat, and between the two cherubim, God dwelt, and from thence He spoke; so that the holy of holies became the oracle or speaking place of God; the speaking-place **from** God and the speaking place **to** God. The genuine fellowship of saints must have its centre "within the veil." It must begin with God in Christ; and there must be communion by the Holy Ghost with God within the veil, ere there can be real fellowship with saints without.



### "Breaking of Bread."

Next comes "the breaking of bread." On the north side—the place of judgment—stood the Table of Shewbread with its golden crown and its border, that is, a golden crown to the border; upon it stood the shewbread. "Breaking of bread" is here typified, and it was on the **north side**, the place of judgment and discipline. For the table of God must be guarded, and there is beauty and glory in the guarding.

### "Prayers."

Lastly, in the centre, over against the Ark of the Covenant, but without the Veil, stood the golden Altar of Incense. "Let my prayer," says David, "be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice" (Psa. 141:2).

Thus we have the Golden Candlestick, the Ark of the Covenant, the Table of Shewbread and the golden Altar of Incense, which four vessels correspond, I believe, to the four particulars of fellowship mentioned in Acts 2:42, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Let none of these be forgotten by us, and may God grant that in every respect we may learn to stand stedfastly as those who are "in the House of God, which is the Church of the living God, the pillar and ground of the truth."

—Thomas Newberry.

## Conscious and Unconscious Testimony.

DANIEL WEBSTER was a firm believer in Divine revelation, and a close student of its sacred pages. On one occasion, a small company of select friends spent an evening at his house. Tea over, the Bible, and the relative beauties of its several parts, became the topic of conversation. Each one of the guests had a preference. When the turn came to Webster, he said: The masterpiece of the New Testament, of course, is the Sermon on the Mount. That has no rival, no equal. As to the Old Testament writings, my favourite book is that of Habakkuk, and my favourite verses, chapter 3:17-18: "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, and joy in the God of my salvation." This, continued Webster, I regard as one of the sublimest passages of inspired literature. And often I have wondered that some artist, equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting.

When in Paris, some years ago, continued Webster, I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume. Although in the constant habit of denouncing the Bible, like most infidel writers, he had never read any part of it. These fugitive leaves contained the above prayer of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club-house to announce the discovery to his associates. Of course they were anxious to know the name of the gifted author, to which inquiries the elated infidel replied: "A writer by the name of Hab-ba-kook, of course, a Frenchman!" Judge of the infidel's surprise when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called Free-thinkers, but was penned by one of God's ancient prophets, and was contained in that much despised book—the Bible.

—Sel.

## Cling to the Bible.

THE Universities and High Schools are a dangerous atmosphere for our young Christians, where Professors and students openly scoff at the inspiration of the Scriptures, and where the theory of Evolution is accepted and taught as a proven fact, and that man was not created in the manner described in Genesis.

It is very difficult for a young believer to stand against what is now commonly accepted in colleges, and even held by dignitaries in the churches, and to be considered as simply antiquated and unscientific to believe the Bible. Many a promising young life has been wrecked because confidence in the Word of God has been destroyed by University teachers. It is open to question whether Christian parents do right in sending their children to these places of higher education, when the risk of soul-destruction is so great. Some have had to bitterly lament the day when they sent them.

An interesting case has just come under our notice. A young University student we know, who is saved and in assembly fellowship, has written us of his amazement at the way students and Professors in his college scoff at the things of God. He and some other believers came together to consider what could be done, with the result that the college authorities were approached for permission to hold a gospel meeting once a week, which has been granted. On most occasions many students have attended the meetings, and both saved and unsaved have received blessing. For this we can praise God.

There is a danger of ourselves drifting away from the authority of the Word, more or less, and once

we become indifferent to any of its precepts, or disregard any of its teachings, we are on the down grade, and only God knows where we shall stop ! Our young friend refers to worldliness creeping into our assemblies, and those professing to be Christians going on heedless of the teachings of God's blessed Book. He says :

"I was asked the other day what I thought of a particular fashion which is being followed by many at the present time, and on replying that, according to Paul's Epistle to the Corinthians, it was contrary to the will of God, the person said that we have only Paul's word for it, and why should we believe what he says any more than what other people say !

"This partial belief in Divine teachings, or partial application of them by persons professing faith in the Lord Jesus Christ, leads one to wonder, and even doubt, if such persons know Him as their Saviour.

"The great need in these last dark days is for men and women knowing Christ, to cling to the Bible; and for those ministering its truths to minister the whole Word, and not leave out certain passages which were given for our guidance, lest they hurt the feelings of those who are not living in the way well-pleasing unto the Father. The apostle Paul shunned not to declare the whole counsel of God (Acts 20:27). May we endeavour to get close to the Lord, and "preach the Word, be instant in season, out of season." (2 Tim. 4:2).

### God First.

**W**ORK was all behind on the farm and time pressing. The weather was calm and most suitable for the work on hand, but not expected to last. I was working some eighteen hours a day to prepare the ground and get the paddocks well sown down, and this was really the one thing that mattered !

True, I was never guilty of not reading the Bible, but it was read mechanically and hastily ; just like all the other little duties—part of the routine, and at times in the way. So you will understand my soul's condition was flat, crushed, unresponsive ; it was the other things that counted.

Could I not prove to anyone that there was nothing else for it ? These duties **must** get done, and **then** I would "take time to be holy." Are such reasonings new to the reader ? Let us see how they worked out with me.

Well, on a day in the middle of my bursting hurry, crash went something in the drill. Oh, dear ; what next ! Hurrying home for a needed tool, my little girl toddled after me as I returned to the machine. She had never attempted so far from home before, and carried some plaything in her hand of which I took no notice.

I lay under the machine examining the break, and found it worse than expected ; it would now mean to sit still for some days and wait for a new part !

I rose to find the child gone, dancing innocently across the field to the house, but leaving her plaything spread out on the top of the drill. It was an old broken card with two words still telling out their message—**God first**.

That card had been carried home by the same child from another home some thirty miles off, had lain among the rubbish for three or four months, but brought out to speak to my soul at the right moment. I could only kneel down and thank my Master for His patience with me, and for His tender rebuke, and I believe I need that same message every day I live.

Oh, blood-bought ones, we have only one life to live, let us live it for God ! "For a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). —R.G.L.

### The Lord hath Need of Thee.

Knowest thou not that the fields are e'en white,

That thy reaping His smile small reward ?

Life everlasting the fruitage doth yield

To the souls that are won for thy Lord.

Dwellest thou then as in leisurely dream,

Thoughtless ? Thou needest the time to redeem !

One is thy Master, and He the Beloved,

'Tis His favour that calls thee to go ;

Herald of tidings surpassingly sweet,

Of salvation from sin and its woe ;

Bidding the lost one no longer to roam,

Guiding in grace to the heavenly home.

Carest thou not if this gladness be hid

From their vision, who never have known

Light of the glorious gospel of Christ,

And the shining of grace from the Throne ?

Can in thy heart His own preciousness dwell,

Yet thou His beauty transcendent not tell ?

Blest in the grace of the Lord who endured

All the sorrows of Calvary's tree,

Depths of the wrath of a thrice-holy God,—

Out of love, His own love, unto thee !

All for His sake art thou willing to lose,

Gladly to follow the path He shall choose ?

Death cometh swiftly, and swiftly its doom,

Yet no refuge the multitudes know ;

Loving sin's folly, and blind that it brings

But a future of anguish and woe !

Careless their stream to eternity rolls :

Wilt thou not succour these perishing souls ?

H.C.H., Jnr,

## Thoughts on Joseph.

### Part I.

THE history of Joseph is simple yet sublime (Genesis 37, etc.). Childhood and age may well ponder that which was written for our learning concerning him.

**His Three-fold Sorrow.** He was a "man of sorrows" like unto the Lord, and on three outstanding occasions we read of his tears and anguish of soul: (1) as he was lowered into the pit, (2) as he recognised his brethren, (3) as he endured their unbelief, well-nigh at the close of his career.

Thrice it states that our Lord wept: (1) at the tomb of Lazarus, (2) over Jerusalem, (3) in Gethsemane, where He "offered up prayers and supplications with strong crying and tears." Thus the history of Joseph and that of the Lord are bound up together with the three-fold cord of sorrow.

**The Coat of many Colours,** verse 3, suggests that his life was equally varied in shade and colour. Whether it was woven in many colours or whether it was "patch work" we know not, but its great variety of colours answers to the many varied experiences of his pilgrimage, reminding us of—

"With mercy and with judgment  
My web of time He wove."

We have our dark moments, the sombre shades of woe; we have the red-letter days of joy and triumph, and let us not forget the crimson blood stains upon that robe. Truly his experiences were symbolic of death and resurrection.

"Many colours" suggest the arc in the heavens which is ever seen in connection with the dark cloud, the falling rain, and the bright sunshine. The dark cloud of his brethren's hatred, his own falling tears, and the smile of his father, clothed him, as it were, in this rainbow-like garment.

**Seeking his brethren.** He came to Shechem (verse 14), the Sychar of sacred story (John 4:5). There he was asked: "What seekest thou?" Such questions are often asked the missionary in foreign lands: What are you seeking? Are you prospecting for gold? A better question would be: "Whom seek ye?" and this would bring forth the same answer which Joseph gave, "I seek my brethren." Oh, let this be our life's motto!

Let us seek our brethren in Christ in this day of division and coldness, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1). Let us ever remember that relationship lies at the root of this unity. Let us seek our brethren in Christ—the last Adam. The brotherhood of man in Adam must not be ignored, because we limit the fatherhood of God to those who are "born again."

Joseph sought his brethren at the very spot

where Christ sought and found the Samaritan woman. "And Joseph went after his brethren and found them at Dothan." This name signifies two wells, and probably into one of these he was cast.

C. J. Chesterman, Bath.

## Chastening the Child.

CHRISTIAN parents, beware lest you shrink from any part of your duty towards your children because it is painful. Because the rod has so often been raised in anger, and inflicted in a wrong spirit, you are in danger of forgetting that it is a means ordained of God for the pain of the flesh that the soul may be saved from hell. Foolishness is bound up in the heart of a child—it is a part of his very nature. The rod of correction is God's means of getting rid of it. Use the Lord's means, and we can then do what otherwise we cannot do—wait in faith for the promised blessing. There is no punishment so humbling as the rod, and therefore none so enriching.

There are very few children who do not need the rod; many need it often. In after life many have looked back to the benefits wrought by it, while others have lived to regret the false tenderness that withheld it. If remonstrance fail, use the rod; but let your child feel that love raises your hand to give him pain; and let this discipline be a matter not talked of in your family, but a matter between you and your child. Let him feel that it causes you pain; and let your prayer be, "Lord, do Thou be pleased to strike in with every stroke, that the rod of correction may be a rod of instruction."

## Tale-Bearing.

"Thou shalt not go up and down as a tale-bearer among thy people" (Lev. 19:16).

A RESIDENT of West Stratford, U. S. A., owned a hen of a fancy breed that strayed upon a neighbour's premises and laid a nest full of eggs. A hen belonging to the owner of the land took possession of the nest and hatched the eggs. Then the two neighbours got into a wrangle as to who owned the chickens. The case was tried with able counsel and many witnesses, and the court decided that the hen that hatched the eggs was the legal mother.

It may be regarded as equally settled by the court of common sense that a person who repeats a slanderous tale is as much the parent of it as the inventor—the hatcher is as bad as the layer, if not worse.

He who first forges the lie is assuredly guilty; but little harm would come of his deed if there were not persons willing to hear and to repeat the calumny.

Yet this is done very thoughtlessly, and when the slander is refuted, men seldom repent of having repeated it, though it is a sin for which they will have to answer before the Judge of all.

If I did not make the dagger, yet if I stab a man with it I am guilty of murder. If I did not concoct the accusation, yet if I injure my neighbour's character by repeating it, I am a partaker in the crime. To save ourselves from falling into this evil the safest course will be to be extremely incredulous of all libellous reports, and never under any circumstances to become tale-bearers.

Plautus would have the tale-bearers and tale-

hearers alike punished by hanging, the one by the tongue and the other by the ears. We should soon be short of timber for gibbets if this witty sentence were carried out, but there is no need that any one of us should earn the right to swing among the company. The next time the black hen lays an egg let her sit upon it herself and hatch her own chicks. No sensible person would wish to stand step-father to a lie, or to be a cat's-paw to the devil when he chooses to roast good men in the fire of slander. The town-crier of the city of London has an honourable office, but to be common crier for the town of Falsehood is not desirable. —Sel.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### SOUTH AMERICA.

##### From Dr. G. Hamilton.

**Santa Cruz, Bolivia.**—We arrived back here on August 27th, and found a letter from you awaiting us.

We reached Montevideo from New Zealand safely, and stayed there five days and had an opportunity for a little ministry in Spanish on four of the nights. We then passed on to Buenos Aires where we remained about twenty days; an attack of a form of grippe which came on a few days after arrival prevented me taking many meetings in that city.

Passing nothward through the Argentine there was room for a message in Cordoba and again in Tucuman. One is always glad of these little opportunities to keep in touch with the Lord's work in different parts of that Republic.

Reaching Bolivian territory, we chose the route by rail northward, travelling thus for two days and a night to Cochabamba; all this was across the high tablelands of the Republic.

In Cochabamba we had to hire our mules for the rest of our journey. We managed to travel by a motor truck for the first ninety miles, so that our mule travelling was reduced to eight and a half days.

There has been rather serious risings of the Indians in some parts of Bolivia, and there were reports of trouble, too, near where our road passed, but there was no sign whatever of danger.

At this season of the year as there had been no rain for between two and three months, the roads were in a comparatively good condition.

The workers here, Mr. and Mrs. Horne, were very glad to have us back, and we were glad to meet the newly converted and to see a few others apparently showing real interest in their soul's

salvation. For a place like this there is good reason to be encouraged and even to seriously hope for much greater things. For the meantime, we know not yet how long the Hornes and ourselves are staying on in the same town, as a little fellowship is a big cheer after the great isolation felt and experienced in a place like Santa Cruz.

We are well but have not yet got fully into harness, as all the tiredness of the mule journey has not yet worn off.

##### From Mr. J. H. Ross.

**Buenos Aires, Argentine.**—We have had our daughter Ines very ill for two or three weeks, but she seems now to be recovering. She had the grippe, and then had measles and was brought very low, and her condition gave us a great deal of concern and we were much cast upon the Lord for her recovery.

For two Lord's days we were not able to have the Sunday school at the house for fear of contagion. The other meetings have gone on just the same, but of late the attendances have not been quite so good owing to prevailing sickness, etc. The open air meeting goes on now as a regular thing, and there has been much to encourage. Some are coming in to the indoor meeting through the open-air testimony. We still look to God for the salvation of those attending who are interested, but we refrain from pressing them to make a profession lest they should make a false one. Salvation is of the Lord, and when He works neither men nor demons can hinder.

I have begun a special series of gospel meetings in San Martin, and I hope there may be blessing to saints as well as sinners. Also I had a happy and profitable time at Avellaneda on three Tuesday nights on "The Feasts of the Lord" for believers. They seemed to enjoy the meetings and came out very well.

**From Mr. P. W. Aish.**

**Las Piedras, Uruguay.**—It is the custom in most of the South American towns for the people, during the evenings of the hot or warm weather, to come out after supper and sit in the plazas (squares), thus the evenings prove excellent opportunities for preaching the gospel in the open air. In every province where we have asked the Chief of Police for permission to preach in the main thoroughfares, the authorities have been very free in giving permission. In this way we realise that a special door of utterance has been opened for us of the Lord, even in the midst of Romish terrorism and idolatry.

The Lord has privileged us to open a hall for gospel testimony in Canelones, a town with a population of about 9,000 people. The hall is very conveniently situated for this fresh effort to win souls. Mr. Mills and I have been much encouraged so far with the attendance. We sincerely trust that certain interested ones may prove to be seeking souls, and that we may see God blessing the preaching of His precious Word in Canelones. We are endeavouring to open a school for the children of the town, a nice number of whom attend the gospel meetings.

**From Mrs. E. E. Packham.**

**Las Piedras, Uruguay.**—We praise God there are many things to cheer us, one bright feature is the Sunday School work. We have quite a number of new scholars here and at our school in Molino Rosado.

In regard to visiting, we can always find plenty to do in this direction, and are continually on the watch to get into the homes of the people with the gospel. The Lord gives joy as we find open doors, and we believe many will be saved even though in this life we may not know the seed fell on good ground, though in some instances we do know. So we go on sowing in faith.

We are still getting new people to the meetings, and whether they will continue coming we wait to see. It is a real disappointment when a person comes for a few months and then stops. Some are not willing to change their manner of living, others love the things of this world and are not prepared for the life of separation they know we teach the believers. Of course they do not know that Christ can satisfy the heart without the empty pleasures of this passing scene.

**From Miss M. McGregor.**

**Asuncion, Paraguay.**—You will have heard from Mr. Airth of our present trip with the Launch. We have realised the preserving care and comforting presence of our God and Father, to whom

we offer our humble praises for the privileges we have received and for the prayers answered. We have had some very good meetings at various ports of call, with marked interest on the part of some inquirers, and we can only pray for abiding results. Despite the visit of the R.C. Bishop to warn people of the coming of the Launch, at various of these ports, we have received a good reception from the majority, so that we take courage, realising that our God can bring to nought the works of evil men. Each port is teeming with children, who throng round us as we visit each house with literature.

I should just like to take this opportunity of acknowledging my grateful thanks to the many friends in New Zealand (known and unknown to me) who have been upholding by prayer in the sudden and tragic death of my loved father. In grief the consoling presence of the Lord was more real to me than ever before. The certain knowledge that our God afflicts in His infinite love and wisdom alone causes us to say, "He doeth all things well."

**AFRICA.****From Mr. F. H. Brierley.**

**Kamubangwa.**—Just opposite to us the Luvidyo river flows into the Lualaba. Hearing reports of a large population up this river, I was desirous of visiting the villages and making known the gospel to these people.

The first journey my men and I went along the north side for several days, then leaving this river we proceeded inland nearly ninety miles south-west from the Lualaba.

The second journey we followed the river for forty miles along the south side, then crossing over returned along the north side. We sought as far as possible to preach the gospel in every village, and each night we gathered around the camp fire for a gospel meeting, my carriers helping with the singing.

The third journey we visited the country east from here. The interest in these villages was very good. At several places the people begged us to build among them and teach them "the Words of God." Numbers of children followed me singing. There is a great need for native evangelists to undertake school work, as well as travel from village to village preaching the glad tidings.

The fourth journey we again visited the country east from here, but proceeded further inland, also going by a different rout. We went north to Kabalo, then along the Tanganyika railway line for forty miles. Here also the people were par-

ticularly friendly and many bought books until we had none left.

We journeyed inland over sixty miles from the Lualaba until we reached the village of the Chief of the district. This man was very friendly and at night gathered his people around the camp fire to hear the message. Over a hundred were present, and after the preaching this Chief went over part of the message, explaining it to his people. May it be used to his salvation as well as many of his people.

We have just put up a grass thatched building at a village on the Luvidyo river, about fifteen miles from us. It will be most useful for meetings, school and medical work.

Recently our large brick school here in Kamuhangwa was burned down during the grass fires. A number of people have offered to bring in material to rebuild the school, which we trust will be finished before the rains come.

We earnestly desire the prayers of the Lord's people, for His blessing upon the Word which we seek to make known here in this great Lubaland.

### **MALAY PENINSULA.**

**From Mr. J. Teskey.**

**Singapore.**—What memories New Zealand letters awakened, even before we opened them, how they caused day dreams to come to us, and made us live again happy days, weeks and months. God bless every saint who showed to us so much of His love during our never-to-be-forgotten stay in that wonderful land.

We are persuaded by signs all around that many of the saints are keeping their promise and praying for us, as we start again another spell in this trying corner.

Oh, the heat, and how we long for a whiff of New Zealand cool. Mrs. Teskey has had to change everything three times to-day, and is wet through now, while it is a treat to have a dry garment on if only for ten minutes, before it is wet through like the rest. But the Lord is with us and gives abundant compensations, causing us to rejoice in Him.

Last week after the gospel meeting imagine our joy to see nine stay behind to be helped. Of course we see tokens of more blessing coming by the prayer meetings, last week we had fifty-eight present, and this week in spite of rain about fifty. Thus when the saints are getting stirred up we ought to, and do expect blessing.

We have also seven or eight asking for baptism, but we feel that it is good for them to know what it means and so have started a few weeks

addresses on the subject, as also the gathering to the name of the Lord.

News from the children in India is good, but we miss them more than we can tell, but the Lord makes up, and He is worthy to bear the pain of separation for, to serve Him in this needy corner.

**From Miss C. Shirtliff.**

**Ipoh.**—It is rainy season and all the lower part of the town has been flooded, for days the water was three or four feet deep in some of the houses. There is a dear old Chinese Christian woman in one of these houses, and we tried to visit her during the flood but were unable to get near to her door. She would be in one of the upstairs rooms. She keeps so bright and happy in the Lord although surrounded by heathen.

We have lately received four new girls, and were hoping to be able to care for a little girl of 8 to 10 and her wee brother of 3. The mother is paralysed and is not likely to leave the hospital, the father neglects the children dreadfully and often leaves them for several days and nights alone. God has touched the heart of a Christian woman and she gives them some rice each day. These are the children we long to get, but so far the father will not let them come to us.

July was a busy month in the school as I gave them all their half-yearly test. I was glad to have it over, to be enabled to get out as usual in the early evenings, with the gospel. Our eldest girl, Miss N. Yoon, is a great help, she is an excellent visitor and knows three languages beside English.

Some time ago, a wealthy Indian Christian financed a picnic for our big family. They did enjoy every minute of the time, and the Lord graciously answered prayer in giving a beautiful day, safe journey and delightful picnic place.

### **BRITISH WEST INDIES.**

**From Mr. G. H. Hale.**

**Kingston, Jamaica.**—Here we have a population of 85,000, offering a large scope for labour and surrounded with villages reached by tram and car. There is a company of about 50 in fellowship.

Mr. R. Hill of Seacliff has been here with a new text from America. His ministry was very practical, and gracious and will remain with us. Twenty-seven have been baptised, some of them old believers who had held household baptism and now see it to be error and have thrown it overboard.

We are getting invitations to pitch my tent in various places, Spanish Town, the old capital

is one. It was a good £5 worth, though now with seats, duty and carriage it has cost a deal more.

One wonders why nobody has been exercised about Jamaica before. There is a real hungering for the Word of God in these English-speaking West Indies. In this island there are nearly as many people as in New Zealand, and at present only two places where a testimony is maintained by us.

There are churches many, but according to the statements of the people I come in touch with, all have the same cry—they are hungry and starved. No matter where one goes, there are listeners—in the street, the home, everywhere and anywhere one can tell of Christ, and they are not too busy to listen.

### CHINA.

#### From Misses Gresham and Rout.

**Weihaiwei.**—Our brethren, Messrs Robertson, Hill, McCole and others have had many opportunities of reaching the British soldiers here, through preaching and individual effort, and their endeavours have not been without blessing. Two of the men have confessed the Lord in baptism and others have received definite help. Our part has been to help by prayer and with the singing and giving invitations. Both saved and unsaved have come and have seemed grateful for the interest taken in them while so far from their homes.

One Lord's Day we were able to go to the Island for the service there. It was an inspiring sight to see about 170 sailors listening to a splendid gospel address by an officer of the Flying Corps. They expect the missionary to have a care for their souls, and rightly so, but it means even more when one of their own officers speaks to them.

Some of our workers have returned to their stations, and we had hoped others would get away, but the news of the last few days has not been good, and we hear the Tientsin Consul is recalling missionaries again. These last few months they have gradually been creeping back, further and further from the ports. It certainly is very trying for people to be kept out of their own homes.

#### From Miss E. M. Goulstone.

**Wentenghsien.**—Miss Daniell and I have spent five weeks of happy service here, and trust that we may yet be privileged to remain longer. The present news is not very good from the north and may necessitate our being again recalled to the coast. But the Lord knows how much these darkened hearts all around us need the light of the gospel, therefore we leave all in His hands, and say, "Thy will be done."

We have spent some happy times in visiting amongst the women. All listen eagerly to the message, and do their best to learn by heart the texts taught them.

### INDIA.

#### From Mr. W. T. Revell.

**Kadianallur.**—We have lately been enabled to put into circulation a number of gospel portions and tracts, at some Hindu festivals visited, and we pray much that these messengers may reach many hearts and consciences.

We have been asking the Lord to stir up the women in the assembly, who are able, to go out to the heathen women in the near villages and give them the gospel. Now we praise God for the answer, for four of the married women voluntarily come out with our sisters who do the work among village women. They arrange their domestic affairs so that they are free at least twice a week. We pray that God will bless this concentrated effort in soul winning, and that much fruit may abound to His glory.

Last week we lost one of our scholars, a caste lad of some promise, who has been sent over to Colombo to learn to earn his living in the charge of some relatives. The lad has been in our school and Sunday School, ever since he was a tiny child, and is now in the fifth standard. His father brought him to say good-bye to us, and as part of the excuse for sending the boy away so far, said, "He is not much use at home, for, he refuses to come to the temple and worship with us. He will not do any of the rites that our eldest son ought to do. He says he believes the only true God is the God you teach him about in Sunday School and day school, and that he reads of in the Bible, so what use is he to us? He will be better away where he can think as he likes."

We impressed on the boy to take his Bible with him and read it every day. Also not to neglect his prayer. We need to be diligent in this Sunday School, for we never know how many more times we may have the opportunity of putting the claims of the Lord Jesus Christ before the children. We have about 85 in school, most of them from Hindu homes.

### NOTES AND COMMENTS.

Mr. and Mrs. A. E. White (Uruguay), arrived in New Zealand in December 5th, after a safe passage from Canada. It is about eleven years since they were here. Their two children have been left behind at school in England. Meantime Mr. and Mrs. White are staying in Palmerston North with Mr. A. H. White, 26 Limbrick Street.

Miss A. B. Mai (India) has safely come through her operation, prayer having been abundantly answered on her behalf.

Miss Strahan and Mrs. Keith (China) commended by assemblies in the North of Ireland, have been visiting a number of assemblies in the North Island, and are hoping to be in Dunedin for the New Year conference, afterwards visiting various places in the South.

Mr. G. A. Black (India) has been visiting Whangarei, Awanui, Te Kopuru, Dargaville, Auckland, etc., his visits to the smaller places being special welcome.

Mr. A. Smith (Paraguay), after being a while in Auckland has paid visits to various places further north.

Mr. J. Duthie (China), was hoping to leave England for New Zealand on November 26th, but might not get away till January 6th.

Mr. and Mrs. F. Stickley after six years residence in the Nelson district, have moved to Upper Hutt where he has accepted a business engagement, the change, it is hoped, proving better for them. They had looked forward to a return to service in India long ago, but now there appears little hope of ever being able to go back, for our brother still finds his head unable to stand many meetings.

Mr. and Mrs. E. V. Brewerton (Malaya), expected to sail from Wellington on December 23, to resume their labours for Christ at Klang. They leave with grateful hearts for renewed health, for happy Christian fellowship enjoyed, and many tokens of the Lord's goodness received.

It had been their purpose to visit practically all the assemblies, but the restoration to health did not come in time to do so. Those who were passed by will understand that it was done on the strongest medical advice at the time, and in the sincere desire to be fully restored for future service.

## Addresses of N.Z. Missionaries.

### INDIA.

(Add India at end of each address).

- 1899 DE CARTERET,\* J. Herbert. Daddi, Belgam District, S.M.C.  
 1897 IRVINE,\* WILLIAM C. Belgam, S.M.C.  
 1904 PERKINS,\* Alfred E. Diddapura, via Chamarajanager P.O., Mysore State.  
 1904 BUCHANAN,\* EDWARD. Kamakerai, Kollegal.  
 1920 MOSLEY, Miss M. G. (In N.Z. for change).  
 1904 NOEL\*, EDWYN H. Kumbanadu, Tiruvella, Travancore.  
 1913 MAI, Miss ALICE B. (In N.Z. for change).  
 1919 BLACK\*, George A. (In N.Z. for change).  
 THOMSON, MR. AND Mrs C. W., Montauban, Ootacamund.

- 1905 REVELL\*, WILLIAM T. Kadianallur, via Tenkasi, Tinnevely.  
 1906 †REES, Mrs. HENRY. Mission House, Jamtara, East India Railway, Behar.  
 1905 SUNDGREN, Miss L. Trichur, Malabar Coast.  
 1905 †REDWOOD, Mrs. A. Richard's Town, Bangalore.  
 1918 †REDWOOD, Mrs. W. ditto  
 1904 STARCK, Miss E. Amalapuram, East Godavari.  
 1924 TAYLOR, Miss S. R. c/o Mr. C. W. Thomson, Montauban, Ootacamund.  
 1914 TREWECK, Miss J. L. Vadamalapuram, Sankaranainarkoil P.O., Tinnevely.  
 1924 DYASON, Miss A. A. c/o Mr. A. Naismith, Narsapur, Godavari.

### AFRICA.

- 1916 ROUT,\* ERNEST D. Komeshia, Elizabethville Poste, Katanga, via S. Africa.  
 1924 BRIERLEY, FRANK H. Kamubangwa, Kabalo P.O., Katanga, via S. Africa.  
 1920 OLLIVY, JOHN R., c/o "Echoes of Service," 1 Widcombe Crescent, Bath, England.

### PALESTINE.

- 1926 CLAPHAM, J. W. c/o Mrs. A. Coke, P.O. Box 545, Haifa, Palestine.

### CHINA.

(Add China at end of each address).

- 1905 DUTHIE,\* JAMES. (In England for change).  
 1906 STURT,\* REGINALD W. (In England for change).  
 1904 GRESHAM, Miss ALICE G. Weihaiwei.  
 1904 ROUT, Miss ALICE B. ditto.  
 1913 DANIELL, Miss EVELYN P. c/o Misses Gresham and Rout, Weihaiwei.  
 1925 GOULSTONE, Miss E. M. ditto.

### MALAY PENINSULA.

- 1898 BLICK,\* WALTER S. 92 Neil Road, Singapore, Straits Settlements.  
 1921 BREWERTON,\* ERNEST V. "Ruhamah," Meru Road, Klang, Malay States.  
 1898 SHIRTLIFF, Miss S. Mission House, Kuala Lumpur, Malay States.  
 1919 SHIRTLIFF, Miss CLARE, Elim Home, Chamberlain Road, Ipoh, Malay States.  
 1898 †WILSON, Mrs GEORGE. (In N.Z. for a while).

### SOUTH AMERICA.

(Add S. America at end of each address).

- 1908 HAMILTON,\* DR. GEORGE, Casilla 39, Santa Cruz, Bolivia, via Argentina.  
 1921 SMITH,\* ERIC F. Casilla 70, Potosi, Bolivia.  
 1917 †AIRTH, Mrs G. M., Casilla 161, Asuncion, Paraguay.  
 1925 MCGREGOR, Miss MAY. c/o Mrs Airth.  
 1907 SMITH,\* ALLAN. (In N.Z. for change).  
 1908 ROSS,\* JOHN H. Calle Bolivia 3020, Villa del Parque, F.C.P., Buenos Aires, Argentina.  
 1909 WHITE,\* ARTHUR E. (In N.Z. for change).  
 1920 MILLS,\* Thomas A. Avenida Artigas, Las Piedras, Uruguay.  
 1925 AISH, PERCY W. c/o Mr T. A. Mills.  
 1909 PACKHAM, Mrs E. E. c/o Mr. T. A. Mills.  
 1927 HOLMES, Miss HELEN. c/o Miss L. Westmarland, Avenida Gral. Simon Martinez 43, Pueblo Victoria, Montevideo, Uruguay.

### BRITISH WEST INDIES.

- 1920 HALE,\* G. H. 10 Kensington Avenue, Kingston, Jamaica.

### HOLLAND.

- 1909 †WILSON, Mrs. P. Hilvertsweg 117, Hilversum.  
 1924 TREASURE, Miss E. F. c/o Mrs. P. Wilson.

\*Married. †These sisters have married English missionaries.



## Suggestive Bible Subjects.

### A BRIEF STUDY IN EPHESIANS.

We have three glimpses of Ephesus in Scripture.

1. Ephesus HEATHEN, Acts 19:28.
2. Ephesus CHRISTIAN, Eph. 1:1.
3. Ephesus DEGENERATE, Rev. 2:1.

The Epistle opens with the Breath of Eternity upon its lips before the foundation of the World.—1:4.

Predestination, Adoption, Acceptation, Redemption are KEY WORDS.

Chapter 1 begins with the CHRISTIAN and concludes with CHRIST.

Chapter 2 commences with a DEAD HOUSE and terminates with a HABITATION OF GOD through the Spirit.

Chapter 3 opens in the GLOOM of a PRISON, and closes with GLORY filling the CHURCH through all ages.

Chapter 4 exhorts to all LOWLINESS and urges the exercise of all TENDERNESS.

Chapter 5 unfolds the FRAGRANCE of the CROSS and finishes up with the MYSTERY of the CHURCH.

Chapter 6 commands the obedience of children to parents and concludes with Peace, Love, Faith and Grace.

Mark the Seven Chambers. The Eternal Chamber: the Death Chamber: the Cross Chamber: the Church Chamber: The Bridal Chamber: the Family Chamber: and the Armour Chamber.

—T. BAIRD.

## Questions and Answers.

Is there any Scriptural objection to the idea of cremation?

The Old Testament endorses burial. God buried Moses (Deut. 34:6); Deborah was buried under an oak (Gen. 35:8, margin); Sarah was buried (Gen. 23:8); Eleazar was buried (Joshua 24-33); the firstborn in Egypt were buried (Num. 33:4). The New Testament endorses burial. John the Baptist was buried (Matt. 14:12); Stephen was buried (Acts 8:2); Christ "was buried" (1 Cor. 15:4). Burial, not cremation, is clearly indicated in 1 Corinthians 15:42-44. Burial and resurrection for the body are plainly taught in baptism (Col. 2:12). Cremation seems to indicate an attempt by worldly man to frustrate God's purpose of raising the dead.

The only likely reference to Cremation is in Amos 6:10, where bodies were burned, but there it is surely not commended, when "we may not mention the Name of Jehovah." The modern talk about hygiene and sanitation is simply a device to hide the facts of Resurrection and Eternal Judgment.

One thing is clear, whatever is done with the

body now, "it" shall "come forth" at the Voice of the Son of God (John 5:28, 29). Nothing can evade the Day of Account of the "things done in the body" (2 Cor. 5:10). —H.P.

As a young Christian I would value enlightenment on the two natures, as in Romans 7:18-25.

The believer has in him the old, the God-condemned nature derived from Adam, and which he can only get rid of by death, or by the Coming. But he has also in him a new nature, given when born of God. Now these two are fundamentally opposed. They co-exist in the Christian, but are antagonistic to each other. The gulf between them is wide and impassable. The two natures can no more assimilate or agree, than can light with darkness, good with evil. In source, principle, tendencies, characteristics, they are essentially opposed. God is against the one, *i.e.*, the old man, and for the other, *i.e.*, the new man. The Devil is for the one, *i.e.*, the old man, and against the other, *i.e.*, the new man. But the presence of the old nature in the believer need not hinder communion with God. We are not responsible for its existence, but we are for its activities. In proportion as we allow it to act or display itself in any form whatever, spirituality is checked. —W.S.

## News of Work and Workers, Etc.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "if the Lord will."

South Island Gospel Carriage No. 1.—Messrs Howland and Patey have been visiting Coalgate, Greendale, Glentunnel, Charing Cross, Lake Cole-ridge and districts around. Once more they have proved the Lord with them in their service. A real time has been spent and interest met with in a good many places, both amongst saved and unsaved, and it is believed that one, at least, has been saved and one or two others on the verge of decision. Earnest prayer is asked for these souls. Another old man was heard of, who had picked up a tract on the road and was saved by the text on it, "He that believeth on the Son hath everlasting life." He said, "That is enough for me!"

South Island Gospel Carriage No. 2.—Messrs Rankin and McNair started the new season by visiting the Takaka, Collingwood, Puponga and Tasman districts. They endeavoured to reach the Lord's people rarely visited, and it proved a blessed time among His own the blessing extending to the unsaved. One man at Pupongo trusted the Lord Jesus. Afterwards our brethren went to the Marlborough district, visiting Rai Valley, Havelock, Picton and the outskirts of Blenheim. In the Rai Valley there was a precious time, a few trusting in the Lord. Much interest was also

manifest at Canvastown and there a few souls were saved.

North Island Gospel Carriage No. 1.—After our brethren Messrs Ritchie and Graham had started out for the new season, they met with a nasty accident in the Waiuku district, an inexperienced motorist ran into them, precipitating the carriage over a bank. No great damage was done, repairs have been effected, and another start made. They have visited Awhitu Wharf, Graham's Beach and TeToro, and then on to Pukekohe, Aka Aka, Paerata, and Waikato Heads. Every opportunity of witnessing is taken, and all houses are visited and gospel literature left. One old lady met with, a sincere believer, was delighted to have the Scriptures opened up to her a little, at Pukekohe a few meetings were held in the homes of the believers, and some interested ones followed up the carriage to Paerata the next Lord's day. Prayer is desired for this work.

North Island Gospel Carriage No. 2.—Messrs Mai and Aiken are now in the Taranaki district. Particulars not in time for insertion.

Mr. A. F. Witty had a number of meetings in Feilding, the believers came out well for this busy time of the year, but very few of the unsaved attended. An attempt was made to reach the latter by house-to-house visitation with the "Gospel Ambassador," and in this way about 600 of these papers were circulated, the good seed being commended to God. Three believers were baptised.

North Island Gospel Tent No. 1.—Messrs Whitehead and Palmer continued their meetings in Tokomaru, but the response on the part of the public was poor, yet there were a few young people confessed Christ, three believers were baptised and two others went elsewhere to obey. Now the tent has been pitched at Otaki.

North Island Gospel Tent No. 2.—Messrs Gedge and Brown still continue the special effort in Masterton. Some fourteen souls have either professed Christ as saviour or have been restored to God. The work, in the main, has been among adults, and four are asking for baptism.

Mr. W. Johnson has had Lord's days at Balclutha and Otekura, then went on to Milton.

Mr. J. Binskin was confined to his home for about two weeks, likewise his wife has been ill, but through the grace of God both were improving.

Mr. B. Fox is at present in Auckland. He had a few meetings in Wellington Street Hall, and a Lord's day with the little company at Papatoetoe. Afterwards he commenced meetings in Onehunga.

Mr. J. Chrystall has spent a good while at Napier and Hastings (Karamu Road), chiefly the latter, ministering the Word, preaching the gospel and visiting, and seems to have had a particularly good time. Afterwards he also called at a place or two on his return home to Levin.

Mr. F. S. Martin after an overhaul of his car, expected to get away to Rotorua and Tauranga,

many circumstances pointing to this being the path in the present, after which he hopes to return north again to Kaikohe. The need among the Maoris, and country settlers is found to be very great. Our brother wishes to further acknowledge with appreciation the many parcels of tracts, etc., that have reached him in response to the "Treasury" intimation.

Mr. J. Stout had four Lord's days in South Dunedin with a fair attendance at the meetings, and besides a number of "Gospel Ambassadors" have been distributed from door to door. Afterwards he commenced meetings in Station Street Hall.

Mr. D. Balneaves had some visiting and meetings in Huntly, and afterwards went to Puke-miro. The visits have been helpful.

Mr. W. Burt returned home to Auckland from a four months' visit to the Taranaki district, where God blessed His Word to the salvation of sinners in Eltham, Stratford and New Plymouth. It was very cheering to find the Lord's people in each of the places visited, praying and working for the salvation of precious souls, the Lord graciously owning and blessing their service in the conversion of some old and young people.

Mr. G. H. Pearson has spent about ten weeks between Waharoa, Walton, Matatoki and Thames, and has had the joy of seeing fruit, which the coming day will fully declare. Thames was found a rather hard place, but a large quantity of "Ambassadors," "Joyful Tidings" and other literature was circulated. Some meetings were held in the Oddfellows' Hall, a chart on "The Two Roads" being used. An old man at the "Old People's Home" has recently confessed Christ; also two women who were brought up Unitarians have publicly confessed the Lord. It is but a feeble, though happy company—two brethren and three sisters—that break bread in Thames.

Mr. J. Spottiswoode had a few meetings in Palmerston North, speaking in the Main Street Hall, large numbers attended and his ministry was listened to with much interest. Afterwards he went on to Christchurch.

Mr. J. F. Gray, accompanied by his wife, had a prosperous journey all the way from England to Toowoomba. At Capetown a happy evening was spent with Mr. and Mrs. W. Southall and Mr. and Mrs. Cuthbertson, well known to some in New Zealand. A warm welcome was given by the Toowoomba assembly, and here Mr. Gray hopes to stay and give help as health permits. Address:—Middle Ridge, Toowoomba, Queensland.

Wanganui.—Mr. A. Mace had three weeks meetings in the Gospel Hall, Bell Street, the attendances being good. The great fundamental doctrines of Scripture were clearly and forcibly stated, many expressing appreciation of help received.

Hastings (Nelson Street).—The assembly had the joy recently of seeing six believers baptised and received into assembly fellowship.

Mr. G. H. Cule has had successful cottage meetings at Marton Junction, and at Greatford good numbers have listened to the gospel on Lord's day afternoons. A Sunday School has been opened at Greatford, and this will be carried on by the Marton assembly. The meetings started at Okoia some time ago, are being well sustained.

Mr. J. Blair after good meetings in Palmerston North, went on to Wellington and has been ministering the Word in the Vivian Street Hall and preaching the gospel on Lord's day evenings. The believers have been turning out well to the meetings, the wholesome ministry being appreciated.

Mr. A. M. Barry returned home to Wellington after a restful and pleasant change at Otane, much improved in health and hoping to resume his service for the Lord among the Chinese and others, though for a time he will need to go quietly.

Mr. W. LeCouteur since returning to Ashburton from his visit to the North Island, has had to contend with the Seventh Day Adventists who are very busy visiting from house to house with their erroneous literature. In their much canvassed book, "Bible Readings for the Home Circle," page 174, the blasphemy is taught that "in His humanity Christ partook of our sinful, fallen nature," besides making other wicked statements we will not publish. The assembly gospel meeting in Ashburton has been well attended on the Lord's day evenings, the hall being almost full.

Mr. M. Harrison after visiting Ashburton, had awhile in Pohangina, experiencing much help and liberty in ministering to the saints.

Dannevirke.—The assembly has had a little cheer: one of those saved when Mr. Witty was here some time ago was baptised, and the following week three others obeyed in the same manner.

Halcombe.—For some weeks Mr. N. Hyde has been along on Thursday evenings, ministering the Word upon the subjects of baptism, gathering to the Lord's name, and worship.

Mr. R. Miller has given some help in ministry and with the gospel in Wellington of late, speaking at Newtown and Miramar. He has recently felt his strength beginning to fail him a little, and Mrs. Miller has again been suffering much, but we trust both may improve, the Lord willing.

Mr. F. Macleod had several weeks meetings in Oamaru, with the help of willing workers the town was visited with invitations, a good many outsiders came and heard the message, some being brought by ardent believers—the reward of such is assured. The Lord has been pleased to indicate His hand in the blessing of His Word preached.

Mr. G. Menzies has had very good meetings at Wakefield, in the Nelson district, then went to Washington Valley, and afterwards purposed visiting down the West Coast.

Mr. L. Taylor has been provided, through the Lord's goodness, with new motor van instead of the car which has been in use. He is accompanied by a young brother, Mr. Roke, and they hope to do gospel work through the backblocks of the Auckland province.

Mr. J. Stevenson, accompanied by Capt. Subritzky, left Te Kopuru for Kohukohu on the north side of the Hokianga Harbour. Gospel literature was distributed en route and many a lonely farmhouse received the printed message. At Kohukohu the testimony consists of only three persons, Mr. and Mrs. Fell and daughter. Mr. Fell preaches the gospel in various small places, and his wife conducts a Sunday School at a certain point regularly. Their isolation is very trying to them; and the visit was heartily appreciated. Dr. Martin was met. He is at Okaihau. In addition to general practice he attends to the medical needs of three Public Works Camps, and at each camp carries on Sunday School work. Being isolated completely from fellowship with others of like mind, in this work needs our prayers. At Awanui the testimony is very feeble, only one gathering a week is held and that for remembering the Lord. Our brother held a meeting, and about 20 came together, others were also arranged for. All through these parts the need is indeed great for labourers.

Hunterville.—On December 3rd about 250 gathered together for the opening of the new addition to the Children's Home. After a time of prayer and praise the visitors went over the Home and inspected its various departments. The new building is 72 feet long, consisting of four living rooms, ten cubicles for senior girls, and a dormitory for six small girls. Altogether a happy and interesting time was spent by the visitors in seeing how the Lord has prospered this effort on the part of Mr. and Mrs. Hyde and their helpers.

**Intimation.**—Correspondence for the Tuakau assembly should be addressed to Mr. R. J. Smyth, c/o Mr. T. Yates, Henderson Avenue, Tuakau.

Mataura.—There is no meeting here now, and has not been for several months, although rent has been paid to keep the hall open. The numbers were so small that it was decided to close the hall.

### **"FALLEN ASLEEP IN CHRIST."**

At Hastings, on December 24th, Mrs. M. J. Bowen, aged 68. Our dear sister was saved about 32 years ago one Lord's day afternoon in the old Oddfellows' Hall, Hastings, soon after the assembly started. Those were wonderful times of salvation and blessing. She was baptised and received into fellowship, has borne a good testimony these many years, and spoke of Christ to all whom she knew. At her own request there were sung at the burial the hymns, "Jesus Thy Dying Love I Own," and "The Lamb of God to Slaughter Led," (Light and Love hymn book).

She has been a widow since before her conversion and was left with four sons and a daughter, three have professed Christ and two have not.

**WANTED.**—A sister, with good references, and capable but not strong, seeks a situation in a Christian home, could assist with housework and cooking. For address send stamped addressed envelope to "Treasury" Office Box 74, Palmerston N.

**BOOK REVIEW.**—"Conscience, its Use and Abuse," by Thomas Baird, published by John Ritchie, Ltd., Kilmarnock, Scotland. This is a second edition, revised and much enlarged, of an extraordinary book. It is quite unique. The author points out 19 sorts of conscience, and a thoughtful reading of the volume should produce a good exercise of conscience before God. Price 2/6. Copies can be ordered through Mr. Harvey.

## Bible Study by Correspondence.

**I**N order to help meet the felt need of many young believers for wise and godly direction and help in the study of God's Holy Word, Mr. J. H. Todd, a brother in Assembly fellowship in Melbourne, commenced some little time ago a course of Bible Study by Correspondence.

The fee for the course is 10/-. This includes the Text Book, also the correction and criticism of students' papers, and answers to questions, etc., the only additional expense the student is put to the postage stamps on returned corrected papers.

The Text Book, entitled "The Topical Course of Bible Study," has 132 pages and is a veritable "multum in parvo" in the way of Scripture references, and deals with the following subjects:—

Man, Sin and the sinner, Salvation, Forgiveness of sins, Redemption, Reconciliation, Regeneration, Eternal Life, Justification, Sanctification, Repentance, Adoption, Faith, Confession, The Believer's two natures, Believers and professors, The Believer's standing and state, Salvation and rewards, Grace and law, Worship, Prayer, Thanksgiving, Love to God, to Christ, to Man, Growth and Fruitfulness, Service or ministry, The future destiny of the Believer.

We heartily commend the book and the course of study, believing that, under God, it should be helpful to all Christians, whether young or old. It is so adapted that beginners will find it easy, while those more advanced will get out of it as much as they want.

The Text Book can be obtained from Mr. James G. Harvey, Palmerston North, for the sum of 10/-. the purchase of the Text Book entitling the owner to enrol in the Correspondence School, and send in answers to questions and receive corrections, etc., until the whole 22 Topics have been gone through.

Any believer may purchase a Text Book and study it by themselves without any obligation to enrol with Mr. Todd, but in this event the Text Book is not sold any cheaper than the price of the Correspondence Course, 10/-.

Further information, including a specimen page of the Text Book, etc., can be obtained from

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# THE TREASURY

A Monthly Magazine

*For Ministry of the Word  
and Tidings of the Lord's Work*

THE WORD OF THE LORD  
ENDURETH FOR EVER  
1 Pet. 1: 25

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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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## ACKNOWLEDGMENTS

Of amounts received for the Lord's work from  
December 21 to January 20, 1927.

	£	s.	d.
N.C.—Lord's work as guided ...	4	15	0
Prov. 28:27—Sister in N.Z. ...	2	0	0
Upper Hutt—Worker, S. America ...	5	0	0
J.W.—Two workers in N.Z. ...	2	0	0
Mr. and Mrs. P.—A missionary, etc. ...	3	10	0
Nelson St. S.S., Hstg.—Work among children	5	0	0
Gisborne—M.S.C.—Sisters, China ...	6	11	3
Mr. and Mrs. R.—Lord's work abroad	10	0	0
W.R.—Worker in N.Z. ...	2	0	0
Anonymous—Lord's work ...	2	0	0
Mr & Mrs B.—Lord's servant's abroad	1	10	0
Manawaru—Worker in Malaya ...	9	0	0
Otekura—Certain missionaries ...	14	6	0
C.E.M.—Missionaries as guided ...	5	0	0
Te Rehunga—Certain workers, etc ...	13	10	0
Sister's Prayer Mtg., Ak.—Missionaries	3	4	0
Anonymous—As guided ...	1	0	0
W.P.—Sister in India ...	1	0	0
Mrs M.—Home and abroad ...	25	0	0
M.M.—Lord's work as led ...	2	0	0
C.R.—Bristol Orphans, etc ...	8	0	0
Bunnythorpe—Three missionaries ...	7	0	0
Nelson St., Hstgs.—Certain workers	4	0	0
J.H.—India ...	7	10	0
William St. Y.P.M., Ak.—Missionaries	3	0	0
Wairoa—Worker in Palestine ...	5	0	0
S.G.—South America, etc. ...	6	0	0
Ngaere—Various Workers ...	11	5	0
Zeph. 3:5—Worker in India ...	2	0	0
J.L.—Certain workers, etc ...	15	0	0
W.S.—Lord's servants as guided ...	6	0	0
W.M.M.—Worker abroad ...	2	18	6
W.J.S.—N.Z. workers abroad ...	2	0	0
Shannon—Two N.Z. missionaries ...	3	10	0
Mrs H.—Lord's work as guided ...	8	5	0
Sundry amounts for office expenses	4	13	9
<b>Total</b> ...	<b>£214</b>	<b>8</b>	<b>6</b>

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Cheques and Money Orders should be made payable to Mr. Franklin Ferguson, and sent to his address—16 Fitzroy Street, Palmerston North.  
NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Mr R. King, Bethel Home, wishes us to acknowledge from Matt. 6:4, Dunedin, £1:10:0.

Chinese Calendars.—These have arrived and are available, as far as possible, to any on application for distribution among Chinese in their districts. Also a limited supply of Daily Text Calendars suitable only for the more interested cases. These, with supplies of gospel tracts, may be had free on application to Mr. A. M. Barry, 34, Roy Street, Newtown Park, Wellington. Prayer is desired on behalf of the circulation of these things.

Mr. F. Macleod has opened tent meetings in Dunedin North, which is a populous part of the city and where there is no assembly, others helping. The residents are coming out well, and meetings are also being held to reach the young people.

## CHRISTMAS AND NEW YEAR MEETINGS.

At Cambridge the opening of the new hall was with a crowded building, most of the ministry was helpful, and there was joy in recounting the goodness of God from the past 40 years till now. Speakers: Messrs Murdoch, Laidlaw, Bryne (Sydney), Isaac, Cairns, Heal, A. J. H. White, Savill, Tuck, Prier.

At Ngaere the attendance was very good, larger than usual. Some of the ministry was distinctly profitable, and taken altogether the meetings were a cause for thankfulness. Speakers: Messrs. Harrison, Burrows (Christchurch), Cule, H. S. Taylor. Burt, Salmon, and Burt junior.

At Palmerston North the large Empire Hall was again closely filled, probably well on to 600, many visitors from far and near, a good spirit prevailing, harmony of ministry, a helpful time for the saints, and a general feeling that God had answered prayer. Speakers: Messrs Miller, Yolland, Logg, Gedge, Adam, Hockly, White (South America), A. J. Clarke, Anderson, M'Nair, Pinkerton, Olsen, and Murdoch.

At Feilding the big Drill Hall was quite filled, except the gallery, and there was no lack of speakers and ministry. A little more prayer and a little less haste to speak would have been desirable, nevertheless God was mindful of His people and met the need in a very fair measure. Speakers: Messrs. A. J. Clarke, Gedge, Hockly, Ashmore, Miller, Menzies, Logg, Pinkerton, Witty, and Hewlett.

At Dunedin the attendance was the best for many years, probably about 500, with much cause of thankfulness for the help the Lord gave in the varied ministry, some of it was very fresh and seasonable and should be remembered by all. Speakers: Messrs. Blair, Chrystall, F. Macleod, Rock, Driller, Hall, Davie, Spottiswoode, Le Coureur, Brown, Clarke (China), Bates, Densem, Graham, Compton, Woodside.

At Gore there was the largest gathering for 18 years, full of harmony, uplifting and encouraging, and closed with a baptism. Speakers: Messrs. Stout, Chrystall, Davie, Leonard, Patey, Dodds, Cameron, Symons.

At Milton the attendance was biggest on record, the hall taken was found too small, and there was an adjournment to a larger one, there was a fair amount of profitable ministry, some of it much enjoyed, and on the whole the saints dispersed thankful for the meetings. Speakers: Messrs. Blair, Spottiswoode, Clarke (China), Johnson, Rock, Driller, Bates, D. Russell.

Tent needed.—Mr. A. J. H. White is much exercised about a gospel tent for the Bay of Plenty and Thames districts, and another worker would join him in operating it were it procured. Any interested can write him to Morris St., Tauranga.

# THE TREASURY:

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

Volume XXX.

FEBRUARY 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**AUTHORITY OF THE BIBLE.** The mother of a family, whose husband was an infidel and made jest of the things of God in the presence of the children, was asked how she preserved them from the influence of the father whose sentiments were so opposed to christianity. Her answer was, "Because of the authority of a father I do not oppose the authority of a mother, but the **AUTHORITY OF GOD.** From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow IT to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible; and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures had wrought the prodigy which surprises you.

2 2 2 2

**YOU CAN'T CATCH IT.** You can't catch it. You may be as fleet of foot as the antelope, or you may fly as on the wings of an eagle, yet you cannot overtake it.

Cannot overtake what?

The wrong word which has passed your lips! It fled to heaven, and wrote itself on the book of God. You can't catch it.

The wicked deed you performed. It soared to the judgment, and was stereotyped on the memory of the Judge. You can't catch it.

The sinful thought you indulged. Its image was caught by light of God's eye, and photographed on the roll of your history. You can't catch it.

S S S S

**STUPID INCREDULITY.** A story is told of a person who, rather priding himself on his acuteness, and boasting that he was not easily deceived, was paying a visit to the Zoological Gardens in London.

Coming to the enclosure where the tall giraffes are kept, he stood for some moments staring hard at the stange-looking creatures, so different from anything he had ever seen. Presently, with a look of incredulity upon his face, and with the air of a man who is not to be imposed on, he declared: "I don't believe that there is any such animal!"

You smile at the man's silliness. But unbelief as to the Bible, and many things brought into ridicule by a shallow generation, is as senseless as the stupid incredulity of the man who would not believe the evidence of his own eyes.

2 2 2 2

**WEEP NOT AS OTHERS.** The Scripture does not say that we are not to weep or sorrow when the Lord takes a beloved one away from us. A man who could not weep would not be a man. Jesus wept at the grave of Lazarus. But we are not to sorrow "as those who have no hope." We have a source of comfort that the world knows nothing of. It is a libel on what God has done for us if we sorrow as the world. We ought to pity the world in its times of bereavement and sorrow. God's children ought not to sorrow as the world. There are many sorrows beside the loss of friends. Life is full of it. If God did not permit sorrow to be felt while here we would make this world our rest.

S S S S

**NOT TO GO.** "I have orders, positive orders, not to go there; orders that I dare not disobey,"

said a youth who was being tempted to a smoking and gambling saloon. "Come, don't be so womanish! come along like a man," shouted the youths, "No, I can't break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat little book from his pocket, and read aloud: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it! pass not near it! turn from it, and pass away!"

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by His help I mean to keep them."

S S S S

**OBEDIENCE.** Faith looks straight to the command in order to obey it, and takes the promise for her support. She pushes on her way regardless of dangers. Moses must "go forward" though the next step lead the people into the sea. Whatever appearances may say, it is by advancing in the narrow way of obedience that we prove the truth of the promises; and the faithfulness, the wisdom, and the power of our promise-giving God.

## The Lack of Power.

THE complaint is often made that there is a sad lack in the Church of God, and among the individual members of Christ, of the power of the Holy Spirit in life and testimony. Admitted that this is so, what then is the remedy?

To-day we have the Pentecostal movement with its pretentious claims to the filling of the Spirit, the gift of tongues, and the miraculous healing of the body. But from this we turn away unsatisfied, for the whole concern bears no real resemblance to what the Word reveals.

The normal state of every born-again one is that he is in-dwelt by the Spirit of God, without which he has no part in Christ (Rom. 8:9); his body has become a temple of the Holy Spirit, (1 Cor. 6:19). Moreover, at his new birth the child of God was by the Spirit baptised (immersed) into one body, whether Jew or Gentile, whether bond or free, and was made to drink into one Spirit (1 Cor. 12:13). There is no second baptism of the Spirit, this has been done once for all for every member of Christ's body.

But there is the filling of the Spirit, which is quite another experience, and with varying degrees of fulness; because the extent of this filling is governed by the measure that the Spirit is ungrieved within us (Eph. 4:30), by how truly the branch abides in the vine (John 15:4), and by how closely we walk in the truth (3 John 3)—"Thy Word is truth" (John 17:17). "Be filled with the Spirit" is as much a command as "love one another" (John 15:12).

Given these essential conditions, the believer will then come under the controlling power of the Spirit, and unmistakably, we shall find a **life filled with God**.

It has been well stated that the real point is not that we should have more of the Spirit, but rather that we should allow Him to have more of us! Consequently the more we remove the obstruction of sin, worldliness and unbelief, the more the divine power will be in evidence. There will be nothing spectacular, but a holy and serene power will be there, and that will tell for God continually.

Everything is known by its fruits (Matt. 7:16). The filling of the Spirit produces in the believer "the fruit of the Spirit," which is love, joy, peace, long-suffering gentleness, goodness, faith, meekness and temperance (Gal. 5:22-23).

Furthermore, a Spirit-filled one will undoubtedly exhibit conformity to the image of God's Son (Rom. 8:29), and in him will the life of Jesus be manifested (2 Cor. 4:10).

Brethren, if there were more cleansing of ourselves from all filthiness of the flesh and spirit, and a perfecting of holiness in the fear of God (2 Cor. 7:1); more time given to prayer and confession and meditation in the Word, with a closer walk with God; would we not become in a very real sense "vessels meet for the Master's use," and would not our activities in service for Him be in the energy of an ungrieved Holy Spirit, and that in a far more marked degree than many of us have ever known?

Is it not true that the cares of this life, and the lusts of other things entering in, are sapping our spiritual life to such an extent that there is little of God about us? There is not in many of us that heavenly-mindedness and pilgrim character as seen in the old worthies, consequently there is a lack of power.

To tarry, with prayer and supplication, for an induement of power from on high, was quite in order for the disciples before Pentecost (Luke 24:49; Acts 1:14); but now that the Spirit has come according to promise, and taken up His abode in all saints, we have nothing to tarry for, but simply to yield ourselves to God (Rom. 6:13) that He, unhindered, may work in and through us, "both to will and to do of His good pleasure" (Phil. 2:13). We shall then need not to think or talk of "power," it will be there for certain, because God Himself will be with us, and His realised presence is power.

—Franklin Ferguson.

## Thoughts on Joseph.

### PART 2.

**HIS SORROWS** at Dothan (Gen. 42:21). He was "stript" and cast into the pit, and the evil deed lay so lightly on the conscience of his brethren, that they "sat down to eat bread." "What profit if we slay our brother?" How ironical to call him "brother," and how the word "profit" jars upon our feelings!

We know not the depth of the pit, neither know we the depth of his sufferings. There was nothing lion-like in the conduct of Judah on his behalf; while Reuben in vain "rent his clothes." Such feeble men often turn "king's evidence" and accusers of their brethren, even as Reuben did, saying "Spake I not unto you" (verse 22).

(2) **His sorrows in Egypt**. In the failing harvest of nature and the consequent famine, the brethren began to reap the harvest of their cruel sowing of years ago. Blessed be that hunger



which brought the prodigal to his father's house. "Go to Joseph," says their hunger (43:2). "Go to Joseph," says Pharaoh in Egypt (41:55). When at last they enter his presence, his majesty and royal raiment disguise him beyond their knowledge, but their misery and hunger does not hide them from their brother's recognition.

How did Joseph deal with them? Mark their first declaration. "We are true men" (42:11). Oh, what a false note! How can he yet reveal himself to men in such a false position?

In giving an account of their family history they said: "One is not" (42:13). Was there ever such a pathetic and concise biography? His aim is to quicken their dead consciences and bring confession to their lips. How could he better do this than by demanding to see their youngest brother? And what mercy we discern in his not further probing the history of him of whom they said, "One is not."

They were then all marched off for three days to the prisoner's pit. What memories this would resuscitate of Dothan's pit! In French judicial procedure, they "re-produce the crime" and sometimes as the prisoner sees it re-enacted before his eyes he confesses all. So it would seem that Joseph was acting on the same principle. As they had bound him years before, he bound one of their number once again. What a dramatic scene!

At last their conscience seems awakened, and long-slumbering memories cause them to exclaim, "We are verily guilty" (42:21). And at the remembrance of the "anguish of his soul," their own hearts are now filled with anguish. No wonder Joseph wept too! How touching is the rest of the story. In the mouth of the sacks gleamed their own silver as they opened them in the light of day. Possibly some of the pieces were part of the original price of blood, the "twenty pieces of silver."

Finally, when these men were fully prepared, he revealed himself. Joseph's heart was greater even than his huge barns, yet both heart and barns were freely opened to his brethren. Thus it is that Christ, "full of grace and truth," reveals Himself as the greater than Joseph, to the empty and self-condemned sinner, or hungry and needy saint.

A gospel lesson may be noted. They came to Egypt each bringing two sacks; one a small heavy bag of silver, and one huge and empty for the corn they wished to buy. The natural man in every clime comes thus to God; he offers his silver, his merits, his good deeds, and in exchange

expects God to fill his empty sack and supply his need. But salvation is not a matter of purchase or of exchange, but of dire need on the one hand, and of all-abounding grace on the other.

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

Truly we are "not redeemed with silver and gold."

(3) **His final sorrows** (chap. 50:14-21). Many years have rolled by; Joseph is still the same, while alas! his brethren are too much like their own old selves. They doubt his love; they think he "will certainly requite them," now that their father is dead. This was the unkindest cut of all. No wonder it says, "And Joseph wept when they spake unto him" (verse 17). Oh, that we may never doubt the grace or distrust the heart of the Friend that sticketh closer than even such a brother as Joseph had shown himself.

—Geo. J. Chesterman, Bath.

## "Where are the Nine?"

It was the mid-week meeting,

The quiet hour of prayer;

The Master of Assemblies

Patiently waited there.

A look of pain and sorrow

Shadowed His face Divine.

"I cleansed ten," He murmured,

"Where, then, can be the nine?"

"Have they so soon forgotten

The sins I washed away?

Has not their weakness taught them

The need to watch and pray?

On mountain and in desert,

Beset by Satan's power,

For them I prayed and fasted,

Can they not watch one hour?"

They had not meant to slight Him

Because they did not go,

Their hearts had never told them

That He would miss them so.

And so the Master waited

In lowliness and grace,

While they, alas! neglected

The holy trysting place.

Oh! Saviour dear, forgive us,

We are so slow to come,

To seek the blest communion

Of the quiet upper-room.

Lord give us clearer vision,

Thy loveliness to see,

Till naught shall so delight us

As fellowship with Thee.

—R.W.C.

## Consider Your Ways.

(A Conference Address.)

WE have depicted in the 137th Psalm a remnant of Israel in the bitterness of Israel's bondage, mourning their unhappy condition and longing for restoration to their lost centre—Jerusalem their "chief joy." They knew what many have forgotten to-day—that they could not sing the Lord's song in a strange land! Jerusalem was the place where God had put His name and where they could count upon His presence. To us it is the place where two or three are gathered together unto His name (Matt. 18:20). The world's worship may be a model of order and rule, but if it is not God's order it can only be Babel, i.e., confusion.

Soon God satisfied the longing souls and a way was opened up for their return to their lost centre. Ezra and Nehemiah tell the story of their return, while in the Book of Esther we read of those who remained in Babylon.

Returned, they looked upon ruin and desolation; but God was their "refuge and strength, a very present help in trouble" (Ps. 46:1). They built the altar of the God of Israel to offer burnt offerings thereon, as it is written (Ezra 3:2-4) and, as usual, the restoration to God's order and Scriptural worship brought out enmity and opposition. In Sanballat and others there was open enmity. From among themselves there was discouragement. Judah said, "We are not able to build the wall" (Neh. 4:10); while around them were true Israelites, but in a wrong place. "When the Jews which dwelt by them came, they said unto us ten times, From all places ye must return to us" (verse 12, margin). All the above enemies are still present with us (especially the last) who are, like Pharaoh, seeking to repossess those who had escaped (see Ex. 15:9, margin) "The enemy said, I will pursue, I will overtake, I will repossess."

In time the Lord sent a prophet to His people. They had ceased to build the Lord's house and got occupied with their own houses. The opposition of the enemy ceased then, but God sent leanness and drought, and bareness in the land, "because of Mine house that is waste, and ye run every man to his own house" (Haggai 1:9).

How many of the Lord's people to-day are **so busy with their own houses or farms or business** that they have no time for the Lord's work, and when one farm or house is paid off they take on fresh responsibilities and "pierce themselves through with many sorrows" (1 Tim. 6:10).

But through the prophet Haggai, God stirred up two men to consider their ways, namely, Zerubbabel and Joshua (Hag. 1:12) and their example was followed by others, and the building of the Lord's

house was continued. The prophet now brings a message to the workers: "I am with you, saith the Lord"; and if that is true of us, nothing else matters.

On the 24th days of the month the foundation was laid, and the Lord's message was, "From this day will I bless you" (Haggai 2:18-19). From any day of any month we can be certain of the Lord's blessing, if the conditions are fulfilled. These people had come out of Babylon's bondage, had set up the altar and restored the true worship of God, and their building was on the right foundation with the right material (see 1 Cor. 3).

May the Lord enable each of us to "consider our ways" and seek, through revived faithfulness and devotion to Him, for renewed blessing in His service.

—H.J.B.

## Believers' Standing and State.

THE **standing** is our place before God in Heaven; the **state** is our place for God on earth. The **standing** speaks of the Christian in Christ; the **state** speaks of Christ in the Christian. The **standing** is God's free grace to me.

Ephesians 1:3 speaks of our **standing** and chapter three of our **state**. Note the two prayers of the Apostle in this Epistle. Chapter 1:15-23 is a prayer that saints might know their **standing** in the Lord. Chapter 3:14-21 is a prayer that saints might know and be in a state answering to their **standing**.

As we stand in Christ we must know His standing in order to know our own. We must not only know Him as the One who died for us, but as the One who lives for us—the Great High Priest—always interceding for us and acting as an Advocate with the Father, if we sin (1 John 2:1).

Our **standing** is not an attainment, but a position we have directly we believe (see Rom. 4:25; 5:1-2), where Jesus is said to have been delivered and raised, and as a consequence believers are said to have been justified and have peace and access and a standing in God's presence.

This implies that all believers are forgiven (Eph. 1:7), made righteous (2 Cor. 5:21), washed and sanctified (1 Cor. 6:11), seated and with Christ (Eph. 2:6), accepted in Him (Eph. 1:6), and complete in Him (Col. 2:10) so that: "As He is (in Heaven) so are we in this world" (1 John 4:17). Is Christ near to God? We are also "made nigh" (Eph. 2:13). Is He dear to God? We are also, for the Lord Himself said, "Thou hast loved them as Thou hast loved Me." (John 17:23).

Our **state** should correspond to all this. By faith we know that we are seated with Christ in the Heavenlies, but in fact we are still in this world, and consequently we shall need as pilgrims the light

of His Word to illuminate the darkness (Psa. 119:105), the food of His Word to sustain our spiritual energies (1 Pet. 2:1), and the water of His Word to cleanse us from aught that defiles our feet (Eph. 5:26).  
—Contributed.

## "Trades Unions" and "Strikes."

THE question is often raised in these days of labour troubles, Should a Christian be a member of a Trades Union or take part in any strike? We give an answer by the late esteemed, cautious, and spiritual Editor of "The Witness," given in the days of calm thought and unprejudiced feeling (1880). It is not meant to be used as a law to enforce others, but as a spiritual answer for each reader to take to his own heart.

*Ans.*—We approach a question such as this, which so seriously affects so many of God's dear children, with the utmost tenderness; but we must not shrink from declaring the mind of the Lord concerning it, however painful and difficult the path of obedience may be.

The principle at the root of the Trades Union, is a mutual agreement whereby one is bound by and committed to the action of another.

A Christian in a Trades Union not only suffers through the action of the Union (others not in the Union may also suffer in consequence of the course adopted), but he is committed to act as the Union acts, thus manifestly being "unequally yoked together with unbelievers." He, as an individual, may respect his master, and be fairly contented with his wages. He also, as an individual, might be willing in times of low wages to work a little harder, or longer hours, in order that those dependent on him might want for nothing.

He may desire as the Lord's servant so to act. But he is in "the Union," and therefore

### Voluntarily Subject to a Despotism

of the most absolute description, which prevents him from acting independently before God. He is voluntarily yoked to those whose counsels are not even in pretence guided by the Word of God, and is dragged by them into a course from which his own conscience revolts.

But it is said, "If we do not join the Union then it is simply impossible to obtain employment." Does it not seem as if already the dark shadow of the coming dominion of the Man of Sin were setting in upon the world? In whose day none shall be able to buy or to sell "save he that hath the mark or the name of the beast, or the number of his name" (Rev. 13:17). What does that mean? Simply that the authority of the Lord is denied, and the authority of "the beast" is submitted to. And if one says, "I must disobey the Lord in order

to obtain employment," is it not the same thing in principle as receiving the mark of the beast in order to buy and sell?

We have known of some who acted in obedience to the Lord and lost their employment, but who immediately had their path opened up by a faithful God, to employment where they could work with a good conscience.  
—J. R. Caldwell.

## Christians Dancing.

"SHOULD a Christian go to dancing parties?" was one day asked Harry Moorhouse. He answered, "What do you think; suppose a young lady is affianced to a truly noble man whom she tenderly loves, and there comes in a dastardly ruffian, who murders the bridegroom in the very presence of the bride; now if the murderer were to invite the bride to dance with him on the floor crimsoned with the blood of her beloved, tell me, should she consent?"

Once I was commissioned by my brother to fetch from town a little article of gold which he wished to purchase. This I put into my pocket where, from lapse of memory, it lay for several days in too close proximity to some leads I happened to carry with me. On recollecting, I drew the gold from my pocket, and, to my astonishment and chagrin, found that it had taken on the dull hue of its meaner companion. The lead had borrowed nothing from the gold; its complexion was as gray and coarse as ever, but the gold had lost its beauty, it had grown like its companion, it was become dim. So the world gains nothing from the worldly Christian, while with his unwarrantable fellowship with the world the Christian loses his brightness, and not a little of his worth. A canary placed in the same cage with a sparrow lost its own sweet song and learned to chirp like its vulgar and unmusical companion."

## The Macedonian Cry.

Acts 16:9.

YEARS ago, far away on the icy shores of the farthest **North-West Territory**, there stood an old Eskimo, talking in earnest tones to a missionary. He had several times heard the missionary telling his message, and now he wanted to ask some questions.

"You have been many moons in this land," said the old man slowly, "now tell me, did you know this good news when you first came?"

"Yes," was the answer.

"And did you know it when you were a boy?"

"Oh, yes, I knew it then," replied the missionary.

"And your father, and your grandfather, did they know the good news too?"

"Yes, they all knew the good news."

The old Eskimo looked at the missionary in astonishment for a moment, and then said in a tone of reproach: "Then why did you not come to us sooner?"

That same cry was re-echoed by an old Mohammedan woman from the sin-chained land of **India**. She too, had been listening to the missionary's message, and now she came forward to ask him a question.

"How long is it," she asked, "since Jesus died for sinful people?"

"Nineteen hundred years," was the reply.

"Nineteen hundred years," cried the old woman in surprise, "then where have you been all this time? Look at me. I am old, I have prayed, I have given alms, I have gone to the holy shrines, I am become as the dust from fasting, and all this is useless. Where have you been all this time?"

Once more that cry was heard: this time high up on the snow-clad mountains of far-distant **Peru**. "How is it," asked a Peruvian one day, "that although I have lived so many years, in all my long life I have never before heard these precious words that were spoken by Jesus?"

The cry was re-echoed in the narrow crooked dusty streets of a town in **North Africa**.

"Why is it," said a Moor to a colporteur who a few weeks before had sold him a Bible, "that you have not run everywhere with this book? Why is it that so many of my people do not know anything of this Jesus the book reveals? Why have your people so long hoarded it to themselves? Shame on them!"

Yet again the same cry is heard, and this time from someone in **South Africa**. A missionary on a long journey arrived one evening at a native village, where he stayed for the night. He gathered the villagers together and preached to them the Gospel message that they had never heard before. They listened long and earnestly to the wonderful words, so strange to them. The people begged the missionary

to stay and teach them more, but no, he had to pass on. The next morning early, when the time came for him to leave the village and continue his journey, the old chief came part of the way with him, wanting to be told more of these things. At length he had to leave the missionary and return to his village, but before doing so he asked:—

"Do the other white people in your country know this good news?"

"Yes, they know," was the missionary's answer.

"Do they know that we are in the dark?"

"Yes, they know that."

"Then," asked the chief, "why have they never come to tell us? Why do they keep it all to themselves?"

—Umlindi, S. Africa.

## The Name of the Lord.

WE are **saved** on the name; for it is written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12), and we know that there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Then we are **baptized** into the name (Matt. 28:19). In Acts 10:48 we hear Peter commanding the newly converted household of Cornelius to be baptized.

Then comes the **gathering together** in the name, for it is written "Where two or three are gathered together in (or unto) My name, there am I in the midst of them" (Matt. 18:20).

Having been gathered together unto His name, we are found **worshipping** in His name, as it is written "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:15).

Besides all which, we are to **pray** in His name; for He has said, "If ye shall ask anything in My name, I will do it" (Jno 14:13-14). Yea, "**Whatever** ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

Thus honouring His name we shall find a **refuge**; for "the name of the Lord is a strong tower: the righteous runneth into it and is safe" (Prov. 18:10).

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### Further Voyage of South American Launch.

IT is now our privilege to record the Lord's dealings with us during a further stage of our voyage with the Gospel Launch.

Passing on from Puerto Casado from whence we sent forth our last letter, we visited the large tannin

factories at **Sastre** and **Guarany**, having very good meetings at each place. Guarany is the dirtiest place we have come across on the river, yet the interest in the gospel seems keener than at other points, intelligently interested souls came night after night to the meetings.

From Guarany we travelled direct to **Esperanca** in Brazil—250 miles of waterway, taking four days.

We passed two ancient forts built by the Spaniards in the old days. Here we were joined by Mr. E. Hollywell, who came to Brazil two years ago and has made good progress with the language. We remained two or three days visiting every house with literature and holding meetings. We sang and preached from the deck of the launch while the people gathered on the bank and filled the chairs and benches provided for them.

From Esperanca we pushed on to **Corumba**, a pretty town of ten thousand inhabitants, 2,000 miles from Montevideo. Here in this far inland Brazilian city we could see marks of prosperity and progress entirely lacking in any Paraguayan town outside of Asuncion the capital. The Inland South American Missionary Union have work established in this city, and their workers readily arranged some meetings for us during the ten days of our visit. At one meeting we preached from the deck of a large barge, the crew lining up behind us while "the multitude stood on the shore," reminding us of the scene in Matthew 13:1-2.

Mr. Hollywell and I paid a visit to **Puerto Suarez**, a Bolivian town four leagues inland from Corumba. From here starts the road to Santa Cruz, 130 leagues to the west, and looking in that direction we thought of our lonely fellow-missionaries in that remote town. The change from Brazilian to Bolivian types and customs was very noticeable, and here we were made to feel the limitations of religious liberty in Bolivia.

Eight miles beyond Suarez is the village of **Samiquerche** which was visted with literature, the neighbourhood being the home of the Chiquitano Indians. Three small meetings were held at a farmhouse where the owner received us very heartily and asked for a number of "Selected Portions" to be used as text books in the little school of twenty children.

From Corumba we commenced our homeward journey on August 13th, and do not expect to reach Asuncion until about April or May, 1928.

Arriving at **Porto Piuva** we walked about five miles inland to the town of Albuquerque and spent a whole day on the tramp, visiting from house to house, sampling the famous Brazilian coffee so courteously offered to visitors. Quite a number of books were bought and literature left in nearly every house.

Again reaching Esperanca we left the Launch and took train to **Miranda**, which was reached after a comfortable five hours' journey. This is a neat and progressive little town. It was good to meet our brother Mr. F. Smith and his wife again, and for sixteen days we had happy fellowship. Meetings were held nightly, and the sisters had meetings for women every other day.

Leaving Esperanca, and after calling at various places en route, we arrived at **Fort Coimbra** and were

immediately invited ashore by the Commandant to look over the fort. It is a wonderfully interesting old place, situated on the brow of a hill, at one point much like Edinburgh Castle. They have no priest here, but rather than exist without any religion the Commandant has arranged for a simple service of song each Sunday night, which he flatters himself is very similar to that of the "evangelistas." At a gospel meeting we were permitted to hold in the military school, a splendid crowd turned up and listened well. Before leaving we presented the Commandant with a nicely bound copy of the Scriptures with which he was very pleased. He has now begun to read the Word diligently. Pray for him.

Praise God, we are all preserved in health and have much reason to glory in the wonderful privilege of evangelising along this great river. Praise Him with us for the open doors on every hand, for workers raised up to help us along, and for the multitude of journeying mercies experienced along the way. Finally brethren, pray for us, and for those who have heard the message, and continue in prayer until souls be brought to Christ.—G. M. Airth.

## FRENCH EQUATORIAL AFRICA.

From Mr. J. R. Olley.

**Doba.**—This is a country of slavery, famine and death. The natives are exploited in every possible way, and conscripted for the railways, etc., in the French Congo. Hundreds are being sent by force and sometimes tied together. In the Banana tribe north of Lai there has been a war, and west of Doba 120 were killed who refused to pay the Government tax (annual), and many villages have been completely burnt out. Another scourge which reaps a heavy toll annually is the dreadful sleeping sickness, the next village to Doba is almost gone. Many natives climb trees for seeds and nuts, which are only pig food. They have nothing else.

The vast majority of all the Sara tribes are almost naked, many, especially the women completely so. They fill the places and streets with no shame and seem totally ignorant of common decency or manners. One cannot help but think slavery a benefit to them, if without violence. Except for planting corn enough for living and the Government tax, they do no work, but spend days hunting wild animals or catching fish. They do not count time, and keep no records of the past. They are mostly idolators, but even their idolatry is a lazy and irregular habit and mostly connected with sickness or death.

This is a brief sketch of the people and conditions here. The Government and traders exploit them, and nothing is done for their social benefit or to help them to become an industrious and enlightened race. They are regarded as slaves and they live like mere brute beasts. It is hard to find a redeem-

ing feature. The Sara is lazy for himself, but for a white man he suffers a hard lot with great patience and many have laid down their lives worn-out before the prime of life for their callous exploiters. He also goes into battle and gives his life with strange indifference. He has no religious hopes to back him up, but his obedience seems like the willing horse. He is a splendid servant.

### MALAY PENINSULA.

From Mr. G. Wilson.

**Ipoh.**—A new cult has lately opened up here, said to have originated in China. It appears to be a mixture of Faith-healing, Pentecostal and Seventh-Day Adventism. Like most new faiths it has nothing for those in heathen darkness, but ever seeks to ensnare the weak and unwary believer. We naturally expect discontents to be enticed and led away by these strange productions, but it is sad when older and well-established believers hesitate, if not actually follow them. Wisdom and grace is more than ever needed that we might guard the flock against these subtle assaults of the enemy and lead them on that they might "stand perfect and complete in all the will of God."

You will be interested to learn that circumstances seem to indicate that it may be the Lord's mind for me to take a brief furlough shortly. A young couple, Mr. and Mrs. Gough, on their way from England, have kindly offered to come to Ipoh and help in the work during my absence.

Our brother will labour under difficulties as he is a Hok-kien worker, and here the Hak-Ka and Cantonese languages are mostly used. The need for young men to come forth and take up these two languages is increasing. The disturbed state of China is driving thousands of Chinese down to this Peninsula where work is good and order maintained.

From Mr. W. S. Blick.

**Singapore.**—Mr. Teskey being back has set me freer for the Chinese work, and now on Sunday evenings before the English meeting I go in and help in the teaching meeting that they have. I carried on the men's Bible class held on Tuesdays, and now that Mr. Teskey has taken that over I have been able to get out to the Chinese gospel meeting in the country, about seven miles distant.

Concerning the English meetings, I am glad to say that there are several who have given in their names for baptism. We had been looking forward to this for a long time, as some had professed to be saved but were not ready to come forward and confess it, now they have been encouraged by some more being saved.

When I went into the Civil Prison lately there were two men standing together, ready handcuffed to be taken to the Supreme Court. The warders

in charge told me that they were both murderers: one a Tamil and the other a Chinese. He let me speak to the latter. I urged him to plead guilty to man and to God, and then told him of the Lord Jesus dying for him. He said he had heard of Jesus. Then the Chinese clerk spoke to him, saying, "Do you know that the teacher is telling you that the blood of Jesus Christ cleanses from all sin?" The poor man listened in a dazed manner. We can only pray that those few words may bring to him the blessing of forgiveness of sins and eternal life. I might add that the clerk is not a Christian but he knows the truth.

### HOLLAND.

From Mr. P. Wilson.

**Hilversum.**—We are having a time of refreshing from the Lord here at present. I started a series of meetings and the hall was filled. Several have professed faith in Christ. The first was a man whom no one could tame. He has been to prison several times, and it is a treat to see how the grace of God has turned the lion into a lamb. There are a few others manifestly broken down.

As I had rented a hall with 230 chairs in the N.E. of the province of Drente and close to the German frontier, I had to leave Hilversum and go there. Some had to stand the first night and we had to procure more chairs from another hall, until we were 400 in number and packed like herrings in a barrel. I aimed at reaching the Socialists, Communists, Bolshevics and Anarchists. The spot chosen is a hotbed of such, and the hall we used was their favourite one, so we got fully 70% "Reds" under the gospel. The well-advertised subjects were: a red man, red dragon, red beast, red prophet, red woman, red army, etc.

There were some disturbances the first two nights, but eventually the audience became so interested on seeing their whole history written in the Book, that one could have almost heard a pin drop. The interest became intense and we had to start the meeting fully thirty minutes before advertised time. Souls were saved from the first night. Among others were a man and his wife, thus making fifteen in that family in a short time. The two remaining sons were much under conviction of sin. There is no assembly there, but the believers from the nearest meeting came to sing and pray.

We had ten meetings, but as I felt much exercised about the Spirit's work in Hilversum, I persuaded Mr. Rosendal of the adjoining province to come over and help to draw in the net, so I returned to Hilversum.

We have lately heard of six conversions through reading the booklet, "Safety, certainty and enjoyment."

## INDIA.

From Miss J. L. Treweek.

**Vadomalapuram.**—I have the daughter of our late Indian worker, Mr. Ramasamy, taking Mrs. David's place in the school. Although untrained, she seems to be managing quite nicely. I do trust that through being here she herself will receive a great blessing and be a blessing and help to the girls in her care.

We rejoice to see signs of the Lord's working amongst the girls of late. Three came to me the other day to tell me they had accepted Christ as their Saviour. We look now to see fruit in their lives, for it is "by their fruits ye shall know them."

We are hoping before very long to have Mr. and Mrs. Rose back with us. They have it in their minds to return from England in January, but we are sorry that Mrs. Rose is still not very strong. We trust that before the time comes for them to set out she will be feeling much better than she is at present.

From Mr. W. C. Irvine.

**Belgaum.**—Work in the office has been very heavy lately in connection with the "Indian Christian," for though Mrs. Irvine helps me considerably, there is a large amount of book-keeping, correspondence, etc.

Letters that reach me relative to our paper are often of an interesting character and yield many channels for ministry. A considerable amount of correspondence has reached me concerning my criticisms of Dr. Jones' book, "The Christ of the Indian Road." Many have written thanking me for it and acknowledging that they had failed to see the error till pointed out. Friends have written from Great Britain and other countries for Mr. Handley Bird's helpful criticism, and the 500 extra copies printed have nearly all gone.

A lady has written me saying that she has had to sever her connection with her church, in which she worshipped nineteen years, on account of false doctrine being taught. She is passing on her "Indian Christian" hoping others may be likewise warned.

Then in Bombay and Poona there seems to have been a real fight for the faith, a number of Indian believers standing up against Modernism.

I am just in from a visit to some neighbours of a village a mile away who have commenced going out into grass huts on account of rats dying in their village. Plague is rather bad in Belgaum and I expect all the villages around will be infected. There is a growing desire to make use of injections, the great trouble being that the benefit only lasts for six months or so.

From Mr. A. Redwood.

**Bangalore.**—I wish I could just let you see exactly

how real are the Lord's answers to prayer, and how very truly do these gifts fit our needs time after time. The story will be told one day I know up yonder, and then there will be no diminution or exaggeration of the true facts. The Lord be praised for His gracious care and underserved loving kindness.

Our little boy came home for his school holidays and immediately went down with bad tonsillitis. He had to be away from school a whole month and was very knocked up with the fever. Happily he is better and we thank God. My wife has also had to continue under treatment for her foot, being unable to use it without pain and swelling.

We are facing problems in our work which cause us a good deal of earnest thought and waiting upon God. Of course the printing press throws a lot of extra work upon my brother and indirectly upon myself, and having to cope with this extra strain is no easy matter. Our school is also facing difficulties in regard to staff, which I cannot now stop to describe, but which are causing us to be much in prayer for help and guidance so that no wrong step is taken.

In spite of all, however, the Lord continues to set His seal upon the work in various ways, and we have the joy of knowing that souls are being saved and the saints being built up. The varied opportunities afforded by the different branches are things we are always grateful for, and seek to make the best use of for the extension of the Lord's kingdom.

## ENGLAND.

From Mr. R. W. Sturt.

**Bournemouth.**—I landed back in England from China after a very fine journey all the way. The double voyage across both the Atlantic and Pacific oceans being used (as no doubt intended) of the Lord for a very great improvement in my health, in a way that the Trans-Siberian journey could not have been, so that I landed 100 per cent. better than when I left China.

The last news from N. China was that Consular permission had been given for men to return to their work and stations in the interior, and that all our workers in the north were thus making journeys to their respective stations to see how things were and encourage the believers in the Lord. We trust it may yet prove possible also for the wives and families to return, as the Chinese women, and sisters in the assemblies, stand in very great need of such help as only women workers can give. This perhaps is not always recognised, but for the upbuilding of a strong healthy church it is indispensable.

Should the brethren thus be enabled to continue in the care of the work, even if the families need to live at some port at the coast and the work done



The Completed Gospel Hall and House at Reducto, Montevideo. There are about 35 in assembly fellowship, and regular Sunday School, Gospel, and Believers' Meetings are held in the Hall, besides Open-air Meetings. The House fills a long-felt need, as the rents of even small houses are very high. Mr. Arthur White (now in N.Z.), who has done a great deal of the labour with his own hands, is standing by the left hand gate post. (There are now four assemblies in Montevideo).

by visitation, as is the case at present, then my wife and I feel we should seek to return in the early summer, as the Lord may lead. It will be quite an undertaking taking the family back once more, but we believe we should be all together for the work, if at all possible.

#### From Mr. J. Duthie.

**Bristol.**—Conditions in China do not improve yet. The Consul permitted some of our brethren to go back to their stations temporarily. The English newspapers do not say much about the trouble now, but we get papers from China telling about it. We receive letters frequently from the Chinese Christians. They are carrying on notwithstanding many difficulties, and we are thankful for that. One letter told of a number of the brethren who had attended a large fair, preaching the gospel and selling Scripture portions. They disposed of over 3,000 copies.

I have been moving about the country a good deal and have had open doors both in preaching the gospel and in speaking of the work in China. I am down in Devonshire at present and hope to be here till December 12, then return to Bristol and get ready for New Zealand. The Devonshire people are very warm-hearted and a people of simplicity.

The assemblies here are very numerous as you know, and they have held to the simple scriptural lines, elements which have crept in in some other places have happily been kept out here, and one rejoices to see it.

#### NOTES AND COMMENTS.

Mr. E. E. Clarke (China) after spending some time in Australia, arrived in New Zealand on December 20th, proceeding at once to Dunedin. He hopes to visit among the assemblies, as the Lord leads. His wife was unable to accompany him, she remaining in Melbourne with the children.

Mr. L. J. Donaldson (Malaya) who has seen about twelve years' missionary service and commended from the Old Country, hopes to arrive at the Bluff about February 8th, accompanied by his wife and two small children. They have spent a little time in Australia and Tasmania, much enjoying the fellowship of saints there, and hope to visit some of the assemblies here, as the Lord guides.

Miss Strahan and Mrs. Keith (China) are at present visiting in the South Island, after spending a very nice time in the North.

Mr. A. Smith (Paraguay) returned to Wellington before Christmas, after a much enjoyed stay in



Auckland, Hamilton, etc. He had some good meetings, with manifest interest in the gospel for the great waterways of South America.

Mr. G. A. Black (India) after some missionary meetings at Te Kuiti, Piopio, and Taumarunui came on to Palmerston North and Feilding for the all-day meetings. He intended visiting afterwards some of the neighbouring assemblies.

Miss A. B. Mai (India) is hoping to visit meetings in Hawkes Bay during February, and it is before her to leave again for India sometime in April, if the Lord will.

Mr. J. Duthie (China) booked a passage by the "Larg's Bay" leaving London on January 10th. He expects remaining in Melbourne a little while before coming on to New Zealand.

Misses Dyason and Taylor (India) are both quite well again, the former has resumed her work in the Godavari District, but the latter was still at Montauban till her path should be more clearly revealed.

Mrs. W. S. Blick (Malaya) left for England on November 11th for a needed change and to see her two boys, her husband remaining in Singapore.

## Suggestive Bible Subjects.

### GRACE.

Many of the errors of modern false religious systems are the result of confusing Law and Grace.

We are saved and kept by grace alone.

Grace is the KINDNESS and LOVE of  
God toward men . . . . . Titus 3:4  
Grace is FAVOUR shown to the UN-  
DESERVING . . . . . Titus 2:11  
It is God's MERCY, Pitying.  
It is God's WISDOM, Planning.  
It is God's POWER, Preparing.  
It is God's LOVE, Providing.

Yesterday, Grace SAVES (that is God's Plan) . . . . . Eph. 2:4-8

To-day, Grace SANCTIFIES (that is God's Power) . . . . . Titus 2:11-12

For Ever, Grace SATISFIES (that is God's Purpose) . . . . . 1 Pet. 1:13

### GRACE GIVES FREEDOM FROM

The Condemning Power of the Law (Past) Rom. 7:6

The Controlling Power of Sin (Present) Rom: 6:12

The Conquering Power of Death (Future) 1 Cor. 15:57

## Questions and Answers.

Is it part of the mission of the Church to correct the social evils of our day?

The Church has but one mission, defined in Luke 24:47-48; Matthew 28:18-20; Acts 1:8; and the

Church works most powerfully toward the solution of social problems not by turning reformer, but by preaching the Gospel in the power of the Holy Spirit. When Christ was on earth all the social problems—slavery, intemperance, prostitution, unequal distribution of wealth, oppression of the weak by the strong—were at their worst. To cure them He put into the world one message—the Gospel, one means—Regeneration, one agency—the Holy Spirit in the Church. The best help a Christian can bring to the social problems of his community is to humble himself before God, and preach a pure Gospel in tender love.

—Dr. C. I. Scofield.

Can a person who does not believe in eternal punishment, in spite of the clear statements of our Lord, be said to "Believe in the Lord Jesus Christ," seeing that He is the Word and He is God? In natural things, if we believe in a person we believe his statements, otherwise we cannot be said to believe in him?

A person who does not believe the statements of the Lord Jesus Christ cannot be regarded as a believer in Him and be received as such. Consequently a person who does not accept Christ's teaching concerning the everlasting punishment of the ungodly (Matt. 25:46) should not be received into an Assembly of saints. Persons who are guilty of certain moral offences described in Scripture and those denying the eternal punishment of the wicked or any other foundation truth should be excommunicated from the Assembly, because their conduct indicates them to be ungodly. If they are restored to God at a later date, as evidenced by their turning from the immoral conduct or the false doctrine, they should be received back into the Assembly.

—J.C.M.D.

## News of Work and Workers, Etc.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanks-giving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "if the Lord will."

North Island Gospel Carriage No. 1.—Messrs. Ritchie and Graham have been visiting the back-block area between Waikato Heads, Waingaro, Pukemiro, and Huntly where they found an open ear for the gospel among the settlers. Tracts were freely distributed and wherever possible Bibles and sound books were sold. This colportage work always opens up the way for personal talks on salvation, and no chance is missed. One woman particularly showed great concern and asked for a Bible so that she might go over the ground again. Whatawhata, Waitetuna, Okete, and Raglan districts were also thoroughly visited, but little or no interest in eternal matters was evident in this area, though wherever possible

the message of life was spoken to one and another. Believing that the entrance of God's Word brings light and understanding, it is thus the privilege of our brethren to scatter the good seed, and our privilege to water it by fervent prayers before the Lord.

North Island Gospel Carriage No. 2.—Messrs. Mai and Aiken have been in and around Inglewood, Stratford, and other parts of the Taranaki district, and have seen a little fruit—a girl and a young man professed Christ. Several Maori pas have been visited and at these was found a keen interest and they arranged meetings to hear the way of salvation. They wanted our brethren to stay and tell them more and teach the children, but they had to pass on. Maori Bibles have been inquired for on every hand, and prayer is specially asked for these dear natives. The motor carriage is found a great advantage over the horse carriage and for this new vehicle our brethren are deeply grateful to the Lord and His people for providing it, and in itself it is a testimony wherever it goes. Whangamomona was the next locality to be visited.

South Island Gospel Carriage No. 2.—Messrs. Rankin and M'Nair returned from the Marlborough district to Nelson just before Christmas, the carriage has had a good overhaul ready for a journey down the West Coast. So far the season has been quite encouraging, and some souls who have professed seem to be going on all right. Our brethren feel there is one drawback to their work—the leaving of young converts with no one to shepherd them. A number of the Lord's people who seemed to lack full assurance of salvation got much help through being visited, and on the other hand many persons showed neither the desire to hear or receive God's Word.

Mr. D. Balneaves, after a month's meetings and visiting with blessing at Pukemiro, went on to Thames and was having a nice time there with the little assembly and in gospel testimony.

Mr. J. Stevenson has returned home to Wellington from his visit to the far north above Auckland, more than ever impressed with the great need generally and the needy state of the little meetings. Lately he has been very far from well, suffering with heart trouble, etc., and in the hands of the doctor, but we hope he may soon be well enough to be about again.

Mr. J. Blair continued after the Dunedin conference with some meetings specially for believers.

Mr. H. J. Bates, after being in outlying parts south of Dunedin, has now gone to similar parts northward, hoping to visit Palmerston South, Hampden, and other places.

Otago Central.—A number of brethren with a motor-lorry and camp equipment, visited this district with gospel literature between Christmas and New Year, and they also had several open-

air meetings. This has been done for a number of years, but it is earnestly hoped that some of the Lord's servants may be led to visit these needy parts in a more definite way, as a large needy field lies ready for working.

Mr. H. S. Taylor, since the Ngaere Christmas meetings has been visiting various parts of Taranaki, endeavouring to "sow beside all waters," and had the joy of leading a young man to Christ.

Mr. C. W. Winter has been more or less laid aside of late as the result of influenza, etc., but was recovering and hoped soon to be about again.

North Island Gospel Tent No. 2.—Messrs. Gedge and Brown have pitched the tent in another part of Masterton. The feeling is very stiff and a good deal of opposition is being shown, and on New Year's eve the larrikins pulled down the tent, but it suffered no damage. Otherwise all goes on well and those received into fellowship are very happy in the Lord.

Mr. J. Chrystall has again gone on a visit to the South Island and has been at the Gore and Dunedin all-day meetings, and probably will be visiting other parts.

Miss F. S. Rout who labours among the Maoris at Wairoa has moved to another house, the present address is, Second Avenue, North Clyde. Wairoa, H.B.

Mr. F. May is still at home in Sydney and not able to move about yet, and suffers pain. Prayer will be valued for him, that if the will of the Lord he may improve in health and be fit for further ministry.

Mr. J. Binskin has been at Waimate, quietly giving a little help there.

Mr. M. Harrison has been visiting New Plymouth, so we understand. By a slip in our last issue he was said to have been at Ashburton, it should have read Ashhurst.

Mr. A. Boyce, who was engaged in Gospel Carriage work, is now married and living near Wanganui, and meanwhile, for health reasons, has taken a small place and keeps poultry and two cows, giving what help he can in Wanganui on Lord's days.

Mr. G. Menzies has returned from the West Coast. It is a day of small things over there, and the ground is difficult, but although the indifference generally is great, yet there are a few that seem exercised by the Word, so that the Lord does not leave Himself without witness. The Lord's people over there need our prayers. It seems to be the special kind of district that the gospel carriage work is suitable for, as few seem to respond to meetings but there is a good hearing in the open air, and visitation is welcomed.

Mr. A. J. H. White has been with the gospel into the heart of the Urewera country, and had the opportunity of speaking definitely to Rua the Maori prophet about his soul. He trembled when

it was read to him from his Maori Bible concerning the Lake of Fire, and made inquiry as to how his sins could be forgiven. Also met a native who was saved in a bush camp a year ago and is boldly witnessing for Christ. Among the younger Maoris some have taken a definite stand, six being Rua's own children. In the native schools an open door was given for the gospel. Also at Paengaroa the European work goes on amid opposition, four more obeying in baptism. Mr. White seeks to move about in simple dependence upon God, though at times, like Paul, he works with his hands.

Mr. M. Logg, a little after the Feilding conference went on to Marton, hoping to have some meetings there.

Mr. J. Spottiswoode, after some meetings in Christchurch and a few at Glentunnel and Homebush, was at Milton and Dunedin, and has since returned to Auckland. He and his wife and young daughter expect to leave Auckland by the "Niagara" on February 28, and Sydney by the "Largs Bay" on March 6, and arrive London April 21, his object largely being to visit his aged father, in Ireland.

Mr. Henry Hitchman who has laboured as an evangelist and teacher for nearly 30 years, mostly in the West of England, well commended by brethren there; has been on a visit to Australia, his meetings in many parts of the Commonwealth being much appreciated. He hopes to pay a visit to New Zealand and purposes, D.V., landing at the Bluff in time for the Invercargill meetings at Easter, April 6-9.

Mr. G. H. Cule has been in Taranaki recently, doing considerable personal work at Radnor Road, Wharehuia, Toko and other parts. Since returning he has had some open-air meetings on Castlecliff Beach on Sunday afternoons.

Intimations.—Communications for the Ohingaiti assembly should be addressed to Mr. P. Kristensen, Ohingaiti.

Communications for Mosgiel should be addressed to Mr. G. E. Tubman, Box 25.

Correspondence for Manawaru should now be addressed to Mr. John Ward, School Road, Manawaru, via Te Aroha, instead of Mr. Fred Ward.

Dannevirke.—The meetings formerly held in the Foresters' Hall, Burns Street, are moved to Manchester Unity (Oddfellows') Hall, Stanley Street. Will visitors please note this fact.

### "FALLEN ASLEEP IN CHRIST."

At Mornington, Dunedin, on December 30th, Mr. Gray Russell, aged 74. A native of Wishaw, Scotland, where he was also "born again" in his 15th year. Some 46 years ago he came with his wife to Dunedin and has resided in that locality ever since, having been associated with the planting and building up of the assemblies there from

the commencement, and since his retirement from the railway service his delight has been to more freely visit the saints in their homes and be a help to them, a work which he loved to do while still following his calling. He was among the first to form the assembly at Caversham and gave of his strength and service freely, not only in helping that assembly but in many of the outlying districts. A good deal of fruit was thus gathered which has stood the test of time. Since the beginning of the Mornington assembly 20 years ago, he has been closely associated with its every activity, in fact it could almost be said he never missed a meeting. All along his Christian course of nearly 60 years he consistently practised what he believed he was taught to be the mind of the Lord, untrammelled by human tradition, and his steadfastness of life will long remain as an incentive to others. Of the six members of the family living, five have been brought to Christ in their parents' home and are in assembly fellowship, three being saved through the instrumentality of their father. The widow who has been a true help-meet and an encouragement all along the way for 52 years, is being wonderfully upheld of God.

At Christchurch, on January 7th, Mrs. Wm. Broughton, aged 70. Born in London, she came with her parents to New Zealand when six months old, and early evinced a love for the things of God. She was married in 1878, and in 1893 she and her husband moved to Riccarton where there was little spiritual life; meetings were started in the home, brethren came out to preach, and during eight years many souls were gathered into the fold. In 1901 the family moved to Waireka, Homebush, with fresh fields for her visitation and service. Meetings in the home and schoolhouse were continued for 26 years, when eternity alone will reveal the full results. Later on a meeting was commenced for the breaking of bread which has since been carried on, and an effort at Glentunnel; in all of which she had the greatest interest, and furthered to her utmost.

At Christchurch, on November 18th, Mrs. Isabella Cromb, aged 54. Brought to the Lord about 27 years ago, and gathered to His name, under the ministry of the one who afterwards became her husband. Had a great love for the Lord, His Word, and His people.

At Christchurch, on December 16th, suddenly, Mr. James Wathew, aged 53. About nine years in assembly fellowship. His life has been a help and encouragement to younger Christians, and it has been a joy to know him and to see the consistency of his testimony and to mark his fellowship with God.

At Lower Hutt, on November 23rd, Mrs. Alfred Hickman, aged 62. Saved 43 years ago in Croydon, London, and soon after came into assembly fellowship in Birmingham, where she served the

Lord with much patience and grace. She came with her husband to New Zealand seven years ago.

At Edendale, Auckland, on December 16th, Mrs. F. Watson, aged 58. Saved some 26 years ago at Hastings when reading John 11:25-26, and was in fellowship there and Auckland since that time. Her's has been a quiet and consistent life.

In our last issue Mrs. Bowen's departure was given as December 24, it should have been November 24.

**WANTED** by Christian middle-age couple, employment of any kind, used to farm work, must be near an assembly.

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*For Ministry of the Word  
 and Tidings of the Lord's Work*



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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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## ACKNOWLEDGMENTS

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January 20 to February 22, 1928.

	£	s.	d.
Howe St., Ak.—Two missionaries	8	0	0
S.—Two missionaries	5	0	0
Eden Hall, Ak.—Certain workers	12	10	0
Sister—As guided	2	0	0
Onehunga M.S.C.—Missionaries	13	0	0
A.T.—School work, India	6	0	0
N.C.—As guided £4; R.C.—Lord's work £1	5	0	0
S.H.—Certain workers	5	0	0
Petone—As guided	3	0	0
Dargaville—Missionary work	4	0	0
Anonymous—Printing, India	2	0	0
Eccl. 11:1—Gospel carriage	2	0	0
Pohangina—Two missionaries	10	0	0
A.T.—Leper work	1	3	0
J.B.—Worker in N.Z.	1	0	0
Gisborne M.S.C.—Certain workers	7	0	0
Sisters' Sewing Class—Missionaries	4	0	0
P.O.—Worker in Palestine	2	0	0
Brown's—As guided	9	0	0
Plimmerton—Two workers	6	0	0
Mr and Mrs A.—Sister in India	1	10	0
Eden Hall, Ak.—Two missionaries	7	10	0
H.H.—Worker in S. America	10	0	0
W. Assembly—Two missionaries	9	0	0
Pukekohe—As guided	3	10	0
K.M.—Worker in Palestine	2	0	0
Mr and Mrs M.—Worker in N.Z.	1	10	0
Sister—Sister in India	2	0	0
Limestone Plains—Certain workers	9	0	0
Mrs P.—Sister in India	1	0	0
R.F.—Worker in N.Z.	4	0	0
Sister—Children's Home	8	3	0
S.H.—Lord's work	4	6	0
Four sisters—Sister in S. America	5	0	0
W.S.—Lord's servants	1	10	0
B.B.—Missionaries	2	0	0
Anonymous—Use as led	1	0	0
Newtown—S. American Launch	27	0	0
Taihape—Missionary	2	0	0
S.G.—China, etc.	6	0	0
Rangiora—Bethel Home, etc.	6	0	0
Gonville—Sister, S. America	8	0	0
Gonville Bible Class—Malaya	2	0	0
Hunterville—Two missionaries	7	10	0
2 Sam. 23:4—British Guiana	3	0	0
Upper Hutt—Worker in Africa	6	0	0
Dannevirke—Missionaries	2	5	3
Piopia—Labourers abroad	4	0	0
G.P.—As guided	4	0	0
Devonport—Worker, Malaya	5	0	0
Wadestown—Worker in Africa	6	0	0
Mrs. W.—Two workers, Bolivia	1	0	0
Gore—Worker in India	4	0	0
Miss B.—Worker in S. America	1	0	0
Anonymous—Argentine	2	0	0
Waikiekie—Four missionaries	12	0	0
H.R.—Worker in S. Am.	5	5	0
Sundry amounts for office expenses	7	15	6
Total	£281	1	6

## OUR PERSONAL OBSERVATIONS.

**PRAYER LIST.**—With this issue we are enclosing to all our New Zealand readers a revised Missionary Prayer List, which is supplied free through the kindness of interested Auckland brethren. We trust an increasing number of our readers will make use of this List, not that our prayers need be confined each day to those whose names are opposite the date, but if used it does insure that in the course of a month none are forgotten in our intercessions at the Throne of Grace. To-day as much as ever missionaries, and all the Lord's servants, need us to be "helpers together in prayer." The List will also prove a handy reference to addresses when writing to workers abroad, but care should be taken to make the corrections that may appear from time to time in the "Treasury."

## COMING MEETINGS, D.V.

Easter this year is April 6—9, and meetings may be held at the following places as usual, viz., Auckland, Manawaru, Morrinsville, Gisborne, Stratford, New Plymouth, Marton, Hunterville (camp), Hastings, Ormondville, Rongotea, Wellington, Hope, Rangiora, Timaru, Pleasant Point, and Invercargill. We shall be glad of particulars before March 15th for insertion in our April issue. Also for intimations of meetings on Anzac Day, April 25th.

**A New Hall.**—At the Mandel Block settlement, Lower Hutt, on Saturday afternoon, February 4th, the new Gospel Hall was opened. About 120 were present from neighbouring assemblies. The time was spent in prayer and thanksgiving, followed by tea, and afterwards all traversed the streets singing hymns, halting for short gospel messages with invitation to the evening meeting. Messrs. Hickman, Powell, Winter, Stickley and Wilson ministered the Word, and a very profitable time was spent. Mr. H. Adam from Upper Hutt has followed with special meetings and some souls have been saved, also the Sunday School has more than doubled.

**Taihape.**—The little meeting here is growing, there are now ten in fellowship, three of whom were baptised lately.

**North Island Gospel Tent No. 2.**—Messrs. Gedge and Brown have concluded for the present their tent meetings at Masterton. A good number have been saved and others restored, eight of these are now in assembly fellowship and others are expected to follow. The tent is now pitched in Martinborough, and after a united week of prayer and house-to-house visitation the gospel is being preached. Our brethren are being pressed to return again to Pahiatua where the Lord gave much blessing, for there is still an interest and need.

Mr R. King, Bethel Home, wishes us to acknowledge from Prov. 19:17, £2/10/0.

Mr. N. Hyde, Children's Home, wishes us to acknowledge from Prov. 19:17, £2/10/0.

Mr. Harvey wishes to acknowledge with thanks the sum of 3/- from "A Sister," together with two addresses for "Ambassador" and "Joyful Tidings" for one year.

# THE TREASURY:

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

Volume XXX.

MARCH 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**A STRANGE LAND.** Does not a Christian find himself in

it when he finds himself among

people to whom the language of the Christian heart is unknown—to whom that language even sounds like an unwelcome and repulsive jargon? The language of believers is and must be unintelligible to those who do not share the faith and feelings which prompt it. "The natural man perceiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned." And the sense that this is the case makes a Christian in general society often retire into himself, lest he should break his Master's precept against giving that which is holy unto the dogs or casting the pearls of heaven before swine. If the soul is to sing the Lord's song with the lips as well as with the heart, it must be among those who speak its own language. They rouse its deepest sympathies into active expression; they follow and sustain and stimulate it. "My praise is of Thee in the great congregation; my vows will I perform in the sight of them that fear Him."—H. P. LIDDON.

§ § § §

**ON A PINNACLE.** Satan likes to get God's saints on a pinnacle. It is a dangerous place for a mortal man to occupy. Few stay there long. Falls frequently follow being on high elevations. If we need grace for trials, we need a double supply for prosperity. Who does not like prosperity? But how few can bear it. Yet what we all like naturally is our greatest danger spiritually. It is not every saint of God who, being on a pinnacle, straightway goes on his knees and takes the place of dependence on God. The spirit of prayer is the only security in the day of prosperity.

2 2 2 2

**WHAT COMMUNION IS.** Communion must not be mistaken for merely "feeling happy." A child of God may feel happy, as it is called, and yet know very little of what communion really is. Communion involves the thought of having something in common. To be at one with God as to His Son—to rest where God rests—to rejoice where God rejoices: this is communion. You may feel happy in a lively meet-

ing; smooth and peaceful external circumstances may create a kind of joy; yet you may be far from entering into God's thoughts as to Christ. We want to rise higher than circumstances—higher than meetings—even to the Lord Himself, that we may be of those who can truly say, "We joy in God!" It is when we get into fellowship with Him about His Son that we are constrained to say in the voice of holy adoration, "How precious also are Thy thoughts unto me, O God!"

§ § § §

**TRY IT.** The man who begins to tithe his income will have at least six genuine surprises. He will be surprised—

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At his ease in meeting his own expenses with the remaining nine-tenths.
4. At his ease in going on from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself for not having adopted the plan sooner.

2 2 2 2

**BIBLE COMMENTARY.** The best commentary on Scripture is Scripture itself—"comparing spiritual things with spiritual"—which yields a three-fold result, interpretation, illustration, illumination. The Bible is its own lexicon, defining its terms; its own expositor, explaining its meaning; its own interpreter, unlocking its mysteries. Astonishing acquaintance with God and the things of God become possible through familiarity with this one Book, and surprising skill in handling and wielding His sword of the Spirit, is attainable through practice in its use without recourse to outside aid.—DR. A. T. PIERSON.

§ § § §

**TRIAL.** In the life of the believer trial is doing a great work, whether it be in drawing out the hidden virtues, or in making manifest the secret corruptions,

## Four Desires.

**T**HE desires of the human heart are many, and often they are far beyond the possibility of ever being gratified. Frequently do Christians long for things which, if they got them, would positively harm the soul. Our Father in heaven knows better than to give His children all they wish for; yet there are occasions when, as a matter of discipline, He may permit us to have something about which we are very persistent, but will afterward send leanness into our soul (Psa. 106:14-15); to prove to us the vanity of it, and that to have our own will can end in no good but must bring sorrow and vexation of spirit.

If we walk in fellowship with the Lord He will give us God-begotten desires, which He will fulfil to His glory and our very great profit and blessing. Here are four desires that a truly exercised soul, in touch with God, will long for, and not in vain:—

### 1. Search Me.

In Psalm 139, David recounts the very deep and thorough searching of heart he had had from God, that had given him a deep humility of mind, an overwhelming sense of the all-mightiness of the Lord, and a heart-aborrence of wickedness. Every thought, word and deed he acknowledges as known to God, that in his very conception he has been fearfully and wonderfully made, and in nowise can he hide from God or flee from His presence. He declares that such knowledge is too wonderful for him, and sees his own human limitations.

So good has been this searching and revelation to David, that he desires not to be without it, for he closes the Psalm with the prayer: "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." Oh, how greatly do we all need to share David's experience, for its salutary effect upon our souls would be the same as it was upon his!

### 2. Draw Me.

The Bride in that incomparable Song of Songs (chap. 1:4) exclaims longingly, as she contemplates her beloved Bridegroom, "Draw me"! Five times the deep feeling of her heart towards him is expressed in the words: "Thou whom my soul loveth!" (chap. 1:7; 3:1-4). Nothing can truly satisfy the heart of our adorable Lord than the expressed longing, on our part, for the closest companionship with Him. We are His, and He is ours; and the Cross tells the story of how we became His, and the price that was paid to make us all His own. How empty and unsatisfying is the world to one who knows His love! Shall we

love that which is a stranger to Him, and shall its attractions find any response in our heart?

"O cold ungrateful heart,  
That can from Jesus turn!"

### 3. Teach Me.

Again David, the sweet Psalmist of Israel, is before us (Psa. 25:4-5). He longs, as a pupil in the school of God, to be taught the paths of the Lord and His truth; for only by this knowledge can he discharge his duty in the eminent position in which he is placed of God, and only thereby can He keep himself unspotted in an evil world. How many of the kings who succeeded David failed and brought disaster on themselves and Israel, all because their constant and sincere prayer had not been, "Teach me!" We all need to be taught of God, and the elders especially—they who are responsible to lead the saints into scriptural ways. How we need an increase of elders well furnished in doctrine, who in the fear of the Lord will lead the assemblies in the "old paths, wherein is the good way," both by precept and example!

### 4. Keep Me.

In these darkening days of pleasure, worldliness, lawlessness, familiarity with sin, modernism, abounding false doctrine; never did the child of God stand more in need than now, of being "kept by the power of God," and tenderly kept "as the apple of the eye." Our soul trembles in the face of these dangers, and in our sheer helplessness and weakness we cry unto God, "Keep me!" The rocks and shoals of modern life are responsible for the wrecking of many a fair life and testimony for God, and nothing short of a most earnest committal of ourselves—spirit, soul and body—to Him, to preserve us, will suffice. "Preserve me, O God, for in Thee do I put my trust" (Psa. 16:1).  
—Franklin Ferguson.

## Out of Fellowship with God.

**I** WAS noticing seven things that a child of God cannot do out of fellowship with God (Psalm 51); and yet they can be imitated by carnal Christians, but it gives God no pleasure.

They cannot hear God's voice (ver. 8). They may read God's Word and listen to it being ministered, but they do not get reached because of unconfessed sin.

They cannot rejoice (ver. 12). They have no happiness, may even not be sure whether they are saved or not.

They cannot teach (ver. 13). They have no real testimony even though teaching and preaching all the time, because of sin unconfessed. Transgressors are not taught God's way, nor sinners converted to God.



They cannot sing (ver. 14). They may join in every hymn that is given out, but their singing is not acceptable to God because of sin in the life.

They cannot pray (ver. 15). They may still say prayers, Scriptural prayers, but, "If I regard iniquity in my heart the Lord will not hear me."

They cannot give (ver. 16). And yet they may be ministering to the preachers whom they like, men who never minister so as to reach their consciences or expose their carnal life.

They cannot worship (ver. 19).

Saul said, "I have sinned." David said, "Against Thee only have I sinned." We may confess our sins to one another, and get things straightened out amongst ourselves, and yet never feel that our sin has been against God; never feel the dishonour that it has brought upon His Name, but it is only as we feel our sin thus and confess and forsake it that we can hear the Shepherd's voice, and again rejoice, and be used of Him to teach or to lead others to Himself; to sing and to worship acceptably.

—S.M.

## Are the Dead Conscious?

**ISAIAH 14:9-12**: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee . . . All they shall speak, and say unto thee, Art thou also become weak as we? art thou become like unto us? . . . How art thou fallen from Heaven, O Lucifer, son of the morning." In these verses **the inhabitants of Sheol or Hades** are referred to. The spirits of all human beings went to Sheol prior to the resurrection of Christ (Gen. 37:35; Psa. 9:17; 16:10). [Since His resurrection believers go to be with Him in Heaven (Phil. 1:23).] This passage informs us that those human spirits are stirred up to meet a fresh arrival, to whom they say, "Art thou also become weak as we are? Art thou become like unto us?" They are thoroughly conscious.

**Ezekiel 32:21**: "The strong amongst the mighty shall speak to him out of **the midst of Sheol** with them that help him."

**Luke 16:19-31**: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried: and in Hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Abraham was dead more than **1800 years** when our Lord made this statement, nevertheless he heard and spake (verses 24, 31); he also was aware of the

condition of the rich man and Lazarus while they were on earth (verse 25). Accordingly Abraham was absolutely **conscious 1800 years** after his spirit had left its tenement of clay. The rich man had sight, intelligence, speech, hearing, feeling, memory, and ability to move (verses 23-26); he also knew that his brothers were still on earth and unrepentant (verses 28-30); he himself remained utterly impenitent. Consequently he was thoroughly aware of his dreadful position and he was enduring anguish. Lazarus was comforted and capable of rendering service to others (verses 24, 25). This whole passage teaches in the most emphatic way the perfect consciousness of the dead.

**Luke 23:42**: "To-day thou shalt be **with Me in Paradise**." This utterance of our Lord would be absolutely without value and comfort for the penitent robber unless they were both conscious after death.

**2 Corinthians 12:2-4**: "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth), such a one caught up to the third Heaven. How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." On the occasion that he refers to the Apostle Paul did not know whether he was in the body or out of the body, i.e., whether he was alive or dead, but he informs us that **he was perfectly conscious**, for he "heard unspeakable words, which it is not lawful for a man to utter." If the dead are unconscious, Paul would have known that he was in the body, since he was conscious. Consequently the dead are as truly conscious as the living.

**Philippians 1:21**: "For to me to live is Christ, and to **die is gain**." Unconsciousness could not be superior to magnifying Christ by his life.

**Philippians 1:23**: "To depart and be with Christ; for it is **very far better**." Unconsciousness could not be better than serving Christ in the body.

**2 Peter 2:9 (R.V.)**: "To keep the **unrighteous under punishment** unto the day of judgment." The unrighteous dead are in punishment already and therefore must be conscious.

**Revelation 6:9-11**: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" This passage distinctly teaches that **the dead have memory**, and that they can reason, ponder, and speak audibly. They saw apparently their persecutors alive on earth, for they knew their blood had not been avenged.

**Revelation 14:13**: "Blessed are the dead which

die in the Lord from henceforth." Immediate blessedness at death.

Revelation 22:9: "Then saith He unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: worship God." The righteous dead still keep the sayings of the Book.

These scriptures clearly demonstrate that the dead are as thoroughly conscious as the living, and some of them seem to indicate that their faculties are more sensitive in the disembodied state than they were when they were alive on earth.

—J.G.M.D.

## Holding the Hope.

THE best evidence that we hold the hope of the Lord's coming is that it holds us. This was the impression given to observers of the Thessalonian Christians. Those in every place showed how they turned to God—to serve—and to wait for His Son from heaven. Is that the impression we give to those who observe us? We will give this, not so much by what we say we believe, as by the influence of what we believe on our actions, conduct, and spirit. The hope will hold us as it held the Thessalonians. We will not simply hold it as an article of doctrine. It will hold us in its mighty power.

### It will lead us to win converts.

Each chapter of the Thessalonian epistle has its climax in this truth. The second chapter shows its power in making us soul-winners. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming" (verse 19). The whole chapter is suggestive in the methods of soul-winning, and in showing what it cost Paul to win his converts. But the joy he had in anticipating their being a crown for him in the presence of the Lord at His coming, more than compensated for the travail of winning and nurturing them. Does the hope lead us in this direction also. If we hold it, so that it holds us, we shall seek to have converts with which to welcome the Lord in His coming.

### It will make for holiness.

The climax of the 3rd chapter shows that we shall be established in holiness before God, even the Father, at the coming of the Lord Jesus Christ with all His saints. A true convert has the desire for holiness, but, alas, he has often to grieve over his unholiness. But, he has the assurance that holiness will be perfectly and permanently his, at the coming of the Lord. What a power this certainty of ultimate establishment in holiness is for present and practical holiness in the life now. He that hath this hope purifieth himself as He is pure (1 John 3:3).

### It will mean the re-union of the Saints severed by death.

The climax of the fourth chapter contains the passage that is so well known as setting forth this doctrine. It is, perhaps, not so much noticed that this scripture is specially given to comfort the saints in the experience of bereavement. Such are not forbidden to sorrow, but only to sorrow not as those who have no hope. The hope softens and sweetens the sorrow. As Jesus died and rose again, even so, that is, in this way of death and resurrection, God will bring those that sleep in Jesus, or through Jesus; that is, the saints only sleep in death, the terror of it all is taken away, because of what the death of Jesus has done for them: God will bring them back with Jesus. Then raised saints, and changed saints, shall be caught up together to meet the Lord in the air, and so, that is, in this re-united way, shall we ever be with the Lord.

### It ensures right thought.

The fifth chapter has a double climax. If the principle of chapter division, which seems to have been followed in dividing the epistle, had been followed throughout, it would have divided this fifth chapter into two portions, the first portion ending at the 11th verse. The thought, this first portion of the chapter climaxes in, is that it is a protection for our thought; a safeguard needed especially today. The hope of salvation is a helmet for the head. Is it not the case, that where the doctrine of the second coming of Christ is scripturally held, it is a safeguard to all the other doctrines of the faith?

### It will see the saints' persons perfected.

The second climax of this chapter, and the climax of the whole epistle, is the setting forth of the perfecting in every part of the persons of the saints at the coming of the Lord. The whole spirit, and soul, and body shall be preserved blameless in the coming of our Lord Jesus Christ. When this is accomplished Christ shall be admired in all them that believe in that day. We shall be like Him, for we shall see Him as He is. Let us hold fast the confession of our hope without wavering, for He is faithful Who hath promised, and may this hope hold us, and mould us in conformity with itself.

—Geo. Menzies.

## Greedy for Gold.

RICHES, like other gifts of God, are not to be despised; but to covet them, or to "make haste" to get them, as a prime end, is, in the sight of heaven, a great sin. Many through it are betrayed into more revolting forms of sin, but such as escape these, suffer immensely from the influence of an

inordinate love of money. Looking out upon men, how affecting it is to see them taxing their energies to increase their gains ; and how sad to contemplate the many instances which prove the dreadful and degrading power of this greediness for gold. Alas, in how many instances have honesty and piety and justice and honour and reputation all been drawn in and swallowed up by this roaring, devouring whirlpool.

This process of acquiring wealth often grows into an absorbing passion ; and that passion, gaining control, drags the soul down so that it cannot do else than cling to the earth. I have read of an eagle that, flying over a valley of ice, saw a dead body lying. The bird descended from its lofty flight, and was so long feasting upon the carcass that when it thought to mount again it could not, for its wings had become frozen to the ice on which it rested. And how many, from a low, sordid love of the world, have become so frozen to it that they have lost all power to rise above it.

Every reasonable man knows that the higher and nobler elements of this nature crave what riches can never give, and that is a mistaken aim of life which does not contemplate the supply of the first and greatest needs of our being. Let us beware of setting our affections on what is so deceptive and so destructive. Grace is to be sought before gold. We need mercy rather than money ; and we should esteem God's pardon of more worth than any worldly possession.

## Grace Triumphant.

I HAVE heard of a man and his wife, both of whom had awful tempers, and their married life was one dark story. They were, on one occasion, together brought to a knowledge of the Lord Jesus ; and, strange to say, yet not strange, it occurred to each of them to try and make some amends to each other for the past ; and this, unconsciously to each, was done at the same time. The wife thought it was time they had a lamp in the hall that her husband might see his way when he came home. The husband thought that it was time they had a little linoleum in the hall upon the bare boards. So the wife bought a lamp, and set it on a bracket in the hall. About the time her husband came home, she went to the top of the stairs to watch his entrance and his discovery of the lamp.

He came home with a long roll of linoleum upon his shoulders, and quickly made his way through the hall to where he supposed his wife would be, and on the way, of course, he knocked down the bracket and lamp with his linoleum. Then, remembering his wife's awful temper, he stood and trem-

bled, waiting for the storm to break, when his wife came to the stair-top and said, "Never mind, dear, we can easily get another one." He stood astonished beyond all expression, and wondered who had got into his house. The fact was, the Lord Jesus had got in, and become Master, and temper was crushed beneath the feet of the "able" Lord. He can do the same for you.

—Sel.

## Only One Life.

Two little lines I heard one day  
As I plodded on in my usual way ;  
And they rang in my ears again and again,  
Repeating in solemn, sweet refrain :  
"Only one life, 'twill soon be past ;  
Only what's done for Jesus will last."

"Only one life ?"—yes, only one ;  
Soon will its fleeting hours be done ;  
Am I living this life for self alone ?  
At the Judgment Seat shall the truth be known.  
"Only one life, 'twill soon be past ;  
Only what's done for Jesus will last."

"Only one life !" The still, small voice  
Gently allures to the better choice,  
Bidding me never let selfish aims  
Overshadow my Saviour's claims.  
"Only one life, 'twill soon be past ;  
Only what's done for Jesus will last."

"Only one life"—a few brief years—  
Each with its burden of hopes and fears ;  
Each with its record of good and ill,  
As I please myself, or obey His will.  
"Only one life, 'twill soon be past ;  
Only what's done for Jesus will last."

Give me, Father, a purpose deep  
In joy or sorrow Thy trust to keep ;  
And so, through trouble, and care, and strife,  
To glorify Thee in my daily life.  
"Only one life, 'twill soon be past ;  
Only what's done for Jesus will last !"

—A.I.B.

## A Reprieve of the Flesh.

IT has been truly said that many look upon the Cross of Christ merely as a reprieve of the flesh, instead of seeing in it the sentence that the flesh must die.

We all know what a reprieve is. Yonder is a man being led forth to execution. He is expecting death. To all appearance he is doomed. But at

the last moment a messenger arrives in breathless haste with a pardon. The man is overjoyed. He had counted on death, yet he finds himself entering upon a new lease of life.

Thus it is with many a professor of the Christian faith. When awakened to his lost condition—when in the deep waters of conviction—he saw one thing clearly; and that was that

### **The Flesh must Die,**

old things must pass away (2 Cor. 5:17). He viewed conversion as a mighty change. As for the pleasures of carnal delight, and the vainglory of a worldly life, he saw that all these must go by the board, if Christ were to be followed.

Thus far all went well. The profession of conversion was duly made, and sentence of death was passed upon the flesh. But, lo ! a reprieve arrives. "From where ? " you ask, "from the Courts above?" "No; from the Courts beneath." What kind of reprieve is it ? It is a reprieve to the flesh. The message is carried by some Mr. Worldly-wise Man, who tells the young convert that there is no need whatever for the flesh to die ! "There is no reason," says the wily counsellor, "that you should be strait-laced and narrow-minded. You can have conversion and everything the flesh counts dear, so long as you keep yourself respectable.

### **Worldly Christianity may Reverse the Sentence**

of death and provide a reprieve for the flesh. But God has sent no such reprieve; and no such reprieve will be looked for or longed for by anyone who is purposed in heart to live godly in Christ Jesus. "I am crucified with Christ" (Gal. 2:20). Thus spake the Apostle of the Gentiles; and thus speaks everyone who is being taught of the Father.

But not only have we the sentence of death in ourselves, but the sentence has been carried out. We have died with Christ (Rom. 6:2-8). In the Cross we see the old creation done away (2 Cor. 5:17); in our Lord's resurrection we see ourselves with Him in the new creation, and in that new creation we know that all things are of God (verse 18)—Contributed.

## **Five Negatives.**

IT is known that two negatives in English are equivalent to an affirmative. They destroy each other. But it is not so in Greek. They strengthen the negation; and a third negative makes it stronger still, and so a fourth and a fifth. How strong five negatives must make a negation !

But do five ever occur ? Whether they ever occur in the Greek Classics, I do not know; but in the

Greek of the New Testament there is an instance of the kind. And what is it ? Are the five negatives used to strengthen any threatening ? No. They are connected with a promise, one of the "exceeding great and precious promises," which are given unto us.

The case occurs in Hebrews 13:5 : "For He hath said, I will never leave thee, nor forsake thee." There five negatives are employed. We translate but two of them, but there they all are as any one may see who looks into the Greek Testament. Now they are not all necessary merely to express the idea that God will never forsake His people. There must have been design in so multiplying negatives.

It is not difficult to guess the design. God meant to be believed in that thing, to have the confidence of His children in that particular. He knew how prone they were to doubt His constancy—how strongly inclined to that form of unbelief—and how liable to be harassed by the dread of being forsaken by Him; and He would, therefore, make assurance more than doubly sure. So, instead of saying simply, "I will not leave thee," which alone would have been enough, He adds, "nor forsake thee," and instead of leaving it thus, "I will not leave thee, I will not forsake thee," He uses language equivalent to the following :—"I will not, I will not leave thee, I will never, never, never forsake thee."

There is a stanza, which very faithfully as well as beautifully expresses it :—

"The soul that on Jesus has leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavour to shake,  
I'll never, no never, no never forsake !"

How earnest God appears to be in this matter. How unworthy it is in His children, after such an assurance as this to suspect that He will forsake them. He cannot. It is "impossible for God to lie" (Heb. 6:18). Here One who was never known to break His word, assures His people, each of them, individually, and five times over in a single sentence, of His continued presence with them.

But what do you think, Christian, of this five-fold assured promise being confirmed by an oath ! Yes, for the still stronger consolation of those who have fled for refuge to lay hold on the hope set before them, it has been done. "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath" (Heb. 6:17). A five-fold promise, and an oath that He will not leave thee !

—M.S. (1834).

When we refuse to be drawn to the Master's feet by the pleadings of love, we shall have reason to be thankful if we are driven there by the rod of affliction.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### INDIA.

##### From Mr. J. H. de Carteret.

**Daddi.**—I have been away in camp a good deal of late. Recently my wife and I had an interesting time in a circle of villages a few miles from here. In some cases my wife found the women really willing to hear. She gave away three New Testaments to women who promised to read them. We gave a few invitations to people who seemed concerned about their soul's salvation to come and stay with us for a few days after harvest so that they may get a little instruction. We trust that some will come.

A young man who has been ill and stayed at the bungalow for more than a month, declares he truly believes in the Saviour. The sickness of his body may thus have been unto the salvation of his soul. It is a joy to see him reading the Scriptures and to observe him responding to the messages in the meetings. Pray that he may be real. The village people will scorn him if he comes out definitely. But the Lord is able to make him stand.

There are some few souls amidst these dark villages who acknowledge the Lord Jesus Christ, feebly indeed, but we do think that they are his. How slow these people are to respond to the Gospel of our Salvation, and how some men resist the truth!

I was at the bedside of a dying man. After prayer I asked his brother why he does not believe. He said, "I begin to do so, I see nothing in our Mohammedism, I often call upon the name of Christ." Pray for him and for others like him, for we meet them sometimes. They need deliverance from the bondage of Satan. Nothing less than acquaintance with Him who is the Light of Life the very Saviour for sinners, will do.

##### From Mr. E. H. Noel.

**Kumbanadu.**—I have been much behind in my writing through so many hindrances and have taken a week in the hills to pull up all my correspondence. In this I have much missed my wife who is a great help with the letters. However, I praise God for his wonderful assistance during her ten months' absence in New Zealand, and it is a great joy to have her back again.

You will be interested to know that Mr. Soutter whose district is further north, accompanied me on a visit to thirteen assemblies south of our station. We had very happy fellowship in prayer and ministering the Word. We were also in Trichur for workers' and gospel meetings. I did enjoy them for it was nearly five years since I was able to have such a time there, my energies being devoted to my own field. Mrs. Nagel, Miss

Sundgren and Mr. Soutter were very grateful for the help given. The Indian brethren were very pleased too, that I was able to accept their kind invitation.

Since last writing we have had two baptisms, viz., in Velangora 9 believers, and in Raneer River 41. These were added to three assemblies, about half were added to Munarathara where 25 were baptised three months ago and the assembly formed, now over 40 in fellowship—all were Syrians. The others were added to Kundamperoor where an independent work had commenced some years ago, and those believers have all associated themselves with the assemblies. The remaining number were added to Ootapara which was formerly a Pulaya work, but they (nearly all) went over to an evil teacher, and now we have a fairly strong Syrian assembly.

##### From Mr. C. W. Thomson.

**"Montauban," Ootacamund.**—We have been making preparations for the coming season with all its visitors such as replacing by tiles one big wooden floor, and re-roofing with corrugated iron a row of bedrooms, the present roofing being merely mats overlaid with country tiles, which makes a good roof while new and undisturbed, but a broken or dislodged tile means drips.

Mrs. Thomson and I keep well, but I find that I am not able for as much work as a few years back. Since the close of the season we have had a few visitors coming and going, for which we were glad. After a long spell of drizzly monsoon weather we have been enjoying glorious sunshine, which after the rains makes everything grow apace. Our present daily routine means just pegging along quietly day by day, as there is rarely anything of more than average interest to write about.

Two young men from the Wellington Barracks spent a Saturday afternoon and Sunday with us. One was converted about two years ago, and recently led his friend into the light, and who wanted to be baptised. They remembered the Lord with us in the morning, and in the afternoon the baptism took place. Mr. Theobald brought a number of his older boys and girls from the boarding home to see the baptism, and took the opportunity to speak on the ordinance to those who are converted, among whom are several who have been thinking about it. The two young men left us in the evening to return to Barracks, saying we could never know what it meant to them to come away from their surroundings and enjoy, even for a few hours, the atmosphere and fellowship of a Christian home.

A sister in the Lord from Kotagiri spent most of a week with us, and said on leaving that the visit had been a great help and uplift to her. She

was greatly refreshed in the Sunday morning meeting.

So in winter, and out of season, the Lord is pleased to use this Rest Home as a means of help and refreshment to His beloved ones, for which we give thanks and sing. Praise His name!

**From Mr. J. C. McIver.**

**Mysore City.**—As I write, this city is holding a great festival and visitors from all parts of India (natives and Europeans) flock to see the brilliant displays. Demon worship (to the demon Kali) and abominable filth are gilded over and brought up to date to make them acceptable to the educated Hindus and visiting Europeans. A "Christian" mission press in the city has recently published a book not condemning but describing in enthusiastic and choice language this glorified corruption. Alas, that there is so little concern about the way God is insulted by those who profess His name.

There is much here to discourage. Conditions in the Church and in the world only confirm the testimony God has given in His Word, and thus emphasises to us the blessed perfection of that Word. If others change with the times, let us be the more determined, by the grace of God, to cleave to Him and His unchanging Word. The day of testing is nearly over; the day of rewards for faithfulness during the tests is about to dawn. Now do we have the privilege and opportunity of earning the rewards and gaining the "well done, good and faithful servant."

Thank you for the "Treasury" received month by month throughout the year; it is much appreciated.

**From Miss E. Starck.**

**Amalapuram.**—We had meetings for three days at the New Year, and many of our Indian Christians came in from villages three to fourteen miles distant, staying over night as food was prepared for them. Those who ministered the Word did so to the profit of the hearers, and we believe many have been helped in the way of righteousness. While some of them run well we would value prayer for a few who are causing sorrow at present.

The weather is cool just now and special effort is being made to reach the more distant villages with the gospel. Misses Munro and Dyason hope to start out in a house-boat, and accompanied by women helpers they hope to carry the message to some who may not hear often, and perhaps to some it will bring joy and gladness. We shall value prayer for the cool season's work; then for those of us who must remain in the station, that we may be a real help to those around us.

**From Mr. H. Rees.**

**Jamara.**—As we look back on another year we see nothing but traces of the good hand of our

Father and God in caring so faithfully for us as a family, also for the needs of the little company of orphans with us, as well as for our native helpers in the gospel, especially when we realise that no one knows our needs but the Lord.

The testimony in the gospel at the Mission Station and in the district goes on as usual; also our monthly meeting to English-speaking people at a railway centre about twenty miles down the line from here. Quite a few railway officials have heard the gospel in its simplicity.

The work among the school children gives us cheer, though needing patience at times. This morning we examined three schools in Scripture questions, two of them were little Santal schools a few miles in the jungle. We wish you could hear these sons of "the bow and arrow people" (as they are sometimes called) repeating portions of the Word of God bearing on the way of salvation, which they had memorised during the last twelve months. We crave your prayers for these precious souls.

Just now we are cheered with a few sparks of light in the midst of the surrounding darkness, that is, four or five young people (sons and daughters of believers in fellowship) testify to having accepted Christ as their personal Saviour and are desirous of baptism. We shall be glad of prayer for these also, that the work of God may be deepened in their hearts.

We heartily thank you for the "Treasury" regularly sent, the reading matter is most refreshing in the jungle life here—we devour it!

**From Miss S. R. Taylor.**

**"Montauban," Ootacamund.**—As to my future path, the way is entirely hid from me, notwithstanding the fact that I am perfectly well and fit for work again. I want to be absolutely sure where the Lord would have me labour before taking any step. In the meantime there is plenty to do here. In the mornings I help Dr. Long in his dispensary, and in the afternoons I often go out to Mohammedan homes. At first it seemed as though I had forgotten most of my Urdu, but am glad to say it is coming back again.

**MALAY PENINSULA.**

**From Miss S. Shirriff.**

**Kuala Lumpur.**—Mr. Simpson from Queensland passed through here to-day (January 13th) on his way to Ipoh, and we hear that Mr. and Mrs. Gough also arrived there to-day from England, so Mr. G. Wilson may soon be free to leave for a much-needed change to New Zealand.

We have been encouraged in the work here by some who seemd to be cold in heart, being restored to the joy of the Lord, and one whole family being blessed. A man who had strongly opposed the gospel and threatened his wife if she came to the meetings, and vowed his child-

ren should not come to Sunday School, has been brightly saved and has burned his idols and what he used in idolatrous worship. The mother-in-law was saved some time back and has borne a good testimony in the home, and her son was baptised two weeks ago. Now it is a treat to see all the family with joyous faces attending the meetings, and the man who once opposed, now seeking to learn all he can from his Bible and of the Lord.

For some months I have had a weekly meeting in the home of a Tamil family, and it has been a pleasure to see them eager to learn of Christ. They are moving to Ipoh now, but my sister there will try and help them.

The Chinese preacher and his blind son continue to give us much joy by their devotedness to the Lord, and His service, the young man is becoming quite a good speaker and is very intelligent.

#### From Mr. H. F. Marks.

**Taipeng.**—The work of the Lord here continues to go forward and souls are being added to His Church, several young people having recently accepted Christ, for which we praise God and take courage. The numbers attending the two halls here continue to be encouraging, and we get a good audience at the market place week by week as well as maintained interest amongst the prisoners in the State convict establishment. Evidently God is working in the hearts of some of these men.

I have been able to take some extensive journeys lately, the first with Mrs. Marks to Burmah and South Shan States, where we had unique openings among Chinese, Burmese and Europeans, and meetings were held indoors and in the open air. It was a joy to baptise three young Chinese on the last Lord's Day in Rangoon in the open. Many Scripture portions in various languages were freely distributed.

The second journey was taken with Mr. Blick to Lower Siam where a number of places were visited and the gospel preached indoor and out. We stayed a few days with Dr. and Mrs. Toy in Tongkah, and sought to help some of the Chinese Christians there.

Considering it is now 28 years since we came to Malaya and most of that time has been spent in the tropics, Mrs. Marks and I keep wonderfully fit and praise the Lord from full hearts for all He has done and all He has been doing during that period.

#### CHINA.

##### From Miss E. P. Daniell.

**Wentenghsien.**—We have now been down here three months and are daily thankful for the quietness and peace that reigns. We find it hard to realise that there is war in China, for in this little backwater everything goes on as usual and

there is no trouble or anti-foreign feeling. The year is nearly at an end (Dec. 23), and looking back upon the broken time of the spring and summer and the quiet peace of the autumn, we are just thankful to the Lord for His goodness through it all. Many predict fresh trouble in the spring, but "we have nothing to do with to-morrow," so are just looking to God day by day, and thankful for every day we are allowed to remain in our own homes.

The schools are now closed for the Winter and the people are beginning to get busy for the New Year, grinding wheat for flour, etc., and not so many are coming at present to the daily dispensary and Sunday meetings.

##### From Miss E. M. Goulstone.

**Wentenghsien.**—All is peaceful here with us, for which we are very grateful. Our thoughts and prayers go out to those who are still away from their stations with their future all so dark. But we feel sure God will answer prayer for this and in a way we know not of, for so much intercession is being made world-wide.

The women to whom we preach the Word daily show real interest and many are desirous of hearing more. Some are able to comprehend the way of salvation readily, and others need much constant teaching. I am able to get out most days with the Bible-woman and we spend some happy times sitting on the women's brick beds telling of the Saviour.

#### SOUTH AMERICA.

##### From Mr. T. A. Mills.

**Las Piedras, Uruguay.**—We were able to distribute a good deal of literature in a new town called Rocha, somewhat isolated from other towns of the Republic. Mr. Brown, myself and a native brother visited the houses of each street systematically; also we had three open-air meetings in the public square with good audiences and attention, having been granted permission by the Chief of Police.

About 3000 homes and business places were visited, and in most of these a portion of God's Word was left, as well as tracts. May the Lord bless the good seed sown, and also raise up a messenger for this needy place. The interest taken by the young native brethren in this work is very encouraging indeed, and they consider it the best way of spending their annual holidays.

At the present stage of the work in this Republic, much prayer is needed that these opportunities may be made use of, and that many believers and families of believers may be raised up to commence a work for God in these isolated parts.

Here in Las Piedras the priests are busy preaching against the truth, but the meetings in the open air are very encouraging indeed, as is also the work among the children.

## ICELAND.

From Mr. A. Gook.

**Akureyri.**—The longed-for arrival of the gospel broadcasting apparatus has at last eventuated. Although our faith has been tested, the Lord has continually given indications of His care for this project. Thus we have continued, step by step, until we find that the prayers and efforts of four years are now nearing fruition.

To withstand the severe conditions of Icelandic weather, extraordinary precautions have had to be taken in erecting the aerial masts (114 feet high at the top of a steep hill), involving far more expense than had been anticipated. Only those with technical knowledge could appreciate the numerous unexpected difficulties that might arise in erecting such a large transmitter in such a place. We have thus had some of the most baffling problems to face, almost within sight of our goal.

Finishing touches are now being put to the apparatus and test transmissions are being made. Although the first one for which reports were requested took place during a blizzard, we receive reports of reception on loud-speakers in the extreme east and west of Iceland, and other places in between. Three or four receiving stations have already been provided for by donors, who will thus have the joy of presenting the gospel week by week to numbers who otherwise have no opportunity of hearing it. Doubtless others wish to share this deep joy and have been waiting to hear of the erection of the transmitter.

We venture to think that no broadcasting station has yet been erected in the face of such difficulties, nor with such a manifestation of the guiding hand of God. We expect its future history to be marked with abundant blessing.

## HOME-CALL OF MRS. DR. HAMILTON.

Word has been received by cable of the falling asleep in Christ of the devoted and beloved wife of Dr. G. Hamilton of Santa Cruz, Bolivia, on January 15th. There were no particulars given, and we shall have to await the arrival of letters that will take some time to come.

The news was the least expected of any and came with a severe shock. Our sister's health was apparently quite good when they all left New Zealand last June, and letters received since reaching Santa Cruz only speak of all being well. Now the highly valued worker is at home with the Lord. To us it is a mystery we cannot explain, we can but simply bow to the supreme will of our God and worship.

The loss to our beloved brother is very great indeed, and is very sad for the family, especially for the two younger children who were with their parents. Our hearts go out to them all.

When we met this last time, Dr. Hamilton

spoke to us of his gratitude to the Lord for giving him so excellent a wife, who had proved herself a most worthy partner in his missionary and pioneering labours in Bolivia, saying he did not know how he could have gone through his experiences without her. But He who gave her is the same who has taken her away, and certainly He will not fail our brother nor forsake him, but will tenderly remember him now, while our part is the privilege of intercessory prayer.

Some one in Dunedin has sent us the following sweet memorial lines:—

The Lord hath need of her! And the devoted life  
That witnessed long to God's redeeming grace  
Its earthly page hath closed.  
So be it, Lord. Thou makest no mistakes.  
And we, with stricken hearts,  
Would bow to Thy blest will.  
Thou hast but claimed Thine own! To us remains  
The fragrant memory of a life in touch with God.

A later cable has come from Dr. Hamilton, saying he has moved from Santa Cruz to the Argentine, and gives his address as c/o Mr. J. H. Ross.

## NOTES AND COMMENTS.

Miss Strahan and Mrs. Keith (China) have visited quite a number of assemblies from Invercargill upwards, holding meetings for sisters concerning their part of the great Chinese harvest field. News to hand from China is now favourable to their return, and a cable from Mr. Price says come. So our sisters are planning to leave on March 2nd, D.V. They have much enjoyed the fellowship of saints in New Zealand and gratefully acknowledge all the kindness shown to them for Christ's sake.

Mr. E. E. Clarke (China) after being in Dunedin has visited assemblies southward and then northward up to Christchurch, afterwards crossing to Wellington, then hoping to visit various meetings in the North Island, as the Lord leads and time permits. He has been pleased with the interest in missionary work met with thus far, and thanks God for the sweet communion of saints.

Mr. A. E. White (Uruguay) is still in Palmerston North, but is hoping soon to be free to visit assemblies. He has been considerably occupied preparing for the press an account of the work in Uruguay, as well as translating a booklet into Spanish for the help of the native believers in South America.

Miss H. Holmes (Uruguay) is making some progress with the language, and has paid visits to a native Christian for the practice of conversation, which is gradually becoming easier.

**Addresses:**—Miss A. A. Dyason, c/o Miss E. Starck, Amalapuram, East Godavari, India.

Miss S. R. Taylor's letters should still be ad-



dressed c/o Mr. C. W. Thomson, "Montauban," Ootacamund, India.

Misses E. P. Daniell and E. M. Goulstone have resumed their old address, Wentenghsien, via Weihaiwei, China.

Dr. G. Hamilton, c/o Mr. J. H. Ross, Calle Bolivia 3020, Villa del Parque, F.C.P., Buenos Aires, Argentine.

## Suggestive Bible Subjects.

### JUSTIFICATION.

1. What it MEANS to be Justified—  
It is a legal term, and means that  
God declares me to be righteous . Rom 4:5-6
2. The NEED of being Justified—  
Because I am UNGODLY . . . Rom. 5:6  
Because I am WITHOUT strength Rom. 5:6  
Because I am a SINNER . . . Rom. 5:8  
Because I am an ENEMY . . . Rom. 5:10
3. HOW I am Justified—  
Meritoriously, by His DEATH . Rom. 3:24  
Instrumentally, by FAITH . . . Rom. 5:1  
Evidentially, by WORKS . . . James 2:24
4. How COMPLETELY I am Justified—  
Fully, "from all things" . . . Acts 13:39  
Freely, "by His grace" . . . Rom. 3:24
5. RESULTS of being Justified.  
Frees from condemnation . . . Rom. 8:33-34  
Brings into peace . . . Rom. 5:1  
Promises happiness . . . Psalm 32:2  
Entitles to an inheritance . . . Titus 3:7  
Prevents from boasting . . . Rom. 3:27-28  
Secures me glory . . . Rom. 8:30  
—C.I.

## Questions and Answers.

Is there a definite second work of grace called sanctification? If so, what does it accomplish in one's life?

Sanctification in the New Testament is twofold. It is used, in the first place, of our position in Christ, that which we are by and from our acceptance of Him as our Saviour. In this sense it means our possession by Christ, and that we belong to Him. This meaning, therefore, applies to our spiritual position in Christ, and has nothing to do with our attainments. We can see this from the fact that every believer from his conversion is called a "saint," that is, one who belongs to God. From this naturally follows the practical realisation of this position in our daily life, by living for God as those who are His. Thus sanctification is, first, an act of God in setting us apart for Himself, and then, a process whereby we recognise this and live for His glory.

When this twofold meaning of the truth is understood, the idea of what you call "a definite second work" is quite unnecessary, for there ought not to be any break between the realisation of our position as belonging to God and the practical proof of this in our life. From the very first moment of our Christian life we are sanctified according to God's purpose, "Elect, through sanctification of the Spirit, unto obedience" (1 Peter 1:2); "We are sanctified, through the offering of the body of Jesus Christ, once for all" (Heb. 10:10); and then we are to live it out by yielding ourselves in thought, word, and deed to God. —W.H.G.T.

Where do you think the souls of the Israelites who, through unbelief, refused to go into the land of Canaan, went to? Does Jude 5 settle that?

The destruction of those who refused to go into the land was a temporal judgment. It had nothing whatever to do with their eternal state, except that unbelief, persisted in would land them in a lost eternity. Earlier than Numbers was written, Elihu said: "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit" (Job. 33:27-28). God takes note of true repentance wherever it is found, and those who died in the wilderness were surely not denied the opportunity to turn to God. The sentence against them as to the land was carried out, even if they did repent, for it was a sentence in the government of the people in the wilderness. —A.N.O.

## News of Work and Workers, Etc.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "if the Lord will."

North Island Gospel Carriage No. 1.—Messrs. Ritchie and Graham visited Camp Ferguson—a camp for poor boys, and largely financed by some of the business men of Hamilton. Here about 100 treble-gospels were left with the lads. Te Mata, Te Ruamoas, Pirongia, Kawhia and Kinohaku were duly reached and tracts freely distributed amongst the homes, and at Kinohaku they had sweet fellowship with a few at the Lord's table and two meetings were held in Mr. A. Brown's house. A daughter of his confessed Christ, and there was a baptism of three. Te Wairere, Marokopa, Te Anga, Otorohanga and Honekiwi were visited with tracts, and colportage work done. At Honekiwi there are a few believers in assembly fellowship. Our brethren desire a continued interest in our prayers.

North Island Gospel Carriage No. 2.—Messrs. Mai and Aiken have been visiting inland from

Stratford. At Peniwhaka a girl confessed Christ, and at Tututawa and Whangamomona were met brethren in fellowship, and two women seemed concerned about their souls. The Word of God was left in many homes in the big railway camp at Tangarakau; here six or seven hundred people live and little is ever done for their souls. A few other camps were visited, one woman being saved at Ahura Station. These back districts get hardly any sound gospel, and modernism is creeping in very fast. The dry weather has much favoured the running of the carriage over the clay roads.

South Island Gospel Carriage No. 1.—Messrs. Howland and Patey have been to Hororata, Rakaia, Highbank, Barnhill, Lauriston, Lyndhurst and Methven. A woman at one home visited, spoke bitterly of her experiences with the Cooneyites, and another was found who had given her ear to the Seventh Day Adventists. An endeavour was made to help them both. At Highbank an old lady on the verge of eternity listened attentively to the message. Other cases showed real interest, and these will be followed up. Our brethren feel distressed at having to pass on when an interest has been awakened, yet other needy places must be reached. More labourers are needed, who could follow up the carriage workers. Westerfield and Sagmoor were also visited, and a railway man's wife listened attentively to the gospel.

South Island Gospel Carriage No. 2.—Messrs. Rankin and McNair are working the West Coast. At Waiuta, a mining village, house-to-house visiting was owned of God to a few trusting the Lord Jesus—two sons in answer to a Christian mother's prayers. Some were met who are happy in the Lord, and some backsliders who shed tears when spoken to. If this place were visited with a gospel tent, much might be done. At Big River a woman was led to Christ who had been awakened by the "Ambassador" sent her by postal mission workers in Wanganui and Auckland. Blessing has been seen also at Stillwater and Hokitika. Our brethren are having the help of Mr. E. Salisbury Junr., of Upper Hutt.

Mr. C. W. Winter left Wellington for the South Island, hoping to visit some small assemblies and then cross the island to the West Coast.

Mr. F. Macleod has had about seven weeks tent meetings in Dunedin North, good numbers of strangers have heard the gospel message, meetings are being held for young Christians on Saturday nights which it is hoped will bear fruit. A few have confessed Christ.

Mr. G. Menzies since returning from the West Coast, Feilding, etc., has been home to Napier.

Hamilton.—The half-yearly meetings, January 28-30, were very well attended, the ministry had a healthy spiritual tone and was of a practical char-

acter. One young woman and two young men were converted. Speakers—Messrs. Burt, Fox, Isaac, Mace, Manins, Winnicott, Yolland and others.

Mr. J. Stout has laboured in Gore and district for a few weeks, some hundreds of homes visited with gospel literature and invitations to meetings. Not many have come to the preaching, but each night a few sinners have put in an appearance.

Mr. J. Binskin has given help at Geraldine, and purposed visiting Ashburton. Both he and his wife are much better now in health.

Mr. A. M. Barry by the last South Sea Islands mail was able to get away another thousand odd gospel tracts, calendars and books to the Leper Island, Haapai, Nukualofa, Apia and also Fiji Islands—mostly for Chinese. God will give the increase. Nearly all the Chinese in Wellington have received gospel and daily text calendars, and all are hung up conspicuously. Calendars are still to be had from Mr. Barry, 34 Roy Street, Newtown Park, Wellington, and it would help to spread the gospel if some would circulate these in the country towns.

Limestone Plains. —This country assembly will gladly welcome missionaries from the foreign field; they fear many do not know of their existence. Invercargill brethren could advise how to reach the place.

Palmerston North.—It is fourteen months since about a hundred hived off and built a hall at Terrace End, and during that time God has blessed the new assembly by bringing in a nice number more, and increasing the Sunday School from 60 to 120. On Lord's day evenings the new hall, seating over 200, is sometimes all but filled. To cope with the Sunday School, etc., some additions may have to be made soon. On February 15th was held the first fellowship tea and reading of the year's balance sheet, which revealed a most satisfactory state of the finances, through the goodness of God. The Main Street parent assembly has been blessed too, and is gradually filling up, so that the loss of the Terrace End believers is scarcely noticeable to a stranger, and on Lord's day evenings both halls are fairly well filled. The old hall has been enlarged at the back to better provide for Bible-class and other meetings. To God's praise and glory we mention these things.

Ongarue.—Recently four young believers were baptised and received into assembly fellowship, which was a real joy to this small company of saints. Mr. N. Hyde spoke to a very attentive company of people at the river side.

Mr. J. Chrystall went South about Christmas time and ministered at the Gore and Dunedin all-day meetings. Afterwards he had great joy in visiting Brown's, in Southland, where a year ago God owned

his testimony to the salvation of a number of young souls. Five were baptised then (including one saved before), and all have gone on well. This visit five more of the number were also baptised, and a lad who was saved three years ago.

Mr. N. Hyde, accompanied by two young brethren who have missionary work before them, visited among North Island backblocks, per motor with camping gear, during January. Twelve hundred miles were covered. Ten to twelve thousand tracts, Ambassadors, Good News, etc., distributed, making a point of going personally to the doors, and included in the tracts were two thousand in Maori. No town work was done, except to spend the Lord's days with believers at Tauranga, Te Kuiti and Ongarue. Three professed to be saved as the result of personal work. Cottage meetings and open-air meetings were held in many places, texts painted on prominent rocks by the way, and texts already painted on boards were put up along the roads. The great need of the back country is not realised by the saints, and the ignorance of the truths of God on the part of many of the children is almost unbelievable. Where the car could not go, the brethren walked over the hills. They returned feeling assured their effort had been blessed, and had been a help to the two young brethren.

Mr. W. Johnson has preached the gospel for a few Lord's days in Caversham, Dunedin, the attendance and interest were encouraging.

Mr. H. S. Taylor remained in Taranaki after the Christmas meetings until February 11th, going as far north as Awakino. He found joy in distributing gospel literature and speaking to many of the Saviour.

Mr. J. Spottiswoode with his wife and young daughter expected to leave Auckland on February 28th for the Old Country. Their home address will be c/o Mr. J. Spottiswoode, Senr., 8 Highfield West, College Road, Cork, Ireland.

Bethel Home, Hunterville.—Once again the Lord has called home one of the dear aged sisters, Mrs. S. Murdoch (Mrs. King's mother) on January 26th. Another aged brother was admitted during the month, and another expected. The addition to the building is going on, just as the Lord enables. Any interested brethren wishing to see the home and visit the aged ones, will be welcomed by Mr. and Mrs. King.

Mr. T. McKelvey who has laboured in the gospel and in the ministry of the Word in the North of Ireland and Canada, and is well commended, arrived in Auckland on January 29th, believing the Lord has led him to New Zealand. He had a few meetings in Wellington Street hall, but his thoughts are more towards the country than the cities.

Mr. T. H. Salmon has spent a little time at Tataraimaka in Taranaki, half a mile from where he

was born and spent the first nineteen years of his life. Then there was not a Christian living thereabouts, but now quite a number. He has been visiting some of his relatives. The uncle who some years ago advised him to burn his Bible, died shortly before he arrived—"died peacefully, no Christ, no religion, and did not need any." How terribly sad!

Mr. R. Miller had a very nice time in Marton, the meetings were well attended considering the heat, and the believers evinced a keen desire for the helpful ministry. Several evenings were devoted to Mark 1, then Hebrews 1 and 2, with narratives from Luke for gospel subjects.

Mr. J. Blair had a series of well attended meetings in Dunedin, taking up the Song of Solomon, the ministry has been fresh and much appreciated and a help to many. We hear that he had meetings in Lumsden also.

Mr. M. Logg after having a few meetings in Marton, spent a little while helping the assembly in Wanganui East, his ministry being appreciated. Afterward he went to Hastings. He is rather better in health, but requires to go quietly and not take more than two meetings in the week, besides the Lord's day.

Mr. G. H. Pearson had meetings in Te Kuiti, and also at Piopio.

Mr. J. Moor was in Christchurch in connection with his sister-in-law's home-call (Mrs. Broughton), and took the gospel at Armagh Street Hall on two Lord's day evenings. Afterward he went to Upper Hutt for meetings, which were much enjoyed.

### "FALLEN ASLEEP IN CHRIST."

At Pokeno, on January 10th, Mr. J. A. Lusby, aged 51. He was driving cows to a paddock from the milking shed on his farm and failed to return, subsequently being found unconscious. He was a kind, loving and devoted Christian, and together with his wife and daughter had met alone in their home for some two or three years to remember the Lord in the breaking of bread.

At Timaru, on January 12th, Mrs. D. Young, in her 63rd year. Saved as a young woman of 16 and gathered unto the name of the Lord, she went on steadily, living a godly consistent life, with a deep interest in the young people. Some days before the close, she said, "Oh, what will it be to be presented faultless before the presence of His glory with exceeding joy!" Mr. J. Blair ministered at the grave.

On January 19th, Mrs. James Mudford, Junr., of Te Kuiti. She was saved at Cambridge during the last June 3rd all-day meetings, and though only a Christian so short a time yet her testimony has been exceedingly good.

At Christchurch, on February 13th, Mrs. Ellen Robinson, widow of late Mr. Thomas Robinson, aged 67. She was saved at the age of 17, baptised and gathered to the Lord's name from the very early days of the Christchurch Assembly when they met in the old Albert Hall. She had a great love for the Lord and His people and kept open house for them, and visiting evangelists and missionaries were always welcome to her home, in fact her house seemed to be the place of call for all the believers who passed through Christchurch. Her loving service is still remembered.

**WANTED.**—A brother in Christ wants Christian woman as housekeeper, and companion for his children, youngest ten years; no hard work.

For addresses send stamped addressed envelope to Treasury Office, Box 74, Palmerston North.

**BOOK REVIEW.**—"Sound Speech," by R. D. Johnston, M.A., published by John Ritchie Ltd., Kilmarnock, Scotland. This little compact volume is a series of studies for Christian workers who feel their need of a little help in Grammar and correct speaking and writing, besides containing much useful references to the Word. Intending missionaries will find the book a splendid assistance before settling down to study another language. We have pleasure in commending it. Price 2/-. Copies can be ordered through Mr. Harvey.

## Bible Study by Correspondence.

**I**N order to help meet the felt need of many young believers for wise and godly direction and help in the study of God's Holy Word, Mr. J. H. Todd, a brother in assembly fellowship in Melbourne, commenced some little time ago a course of Bible Study by Correspondence.

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Any believer may purchase a Text Book and study it by themselves without any obligation to enrol with Mr. Todd, but in this event the Text Book is not sold any cheaper than the price of the Correspondence Course, 10/.

Further information, including a specimen page of the Text Book, etc., can be obtained from

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# THE TREASURY

**A Monthly Magazine**  
*For Ministry of the Word  
 and Tidings of the Lord's Work*



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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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The TREASURY will be supplied at the following rates per year, payable in advance: Enclosed in assembly parcel, one copy 3/-; Posted direct to any address, one copy 3/6, 2 copies 6/-, 3 copies 8/9, 4 copies 11/3, 5 copies 13/6, 6 copies and over at 2/6 a copy per year.

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## ACKNOWLEDGMENTS

Of amounts received for the Lord's work from  
February 22 to March 26, 1928.

	£	s.	d.
Mrs S.—Two Workers, etc ...	9	0	0
Matt. 14:16-18—As guided ...	50	0	0
Puniho S.S.—Worker abroad ...	1	1	0
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Mrs W.—As guided ...	1	0	0
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Okato—Worker in S. America ...	5	5	0
Howe St., Ak.—Missionaries ...	22	0	0
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Waharoa—Foreign missionaries ...	5	0	0
D.W.W.—Worker in India ...	5	0	0
An assembly—As led ...	27	10	0
Upper Hutt—Various workers ...	18	0	0
Mrs B.—Worker in S. America ...	1	0	0
Phil. 4:9—Missionaries, etc... ..	8	0	0
Mrs G.—Worker in Africa ...	2	6	6
Mr & Mrs H.—As guided, etc. ...	1	14	6
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W.J.S.—N.Z. missionaries abroad ...	2	0	0
Napier S.S.—Heathen children ...	6	0	0
Miss B.—Worker in S. Am. ...	1	0	0
Christchurch—Two missionaries ...	6	0	0
Hamilton M.S.C.—Worker in Africa	6	0	0
Hawera—Various workers ..	8	0	0
Hawera S.S.—Worker abroad ...	1	0	0
Ak., Wellington St.—Argentine ...	3	0	0
"Of Thine Own"—Certain workers ...	25	0	0
W.P.—Various workers, etc. ...	30	0	0
H.H.—As guided ...	1	10	0
Wellington, Vivian St.—Various workers	47	0	0
Gisborne M.S.C.—Certain missionaries	7	0	0
Thank-offering—Certain workers, etc.	48	0	0
Sundry amounts for office expenses	16	12	9
Total ... ..	£533	17	3

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NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

## OUR PERSONAL OBSERVATIONS.

CONFERENCES:—As will be seen by our published notices there are a large number of centres where all-day meetings will be held this Easter, God willing. Some places are apt to be overlooked by ministering brethren, for instance, Nelson district, only ten hours by sea from Wellington. At times there appears an over-supply at one conference and a dearth at another, causing an exercise of mind as to whether some have missed the Lord's leading. Confessedly, there is a felt difficulty in the matter, which is beyond human arrangement. Our only resource in such a case is earnest prayer to the "Master of Assemblies" that He will guide the steps of these who minister His Word at meetings. Conferences should not be dependent on brethren "out in the work"; many of the gatherings in former years, which we remember with such pleasure, were ministered to by men in the usual walks of life, who took time to learn of God. The Lord's free servants were few and far between then, but the divine Dispenser of gifts met the need blessedly, and He is still the same.

Postal Work to Australia.—Mr. A. M. Paton sends us the following: Cheering letters have come from Kaireng, New Ireland, where a Mrs. S. and her husband are in active missionary work. They are the sole whites in a large district having small and widely scattered native Christian groups and schools, and one central school for training young men. Mrs. S. has kept up a correspondence with us for years from Queensland, since when about 16 she, a "hoping" believer, was filled with joy and peace through what was sent by us, and has since caused us much joy by her spiritual progress.

Maori Work.—Misses Rout and Martin have started a new Sunday School about half a mile out of Wairoa—nearly all Maori children, but some adults have come too. A young native couple saved last year have seen the truth of baptism and obeyed, which has brought them opposition, still they are bright and happy. Our sisters are encouraged in the visitation of the natives in their homes, but wish that some Spirit filled men would only give their lives to teach and preach among Maori men. Ratana has a strong following here, though the faith of some is somewhat shaken in him.

Okato.—This assembly, near New Plymouth, was started some ten years ago and now there are over 30 around the Lord's table. They would welcome some brother who could stay and have meetings. Address, Mr. A. Hill, c/o Store, Okato.

Wairoa.—The little assembly is slowly increasing in numbers, though they still have only two brethren, and would be so thankful if some other brethren were led to settle here who would be a help.

# THE TREASURY:

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

Volume XXX.

APRIL 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**THE SOUL'S ANSWER.** Devotion is the soul's answer to the sight of God—like the singing of birds at the rising of the sun. When

God, in all awe and majesty of His attributes, when the Incarnate Son, in all the grace and tenderness of His earthly life, when the Blessed Spirit, the Lord and Giver of all true life to the human spirit, are present as facts to the eye of the soul, devotion follows as a matter of course. Not to be devout is not to be believing: devotion is the common sense of faith. If I see the living God, so powerful, so wise, so loving, so magnificent—I naturally speak to Him; not only because I know that He can hear and that He will help me, but because He is there, and to speak with Him is at once the highest privilege and best and purest instinct of my humanity.—H. P. LIDDON.

§ § § §

**BACKSLIDING OF HEART.** A modern writer, describing the gradual moral deterioration of a

man who yields to the evil influences about him, says, "First he called the doings of the place dishonest; then he called them sharp practice; then he called them a little shady; then he said it was rather close sailing; then he called it clever; then he laughed at the success of a vile trick; then he touched the pitch, and thinking all the time it was with one finger, he was presently besmeared all over." How keenly true this is of thousands of men and women. Little by little the fine edge of scruple and jealous integrity is blunted, both worldliness and wrong destroy all sensitiveness of conscience. How we need to pray.

§ § § §

**SERIOUS CONDITION.** When we see a tree that used to stand thick with fruit, now bring forth but little, maybe an apple on this bough, and another on that, we look upon it as a dying tree. Those golden days of the gospel are over, when converts came flying as a cloud, as the doves to the window in flocks. Now gospel news grows stale, few are taken with it. Our old store of saints, the reasurer of their times, wears away apace; what will become of us if no new ones come in their room? Alas! when our burials are more than our births, we must needs be on the losing hand. There is a sad list of holy names taken

away from us; but where are they which are born to God? If the good go, and those which are left behind continue bad, yea, become worse and worse, we have reason to fear that God is clearing the ground, and making way for a judgment.

—WM. GURNALL, 1644-79.

§ § § §

**SPEAK OF CHRIST.** Ah! the man that has Christ in his soul, and wants to tell nobody, has a

soul that is a sepulchre, and he is as if dead. If there be one thing in this world that is worth telling, it is not that honour, that wealth, that any good fortune in secular things has come to you, but that Christ has been made known to you. It is the noblest of all events, and the most precious of all disclosures, and if there is a man who has walked in sorrow and sadness, and had his Saviour come to meet him and interpret the Scriptures to him, and at last disclose Himself to him, and he is not moved to tell his friends and neighbours, the dead ought to speak and the very stones ought to cry out.

2 2 2 2

**THE TRUTH REJECTED.** The truth of God may be rejected, and we fear it often is, because it received and obeyed it would bring reproach and possibly loss of friendships. But it may be slighted also because of the unsavoury testimony of some who profess to own it. This is a very serious hindrance indeed. And we have often felt it was not so much the truth, as the manner and spirit in which it was spoken, that raised prejudice and drew forth opposition. And little wonder, if it be rudely hurled like rugged stones, or served out in higgledy-piggledy fashion.

The man who stands in God's presence with the opened ear to hear as the learner will always have the word in season to speak (Isaiah 50:4) at the proper time. And if, like the great Teacher, he speaks what he hears from God, he that is "of God" will hear God's Word. If others reject it, he is not responsible for that, seeing he has fulfilled his trust, and will in no wise lose his recompense, in the day of Christ.

2 2 2 2

**FAITH IN GOD** makes us courageous, but distrust makes us cowards; he that confides in God will conquer, but he that doubts will most likely be overcome.

## Taking Heed.

WE are ever liable of falling into a condition of inattention to the Divine Voice, and of carelessness about our spiritual state. Satan has opiates (things our flesh loves) wherewith he drugs to sleep the soul which is out of communion with God. That wide-awake man, the Apostle Paul, said, "We are not ignorant of his devices" (2 Cor. 2:11), and he warned the saints lest Satan should get an advantage of them. Life is too serious for trifling, and the issues at stake have effects so far-reaching that they tell upon eternity. "None of us liveth to himself" (Rom. 14:7), and therefore our life will leave an indelible impression upon the souls of others, for good or ill. How can we be indifferent to our own personal state in the face of the power of influence? How can we be careless when the manner of life on earth will determine our rewards hereafter and decide our position in the coming kingdom of the Lord Jesus Christ?

The Christians of good purpose are they who walk with God (Gen. 5:22), in separation from this "present evil world" (Gal. 1:4). When they walk with Him there is perfect agreement (Amos 3:3); there is sweetest fellowship (1 John 1:3); there is the power of Christ resting upon them (2 Cor. 12:9); there is world unconformity and heavenly conformity (Rom. 12:2); there is the eye turned upward to the city of God and the lips confessing that they are "strangers and pilgrims on the earth" (Heb. 11:13-16), and the heart in joyful expectation of the Saviour from heaven (Phil. 3:20-21). All this is accompanied by diligent service for Christ—gospel testimony, pastoral care, or teaching the Word, as each has received the gift (Eph. 4:11).

### "Take Heed what ye Hear."

That we may have a life which will tell for God, we must heed two admonitions given by our Lord to His disciples, viz., "Take heed what ye hear," and "Take heed how ye hear" (Mark 4:24; Luke 8:18). From the platform and the press is pouring into the world an immense volume of teaching, much of it destructive to the child of God. It is the greatest difficulty to keep clear of this torrent. Every imaginable subject is taken up attractively, so as to fill the mind of man that he can have no leisure for the Word of God. The Prince of this world is behind it all. Among the busiest men in this great movement are the carnal leaders of religious thought, and their propaganda is "Modernism"—a modernising of the Holy Scriptures, altering and rejecting to suit the intellect of man. "The Lord shall have them in derision" (Psa. 2:4).

Positively it is getting hardly safe to take up a new religious book or magazine issuing from the sectarian press, so specious is the propagation of

fundamental error. We say, advisedly, there are no safer or more helpful books and papers than those by brethren who were led to gather to the Name of the Lord alone, free from all sectarianism, and certainly none that teach more fully "all the counsel of God" (Acts 20:27), however good, in certain respects, others may be.

But what can compare with that comprehensive and precious library of 66 volumes—the Sacred Scriptures? wherein is stored the wisdom and knowledge of God, things past, present and future, and the revelation of His salvation. Life and time are all too short for the study of these divine books.

That aged and saintly man of God, the late Mr. Robert C. Chapman, whose reputation for Christ-likeness is world-wide, was, practically, a man of one book—the Bible. It is said that he was once asked if he would like to read a certain book, to which he replied graciously: "I am reading a very interesting Book which I have not yet finished!" And he never finished, though he lived to be over 99 years old.

Now for our Lord's second admonition—

### "Take Heed how ye Hear."

How should we hear God's Word which He has magnified above all His name" (Psa. 138:2); and which He has for ever settled in heaven (Psa. 119:89)?

(1) Hear believingly. Remember that "all Scripture is given by inspiration of God" (2 Tim. 3:16), that "God spake all these words" (Exo. 20:1), and the Author of Scripture "cannot lie" (Tit. 1:2). In whoever's presence you are, and on whatever occasion, be ready to confidently affirm with Paul on board that doomed ship, "Sirs . . . I believe God!" (Acts 27:25). Never question a single statement in the Bible.

(2) Hear reverently, for you are in contact with God—the infinitely Holy and Almighty. Heaven is His throne, and the earth is His footstool (Isa. 66:1), and from everlasting to everlasting He is God (Psa. 90:2).

(3) Hear submissively, for we are to submit ourselves to God (Jas. 4:7). And as those who are alive from the dead, our will must be yielded to His (Rom. 6:13), doing His will from the heart (Eph. 6:6). Satan said, "I will" (Isa. 14:13-14), and great was his fall; our blessed Lord said, "Thy will be done" (Matt. 26:42), and God hath highly exalted Him (Phil. 2:9).

(4) Hear obediently, for we have commands to obey, precepts to follow, and admonitions to observe. We read to learn the Father's will for His child, that we may be obedient children (1 Pet. 1:14), the Lord being our Example—"I do always those things that please Him" (John 8:29). And to obey is better than sacrifice (1 Sam. 15:22).



(5) Hear prayerfully, for without seeking the Holy Spirit's aid we cannot understand (John 16:13). Prayer with the Word clears the vision of the soul. How often a portion of Scripture, which at first seemed to yield us nothing, has proved to be a mine of wealth, when prayed over. How frequently have we used the words, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18). The Word will never yield its treasure to the mere power of the human intellect, for its truths are spiritually discerned, God having given us His Spirit that we may know the Scriptures (1 Cor. 2:12-16).

Let us give diligent heed to the voice of God as He speaks to us in this day by His Son (Heb. 1:2), lest at any time we should let slip the word spoken (chap. 2:1), and be carried along in the course of this world (Eph. 2:1).

"Now unto Him that is able to keep you from falling," is a very cheering word at the close of an Epistle (Jude) concerning the apostasy of the last days.

—FRANKLIN FERGUSON.

## Obedience unto Death.

THE carnal mind is enmity against God" (Rom. 8:7). Never was this statement more clearly demonstrated than during the sojourn of our Lord from Bethel to the Cross.

"His own received Him not" (John 1:11). The Pharisees murmured against Him (Luke 15:2), derided Him (chap. 16:14), counselled how they might destroy Him (Matt. 12:14), engaged Judas to betray Him (chap. 26:15), employed false witnesses (chap. 26:60), persuaded the multitude to destroy Him (chap. 27:20), and bribed the watchers at the grave to deny the resurrection (chap. 28:12-13). In His ministry the Lord exposed their wickedness and asked the solemn question: "How can ye escape the damnation of Hell?" (chap. 23:33).

Turning to the Pagan world we find the same enmity. Conditions among them baffle description; but the dreadful picture is briefly outlined in Romans, chapter 1. Obscenity was deified. One of their satirists declared that it was easier to find a God than an honest man. Slavery was everywhere in evidence. Lust and murder were frightfully common, even among the great.

Into such an environment of sin and rebellion came the Holy Son of God. Now for the first time, in anticipation of a unique life, could the Heavenly Host praise God and say: "Glory to God in the highest, and on earth, peace, goodwill toward men" (Luke 2:14).

Every thought, every word, every action, radiated obedience. As the lad of twelve, the words "Wist ye not that I must be about My Father's business"

(Luke 2:49) revealed the divine purpose of His life. Later on, the force of the prophetic Word was unfolded in all its majesty: "Behold my Servant, whom I uphold; my Chosen, in whom my soul delighteth!" (Isa. 42:1. R.V.).

The characteristics of this obedience are tersely yet graphically described in Hebrews 7:26: "Holy, harmless, undefiled, separate from sinners." His holy obedience revealed man's fearful distance and rebellion. Peter felt it, and cried in impetuous alarm, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). His harmlessness, love, meekness, and patience, laid bare man's wickedness, hatred, pride and violence.

Undefiled in the midst of contagion, the vileness of the very best immediately became evident. Philosophising theorists put forth their plans to meet the flagrant needs of their day and right particular evils; but "separate from sinners" the Lord lived His life of untrammelled and uncontaminated obedience to God—a life from which has emanated more blessing wherever the Gospel story has gone, than all the reformation schemes of man.

His obedience was unto death! (Phil. 2:8) steady and profound, never varying for one moment. How fragmentary and superficial is our obedience! At times, how deliberately partial! Deliberate, partial obedience called for Samuel's charge of rebellion and stubbornness against King Saul, and was his destruction (1 Sam. 15); and the same is weakening and ruining the testimony of many to-day.

His obedience was "unto death, even the death of the Cross"! The sorrow of Gethsemane, the mockery, the shame and the pain of Calvary were ever before Him. Also, all that awful moment when he would cry, "My God, my God, why has Thou forsaken Me?" (Matt. 27:46). Who can fathom the deep meditations of our beloved Lord as He pondered the prophetic details of His suffering and death!

Never for one moment did He hesitate. In steady submission to the will of God He went on, till in obedience He cried, "It is finished," and died for you, for me! (John 19:30; Rom. 5:8).

Surveying that awful yet God-glorifying scene, let us humble ourselves before God, confessing our selfishness, worldliness, and waywardness. Lifting up our eyes to the risen Christ of Calvary, and availing ourselves of His High priestly ministrations, let us again heed, with increased devotedness, His loving request—"Follow thou Me" (John 21:22).

—J. STEVENSON.

**Idleness.**—He who chooses the place of idleness chooses the place of temptation.

## Serving the Lord.

THE first words addressed to Philip, in the first chapter of John's Gospel, are, "Follow Me" (verse 43); and the last words addressed to Peter, in the last chapter of that Gospel are "Follow thou Me" (verse 22). In chapter 12:26, of the same Gospel, the Lord said to those inclined to listen, "If any man serve Me, let him follow Me."

From this we gather that one of the qualifications for truly serving the Lord, is to "follow Him"; a following "in His steps" (1 Peter 2:21, New trans).

Turning to Matthew's Gospel, ch. 11:29, we read that the Lord called to Himself all those that "labour and are heavy laden"; and He said to them, "Take My yoke upon you, and learn of Me." The "yoke" seems to suggest devoted labour; the being linked with the Lord in service, or, the Lord linking Himself with His own, in it. This appears to be borne out by the closing words of Mark's Gospel, where it says that "the disciples went forth and preached everywhere" (is that what we are doing, dear fellow-Christian?); and it adds, "the Lord linking with them"—a blessed "yoke," surely!

But, in Matt. 11, the Lord also added another qualification for true service, for He said, "and learn of Me."

He must be our Teacher, as we sometimes sing—

"O teach us more of Thy blest ways,  
Thou holy Lamb of God!"

But, He is our Lesson also, our Example. "He left us an example," wrote the Apostle Peter. In John 13:15, the Lord Himself said, "I have given you an example." And the Apostle Paul, in his Epistle to the Philippians, ch. 2, exhorted them to "let this mind be in you which was also in Christ Jesus . . . (He) took upon Him the form of a servant" (a bondsman's form). And, again, in Colossians 3:17, it is written, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Even a "cup of cold water" (Matt. 10:42) may be given to a thirsty one "in His Name." That is, the manner of doing so must, in some degree, be an expression of His grace. But, for this, we need to learn of Him, His "blest ways." As pointed out above—He must be our Teacher, our Lesson, and our Example.

It is interesting and instructive to read in Acts 13:2, of certain Christians at Antioch, that "they ministered to the Lord." To "minister" is to serve. The Lord said, "The Son of Man did not come to be served, but to serve" (Matt. 20:28 N.T.).

True service, therefore, must be preceded by learning of Christ and following Christ; and among the lessons He would have us learn, is that of unquestioning obedience; another is, unqualified

subjection and dependence; a third would be, untiring service. In addition to all this, but which we can only just refer to, is the encouragement the Lord Jesus gave. He said: "Ye shall find rest unto your souls," as "the rest of a Son in a Father's love."

Oh, for grace to "follow fully," and for a "patient continuance in well doing" (Rom. 2:7).

—N. L. NOEL.

## Honour hath Humility.

The bird that soars on highest wing,  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing,  
Sings in the shade when all things rest.  
In Lark and Nightingale we see,  
What honour hath humility.

When Mary chose the better part,  
She meekly sat at Jesus's feet.  
And Lydia's gently opened heart  
Was made for God's own temple meet.  
Fairest and best adorned is she,  
Whose clothing is humility.

The saint that wears heaven's brightest crown  
In humble adoration bends;  
The weight of glory bows him down,  
Then most, when most his soul ascends.  
Nearest the throne must ever be,  
The footstool of humility.

## Gathering unto Him.

IN Exodus 12 we have a lamb for an individual (verse 3), a lamb for a household (verse 4), and a lamb for the nation (verse 5).

Turning to the New Testament there is, firstly, an Individual Saviour—"My spirit hath rejoiced in God my Saviour" (Luke 1:47), who "loved me and gave Himself for me" (Gal. 2:20); secondly, a Saviour for Israel—"Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts 3:26); and, thirdly, a Saviour for the Nation—"And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad" (Jno. 11:52).

Again, the Lord Jesus is a Gathering Centre for Individuals—"For where two or three are gathered together unto My Name, there am I in the midst of them" (Matt. 18:20).

In John 1:35-39, the limit of two (Andrew and John) follow the Lamb "outside the camp" to His dwelling place, to commune with Him and feast

at His table. Their hearts were so won that they never sought another fellowship, but at the close of the book they are seen in the same blessed company with others who had been drawn to Him.

Also He is a Gathering Centre for Israel—"Gather My saints together unto Me" (Ps. 50:5); "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord" (Ps. 122:4). After the Lord's resurrection the number had swollen from 2 to 500, and on the Day of Pentecost to 3,000.

Further, He is a Gathering Centre for the Nations—"The sceptre shall not depart from Judah . . . until Shiloh come; and unto Him shall the gathering of the peoples be" (Gen. 49:10, Newberry). It is God's good pleasure to "gather together in one all things in Christ" (Eph. 1:9-10). So in gathering around His beloved Son, we are in the purposes of God and nothing can thwart His will.

The Gospel began at Jerusalem, then spread to Samaria (a mixture of Jew and Gentile), then to a proselyte (the Eunuch) and finally to the Gentiles. John in Patmos sees in vision God's purpose fulfilled, when the Lamb, as it had been slain, "is the Centre of Universal Homage (Rev. 5.).

Well might the four Living Ones say, "Amen." And if we are gathered to that Name, owning His Lordship, and content as individuals for Him to have all the glory and praise, we, too, can add our "Amen."

God is not only going to fulfil His Word that "unto Him shall the gathering of the peoples be," but He is going to sweep from the earth every opposing name and system, and when all comes to an end in the judgment of Babylon there is another "Amen; Alleluia" (Rev. 19:4).

Do we, in our Christian life and actions, reiterate that "Amen," or are we still in association with what can only end in the judgment of God?

—H.J.B.

## Wedded Happiness.

TO insure mutual love between husband and wife it is necessary that there should be mutual kindness and mutual loveliness of character. Whatever is seen to be offensive or painful should be at once abandoned. All the little peculiarities of temper and modes of speech that are observed to give pain should be forsaken, and while one party should endeavour to tolerate them and not to be offended, the other should make it a matter of conscience to remove them.

A great secret of wedded happiness is in a cultivation of a proper temper. It is not so much in the great and trying scenes of life that the strength of virtue is tested; it is in the events that are con-

stantly occurring, the manifestation of kindness in the things that are happening every moment, the gentleness that flows along every day like the stream that winds through the meadow and around the farmhouse, noiseless but useful, diffusing fertility by day and by night. Great deeds rarely occur. The happiness of life depends little on them, but mainly on the little acts of kindness in life. We need them everywhere, we need them always. And eminently in the marriage relation there is need of gentleness and love returning each morning, beaming in the eye and dwelling in the heart through the live-long day.

The key to a successful accomplishment of this condition is to be found in daily fellowship with the Living God, for God is love. The daily reading of His Word together; the pouring out of the heart in prayer; and the uniting of the voices in praise is an absolute essential. When there is loyalty to Christ what consecration of the individual must follow, what winsome piety, what earnest devotion!

—Ex.

## Sweet Spices, Pure and Holy.

Exodus 30.

IN the concluding paragraph of this most comprehensive chapter, we have the sweet spices "tempered together, pure and holy" (verse 35). This surpassingly precious perfume presents to us the unmeasured and unmeasurable perfections of Christ. There was no special quantity of each ingredient prescribed, because the graces that dwell in Christ, the beauties and excellencies that are concentrated in His adorable Person, are without limit.

Nought save the infinite mind of Deity could scan the infinite perfections of Him in whom all the fullness of Deity dwelleth; and as eternity rolls along its course of everlasting ages, those glorious perfections will ever be unfolding themselves in the view of worshipping saints and angels. Ever and anon, as some fresh beams of light shall burst forth from that central Sun of divine glory, the courts of heaven above and the wide fields of creation beneath, shall resound with thrilling Alleluias to Him who was, who is, and who ever shall be the object of praise to all the ranks of created intelligence.

But not only was there no prescribed quantity of ingredients; we also read, "Of each there shall be a like weight" (verse 34). Every feature of moral excellence found its due place and proper proportion in Christ. No one quality ever displaced or interfered with another; all was "tempered together pure and holy," and emitted an odour so fragrant that none but God could apprehend it.

"And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle

of the congregation, where I will meet with thee ; it shall be unto you most holy" (verse 36). There is uncommon depth and power in the expression "very small." It teaches us that every little movement in the life of Christ, every minute circumstance, every act, every word, every look, every feature, every trait, every lineament emits an odour produced by an equal proportion—"a like weight," of all the divine graces that compose His character. The smaller the perfume was beaten the more its rare and excellent temper was manifested.

This fragrant perfume was designed exclusively for Jehovah. Its place was "before the testimony." There is that in Jesus which only God could appreciate. True, every believing heart can draw nigh to His matchless Person, and more than satisfy its deepest and most intense longings, still, after all God's redeemed have drank to the utmost of their capacity, after angels have gazed on the peerless glories of the Man Christ Jesus, there will be that in Him which God alone can fathom and enjoy. No human or angelic eye could duly trace the exquisitely minute parts of that holy perfume "beaten very small." Nor could earth afford a proper sphere in which to emit its divine and heavenly odour.

—C.H.M.

## Calm Composure.

THERE was once a great storm, and the ship was in much danger. Many of the passengers were terribly frightened; but one sailor was as calm as if the sun were shining above, and the sea undisturbed below. "Are you not afraid?" said one of the passengers. "No," replied the sailor; "why should I be afraid?" We may all be drowned," said the passenger. "I can die but once," calmly returned the sailor.

The passenger was surprised to see the man's composure. "Have you followed the sea long?" he asked. "Ever since I was a boy; and my father followed it before me." "Indeed; and where did your father die?" "He was drowned at sea," replied the sailor. "And your grandfather, where did he die?" "He was also drowned at sea," said the sailor. "Father and grandfather drowned at sea!" exclaimed the passenger in astonishment; "and you not afraid to go to sea?" "No, my God is everywhere," said the sailor reverently.

"And now," he said, after pausing a moment, "May I ask you where your father died?" "In his bed," replied the passenger. "And where did his father die?" "In his bed," was again answered. "Are you not, then, afraid to go to bed," said the sailor, "if your father and grandfather both died there?"

## Nearing the Gloryland.

BELOVED, "The Time is at hand," and the grand fulfilment of the Lord's own sweet promise, "I will come again" (John 14:3), is surely near. We are living in expectation of that wondrous "moment," which will bring Him whom, though having not yet seen, we love, our glorious Lord and Lover, to "the air," to "shout" us up, and gather us all around Himself. The sleeping ones out of their graves, the living from the earth, all "together" to be for ever with Himself.

Yes, indeed, we are nearing the Gloryland, our longed-for home, the gathering place of the scattered children of God. What a "gathering together" that will be ! From every kingdom of earth they will come. All saved by grace, all destined for glory. This, beloved, is our hope. And what a "purifying" hope it is ! How it severs the heart from things below, and fixes the affection on things above. And how it encourages us to press on through all difficulties, to the glorious goal !

Only a few more now to be gathered in by the Gospel, out from the world into the church, then it will be "complete," and all who are of it "glorified together." It is really grand to be living in the daily expectation of the fulfilment of this. And in the happy hope of presently being with the Lord, and in our own eternal home. There will be no partings there. And the best of it all will be, as the hymn has it—

"To see Thy glory, and to be  
In everything conformed to Thee."

—J. RAE, Junr.

## Long Journey for a Bible.

TWO men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

"Have you a Bible ?" asked Mr. Ellis.

"We have seen it, and heard it read," one man said ; "but we have only some of the words of David, and they do not belong to us ; they belong to the whole family."

"Have you the words of David with you now ?" asked Mr. Ellis. They looked at each other, and would not give answer. Perhaps they were afraid ; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom, and took out what seemed to be a roll of cloth. He unrolled it ; and after taking off some wrappers, behold, there were a few old torn dingy leaves of the Psalms, which had been read, passed around, lent, and re-read until they were almost worn out. Tears came to Mr. Ellis' eyes when he saw them.

"Have you ever seen the words of Jesus, through

John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and heard them, but we never owned them."

Mr. Ellis then went and brought out a Testament, with the book of Psalms bound up with it, and showed it to them.

"Now," he said, "if you give me your few words of David, I will give you all his words; all the words of Jesus, through John and Paul, and Peter."

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis's; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good-bye, and started off upon their long journey home, rejoicing like one who had found great spoil. Did not these poor men prize the Bible? And had they not found a treasure?

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### SOUTH AMERICA.

##### The Launch Work.

AT the end of our last letter we were on our way to Bahia Negra, Paraguay's most notherly garrison town. The Major in command, with his wife and some friends, came on board and we spent an hour singing hymns to them while a group of soldiers listened on the river's bank. A few hymns in Guarani so pleased the Major that he took a hymn-book in that tongue.

Meetings were held on the drill square, many crowding round, including some officers who were all very friendly. On Sunday the Launch was crowded with visitors, to whom we sang and preached from 9 a.m. to 9.30 p.m., with intervals for meals. Two Christian soldiers made themselves known to us and greatly enjoyed the brief period of fellowship.

Quite a number of ranches, lumber-camps, etc., were visited, after which we reached **Fuerte Olimpo**, an old Paraguayan fortress much delapidated. This is a fanatical place and there was some stone throwing at the Launch on the previous visit. Strange to say just after arrival, we were able to help in rescuing a boy from drowning—a son of the woman who had instigated the stoning.

In view of the reputation of this place we were agreeably surprised at the large number of people who gathered and listened with perfect attention. The priest was very displeased at the interest displayed by his flock and held a special open-air meeting at which he raved so vehemently against the hated Protestants that he finished up in a partial swoon. Among other lying statements made by him, he said: "We also have the Bible in our homes; we read it and know it and venerate it." To this palpable untruth the crowd did not assent, nor were we able to find any one in possession of the sacred volume, except a few who had obtained a copy from the Launch. Would to God these words were true! What a blessing it would be to this poor, priest-ridden, sin-cursed land. Quite a number expressed sympathy with

us and a desire to know more of the truth, so that once more the wrath of the adversary turned out to the furtherance of the gospel.

At the Brazilian ports of **Barranco Branco** and **Perez** good numbers attended the meetings. Just before reaching the latter place we put into a narrow creek and were providentially sheltered from a bad storm. A few days later, while passing through again in our small launch, we saw not less than 50 alligators sunning themselves on a small sand bank. The bird life was most interesting; flocks of screeching parrots, parroquets, toucans, etc., were seen among the trees, and numerous herons, bitterns, storks, ibis, along the grassy banks.

Arriving at **Guarany** we were welcomed by the schoolmistress who seems a real believer and has given her scholars a course of Bible instruction. Meetings were held for three weeks, some in the school and some in the hotel, thus reaching both sides of the town. We found most of those interested in our previous visit still desirous of learning more. One bright-faced man showed me a very old book, printed in 1770, entitled "The Sinner's Guide," in which abundant reference was made to the Scriptures on apparently sound lines. He said he had been looking up the verses quoted in the "Launch Bible," and as he found they agreed with his 150 year old book he knew our Bible must be true, and assured his fellow-workmen that we preached the truth, because what we said agreed with his very old book!

Mrs. Airth and Miss McGregor had meetings for the children, quite a nice number attending, several taking special pains to learn the texts and choruses.

A number of smaller places were then visited, including a sand bank on which we rested ark-like for a day and a half. The river is very low now and navigation is difficult, many vessels running aground at different parts.

Counting on a continued interest in your prayers, we bring these items before you with greetings in the name of our Lord and Master.

—G. M. Airth.

**From Mr. E. F. Smith.**

**Yulo, Bolivia.**—You may have received cables to the effect that the Indians in Bolivia were in revolt. This has been so, and many, unfortunately, have been shot. I was able, by God's grace, to pacify this section, convincing them that violence would bring greater trouble upon them. It is the old story of greed and abuse of the Indian, so much that he turned upon his master with the intention of killing him. Then, too, ancient land marks have been ignored, the appropriation of property, etc., not belonging to the mixed races.

Satan made a desperate effort at such a time to remove us, by spreading a rumour that I had settled here with this same object of stealing the Indian's land. But it is blessed to note the confidence the natives have in us, in spite of the wiles of the devil.

Labourers are sadly needed—teachers, preachers, and a Doctor yielded to the Lord. Great good could be accomplished. We need much of the love of Christ to do the healing and the preaching, as one wearies greatly. It is hard to be ready with a message after hours of attending the sick. Where is the consecrated Doctor, who, laying aside everything—home, friends, money, etc., would be willing to come to this region to dedicate heart, soul, body, mind and all to seeking to lift an ignorant, rejected and blighted people into the light? Where are the numbers of young people, who, by reason of the lure of this hell-going world are heeding not the Master's command, who should have their hearts stirred with the compassion of Christ for these perishing thousands?

**From Dr. G. Hamilton.**

**Santa Cruz, Bolivia.**—We are grateful for the renewed tokens of the Lord's love and care, and so far we continue with all meetings as lately started. There is need to attempt all one can, as we never know how long our opportunities may last.

Two sectarian workers in different parts, both among the Indians and really the nearest missionaries to us, have been accused of different things falsely, and to finish it have been charged with being spies and ordered to be forceably put out of the country. These live about 200 miles from us and I am quite sure are as innocent as myself of all the charges. Later information reveals that the attempt to banish these workers is ~~going~~ <sup>being</sup> down, and there is reason to believe it may not now come to pass.

Meetings are fairly encouraging and the few believers are now regularly once a fortnight giving a short word in one of the two smaller halls. Our former helpers are in Sucre and seeking to carry on there.

Our rainy season has set in, so the heat is

more moderate than it has been. However, we are indeed glad of the change as we had felt the heat very much.

Mrs Hamilton, as a new experience for her, has been over 15 days in bed and is not yet (December 29) quite able to be up—it is a trouble that is quite common in this part of Bolivia. We are glad to be able to say that she is improving nicely now.

[Cable news came saying she fell asleep in Christ on January 15th, and a later cable notified Dr. Hamilton's removal from Santa Cruz to the Argentine. We await further particulars.—Ed.]

## HOLLAND.

**From Miss E. F. Treasure.**

**Hilversum.**—We were enabled to hold our annual Christmas treat for the Sunday School on December 23rd, when there was a good attendance of both children and parents. We had a lantern and Mr. Schrender of Rotterdam told the story of Her Benny while the pictures were being shown, old and young alike enjoyed hearing him. Mr. Wilson gave a short gospel address to the older people.

On December 28th, we held the first public Christmas treat for the girls' classes, and gave all the parents an invitation too. We hired the big hall and it was filled to overcrowding. We have about 120 girls in the various classes, so not a few houses were represented. There were mothers and fathers, grandmothers and grandfathers, aunts and uncles, besides the girls, and many heard the pure gospel for the first time.

Through the Sunday School we have plenty of scope for visiting, which the Lord blesses. Quite a number of the parents have lately confessed Christ as their Saviour, as well as a number of the girls. We have just visited a girl who is sick and she told very clearly how she was saved going home the last evening she was at the class.

One of those saved is a Catholic woman whom Mrs. Wilson wrote about. She is bright and a wonder to all her neighbours because of her changed life. Her husband (unsaved) declared how thankful he was for the change in his wife, saying, "I have lived with her 27 years, but could never have believed such a change could take place." We hope he too may be brought in.

We have had a small baptistry fixed up in the hall and are getting ready for the first baptism—two women and five men wish to be baptised.

**From Mrs. P. Wilson.**

**Hilversum.**—We have been having a time of reaping, it having pleased the Lord to save souls. First, a man for whom we had prayed and visited for two years; then another married couple confessed Christ, and these we came to know through having their three little girls at the Sunday School. A week later another woman (who

has two children at the school) was so troubled that she could hardly eat or sleep, and at last yielded to the Lord at her own bedside; her husband followed her example two days later, and her brother also.

Perhaps you remember me mentioning a little girl of eight years who died last March, who had been attending the school; well the last case referred to was her father. The mother was saved as a girl of seventeen, but through being married to an unsaved man had drifted away. It is encouraging to see how God has blessed the work done in connection with the Sunday School.

The old father of the last mentioned, though a church-goer, had no assurance, and now he also is rejoicing in peace with God. Shortly after, two more confessed—a married woman and her son. Altogether there have been thirteen who have professed, and we trust they are all real cases of conversion to God.

### CHINA.

#### From Misses Gresham and Rout.

**Weihaiwei.**—The Chinese autumn conference was held this time here. The weather was good and the number of country Christians present was very encouraging. The ministry was practical and hence helpful. We all felt there was much to be thankful for, specially nowadays, when mission work in so many parts is practically at a standstill.

One of the oldest Christians in the district, Mr. An, has passed away to be with Christ. If the departed welcome new-comers to the realms of the blest, our brother would get a right royal welcome from Dr. and Mrs. Case.

Near the end of our school term the two elder teachers had a fuss with some of the girls and came to us and said they were leaving. So we replied, "please yourselves," and they left next day. It throws a good deal of work on us for a few days, but some of the girls helped and we enjoyed the closer contact with the pupils. Teachers are extremely difficult to deal with these days.

We are holding everything with a loose hand and just look forward to each day as it comes, ready, if necessary, on account of serious trouble with either teachers or pupils, to close school at a moment's notice.

One of the very earliest of our girls, about 32 and unmarried, visited us recently on her way home and really gladdened our hearts by her sane outlook. She is now a graduated Bible-woman and doing good work. In talking of the old days she said: "Wasn't I the very worst pupil you ever had?" She certainly was fierce, and we told her so, but added, "you were never proud or deceitful," two characteristics very difficult to deal with. She replied: "Oh, teachers, you were patient with me, if you had not been, where

would I have been now?" Thank God for every "brand plucked out of the fire" in this land, and there are many.

There is little to report re the political situation, fighting continues in many places, and the balance of power and victory is ever changing.

### MALAY PENINSULA.

#### From Mr. E. V. Brewerton.

**Klang.**—Just a few lines to announce our safe arrival. The Lord has granted the desire of our hearts at last, and we find ourselves once more busy in Klang.

There is disappointment mingled with the joy, for we meet with a few who have left their first love, but it is beautiful to see some of the young in the faith still going on well. Quite a few, especially of the Tamils, have left the district, and some of those interested in the English-speaking work left on almost the very day of our arrival; but we rejoice to see here and there a few new faces, bespeaking the goodness of God to our dear fellow-workers who have laboured in our absence.

Our voyage out was very comfortable and we had unusually good opportunities of service on board ship, despite the worldliness that seemed to exceed all previous journeys.

### INDIA.

#### From Mr. A. E. Perkins.

**Diddapura.**—The "Treasury" has arrived and has ministered to us as usual. We always look for it and enjoy its pages.

Things continue in India to exercise the minds of the Government High Officials. Racial tension remains unrelieved. The Hindu and the Mohammedan have no common platform whereon they can form a suitable compact to enable them to stand as one man to oust the British. Truly they are one in their determination to resist the claims of Christ. But I do not expect the time to come for common political agreement until the fulfilment of Revelation 17:17. Till that time God will overthrow, overturn and overcome, and eventually set His King on the holy hill of Zion. So I suppose we must expect ever to be in this transition of political turmoil till we are called up higher. Personally I cannot see how the country is fit to assume the control of her own interests and bring them to a successful issue without British assistance at the helm. The would-be leaders of the country are practically orthodox Hindus, and from a missionary standpoint, it is easy to see that the Hindu minority, if permitted sufficient sway, would subdue and submerge the interests of the illiterate majority. Hindu orthodoxy is a horrible thing. It is a system of fate that defies description.

The country folk are changing. They mingle with towns-people now. The train service has

brought an undesirable element into the country. It is easy and cheap to get to Mysore City these days. At the recent birthday celebrations of His Highness, the Maharajah of Mysore, a Brahman expounder of Ghandhism took the trouble to placard the principal public centres with gross misrepresentations of missionary efforts. The ignorant country fellow, wholly unconscious of the wicked designs of the bitter enemy of the Saviour, believes the statements are founded on fact and shuns the missionary and his message.

The recent trouble in the southern assembly is healing, some have returned to fellowship and the remaining ones are coming back, with one exception, and he we believe was never saved.

#### From Mr. E. Buchanan.

**Kollegal**—Ever since the New Year we have been kept busy, having made two trips to some of the more distant places where we had the joy of preaching the gospel. At one place we had a specially good time with evening meetings after the day's work was over, speaking on the birth, death and resurrection of Christ. In that place we have just started a small school, with a Christian teacher, hoping to reach the children. It is through such village schools that much blessing has been given in the past.

We are hoping shortly to have a baptism when a number expect to obey in this ordinance.

I wish you could be with us for awhile and share in these joys. We have our difficulties and long seasons of patient sowing with little apparent fruit, but now and again the Lord does bless His Word and souls are reached. On such occasions the share we have in this joy is a great recompense.

If the Lord will, Mrs. Buchanan and I hope to leave for Scotland on April 4th. We should have some six months in the United Kingdom, and hope to see many dear friends. Hedley and Oswald will stay in school on the hills, and we expect to be back again with our youngest boy also before next holidays. My wife is much needing a change from the tropics.

#### NOTES AND COMMENTS.

Mr. and Mrs. G. A. Black (India) have been spending a quiet time at Otaki Beach and have since visited Plimmerton, Johnsonville, etc. They were hoping to proceed to the South Island shortly.

Mr. E. E. Clarke (China) is visiting as many assemblies in the North Island as time will permit, hoping to be in Auckland by Easter, from whence he hopes to leave for Australia.

Mr. and Mrs. A. Smith (Paraguay) have been in Christchurch, meetings were very good and with considerable interest among the young people. They were hoping to journey southward visiting the assemblies.

Mr. and Mrs. L. J. Donaldson (Malaya) have had a happy time at Invercargill, and have also been able to visit assemblies at Wairio, Ohai, Woodlands and Edendale, and afterwards spent some time in Dunedin. They may reach the North Island this month.

Mr. J. H. Brewster (China) accompanied by his wife and Mr. and Miss Kemp of Sydney, has been on a visit to Canterbury. Before returning he had some good meetings in Christchurch and Wellington, and had time permitted would have liked to have seen more of the assemblies.

Mr. J. Duthie (China) safely reached Australia from England and purposed spending a little while there before coming on to New Zealand, which he thought would be the end of March.

Mr. J. A. Clarke (Africa) has been visiting extensively assemblies in the United States, his special ministry being on behalf of our missionaries abroad. What the immediate future holds out for him he cannot tell, doors are opening, invitations are coming and the need seems altogether incalculable.

Mr. G. Wilson (Malaya) safely reached Australia, and after a little stay in Brisbane was hoping to leave Sydney for Wellington about March 21st.

Miss A. B. Mai (India) had a very happy visit among the Hawke's Bay assemblies, the Lord giving her help in telling of His work in Travancore. She is hoping to sail from New Zealand on April 27th.

Mr. A. E. White (Uruguay) was hoping to leave Palmerston North about the end of March on a visit to the South Island, purposing to get round a good number of the assemblies, both north and south.

**Addresses.**—Miss M. E. Strahan and Mrs. M. M. Keith, c/o Mrs. Lester, Kiu Kiang, Kiangsi, China.

## Questions and Answers.

Does it not appear that Hebrews 3:6 admits of a falling away doctrine—"whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"?

God's dwelling on earth is in the midst of His Church, which is His house (1 Tim. 3:15), and He can only own what continues in happy fellowship with Him and abides in the doctrine of Christ. Christendom boasts of being His house, but has it not long since forfeited such a claim? Ephesus was threatened with a removal of the candlestick (Rev. 2:5); Sardis had a name to live but was dead (ch. 3:1); and Laodicea was to be spued out (ch. 3:16)—this had to do with collective church testimony. But the individual believer is also the temple of the Holy Spirit (1 Cor. 6:19), and Christ dwells in us (Eph. 3:17); yet if the Spirit is grieved



and Christ is dishonoured, there can be no experience, practically, of the joy and power of the indwelling Christ, even though by grace the soul is saved. Hebrews 3:6 does not teach falling from salvation, though it may teach that what was God's house may cease to be owned as such—collectively or individually.

## Suggestive Bible Subjects.

### THE EARLY CHURCH.

1. Their **CONSTANCY**—"Continued" . . . Acts 2:42
2. Their **ENERGY**—"Daily" . . . Acts 2:46
3. Their **UNITY**—"One accord" . . . Acts 2:46
4. Their **LIBERALITY**—"Sold their possessions" . . . Acts 2:45
5. Their **SIMPLICITY**—"Had all things common" . . . Acts 2:44
6. Their **CHARITY**—"From house to house" . . . Acts 2:46
7. Their **FIDELITY**—"Stedfastly in doctrine" . . . Acts 2:42
8. Their **SINCERITY**—"Singleness of heart" . . . Acts 2:46

### PRECIOUS THINGS.

- Precious **BLOOD**—to Redeem . . . 1 Peter 1:19  
 Precious **FAITH**—to be Tried . . . 1 Peter 1:7  
 Precious **STONE**—to Uphold . . . 1 Peter 2:4  
 Precious **PERSON**—to Love . . . 1 Peter 2:7  
 Precious **PROMISES**—to Plead . . . 2 Peter 1:4

## News of Work and Workers, Etc.

North Island Gospel Carriage No. 1.—Messrs. Ritchie and Graham had an encouraging time since last report. Had sweet fellowship with assembly at Piopio, and good crowd at open-air on a Saturday night. Met Mr. G. H. Pearson (old Carriage worker) who lent his chart on "The Two Ways" for use in meetings, proving profitable. At Ongarue had two meetings with chart and good interest, a troubled young man found peace, likewise a woman. The brethren of the No. 2 Carriage were met at Otangiwai, happy fellowship and mutual agreement reached as to districts to be worked. The following places were visited in the usual manner—Piopio, Arapae, Oparure, Mairoa, Riri, Te Mapara, Otangiwai and Ongarue. Many isolated believers were met who witness amid difficulties, these were encouraged to go on.

North Island Gospel Carriage No. 2.—Messrs. Mai and Aiken had cottage and open-air meetings at Piopio, a soul led to Christ, and an interest among the Maoris. Visited Mahoenui, Awakino, Mokau, Uruti and Urenui, going from house to house and along the side roads with good opportunities. Between Mokau and Urenui two confessed

Christ and others desired to hear more of the gospel. At a Maori pa they were told no white men had ever been to tell them of salvation, and here was experienced a fine time over the Word. At Waitara also our brethren have been among the Maoris. Wherever they go they seem to meet all kinds of evil doctrine, showing how great the need for the clear preaching of the gospel.

South Island Gospel Carriage No. 1.—Messrs. Howland and Patey visited the districts of Mayfield, Alford Forest, Staveley, Mount Somers, Lake Heron, Lismore, Tripp and Geraldine, and found open doors amidst the gross indifference and godlessness. Well received at the sheepstations near Lake Heron and invited to return, the place is much in the back country. An old man elsewhere wished to be right with God. Isolated believers were met and encouraged in the Lord.

South Island Gospel Carriage No. 2.—Messrs. Rankin and McNair spent a time in Greymouth, finding much indifference. Have visited Denniston and Stockton, helping the little assemblies (not often visited) before returning to Nelson. These little meetings much need visits from servants of Christ. During the season the door-to-door visitation with the gospel has been owned and blest of God to the salvation of a number of precious souls.

Gore.—Mr. J. Stout was here eight weeks, and one night each week in the country. Though no "great things" seen, yet many heard the gospel, every home being visited. Two old men and a woman confessed Christ. The assembly has been much helped by the visit, and the last meeting was the largest seen in the hall for years.

North Dunedin.—The tent meetings conducted by Mr. F. Macleod have continued over ten weeks, interest increasing, overcrowded some occasions. Many strangers have heard the gospel and there is fruit in conversions, several applying for baptism, and assembly fellowship. Meetings also held for children and young believers, and Messrs. Johnson, Menzies and Donaldson (Malaya) have rendered good help.

Mr. G. Menzies besides helping a little with the Dunedin tent has taken gospel meetings at some of the assemblies in town, and afterward began special meetings in Mosgiel.

Mr. C. W. Winter while undergoing some treatment in Dunedin has been able to take gospel meetings on Lord's days in the different assemblies in town.

Mr. H. J. Bates has been about Oamaru, Timaru and Fairlie districts doing visiting work, reaching out some miles beyond Fairlie towards Mount Cook and getting encouraging reception from house to house.

Mr. R. Miller after his meetings in Marton went to Gisborne, there the Lord giving him an encourag-

ing time and making his ministry very helpful to the assembly.

Mr. G. H. Pearson had a really good time at Te Kuiti and one Lord's day at Piopio. He may go again to Waharoa and Walton where the Lord gave much encouragement last visit.

Mr. B. Fox had three Lord's days in Rotorua, two at Roto-o-rangi and two at Cambridge, helping the saints and preaching the gospel.

Mr. J. Chrystall had a Lord's day at Isla Bank near Invercargill, visited Riverton for an open-air meeting and found a few believers, then preached at The Rocks where many pleasure seekers bathe in the sea. Also visited Otatau, Wairio, Nightcaps and Ohai, having cottage meetings and visiting around, afterwards spent a while in Woodlands and Edendale.

Mr. D. Balneaves has had gospel testimony and visiting at Morrinsville, Waikino, Cambridge, Roto-o-rangi, Huntly, etc., occasionally a nice number listening to the Word.

Masterton.—Messrs. Gedge and Brown concluded their tent meetings here with good results—a number of new faces at the Lord's table and a few more expected. Many others confessed to blessing received, but got no further. The increase brings the need of a hall more pressingly forward, and at present the assembly has about £230 towards a building. The Sunday School has increased and a Bible class added.

Mr. A. F. Witty had three weeks ministry of the Word at Hunterville, and afterward commenced a series of meetings at Ohingaiti.

Mr. J. Binskin spent a nice time at Geraldine, Ashburton and Waltham, preaching and visiting.

Bethel Home.—Rumours have been circulated that Mr. King received money for the building of the Home from the McCarthy Trust, Wellington. This is false, and we have his absolute denial of it, neither has a single penny ever been received by him from the unsaved.

Messrs. Whitehead and Palmer are having tent meetings in Levin, there is a good interest and people turning out well to the meetings, and blessing from the Lord is expected. There has been much prayer on behalf of this effort.

Messrs. Gedge and Brown have had fair interest in the tent meetings in Martinborough, and though there had not been any definite cases of conversion, there is evidence of work going on. Some believers are exercised about baptism and assembly fellowship.

Mr. G. H. Cule started a Sunday School at Ohakia near Bulls, and at the opening 25 were present. Two sisters from the Rongotea meeting have undertaken to carry on the work every Lord's day.

Mr. A. J. H. White has been visiting the sawmills and isolated farmers around Mokai, also the men

at the Arapuni works and forestry camps. Marked Testaments and Traveller's Guides were left at the various places. Some young people made a decision for Christ. Mr. Abram Compton junr., commended from Edendale and Hunterville assemblies has joined Mr. White in the gospel work in the Bay of Plenty. They use a Ford car and camp gear and travel the unbeaten tracks.

Mr. T. H. Salmon had a month at Tataraimaka, souls were saved and six baptised. Also had a fortnight in New Plymouth and afterward visited Waitara.

Mr. H. C. Isaac had three weeks at Manawaru, many outsiders came to the meetings, ministry much appreciated by believers, and souls saved. Afterward had good meetings in Hamilton with blessing in the gospel.

Mr. J. Moor had a fortnight at Te Kuiti, there were times of blessing and much joy, five were baptised and added to the assembly. The Sunday School has increased and now numbers about 50.

Mr. J. C. Rock is encouraged by hearing of one getting saved now and again. The little assemblies in Duntroon and Maerewhenua are seeking to go on. Our brother has had a visit to the electric works beyond Kurow and hoped to have some more meetings at the latter.

Mr. J. Blair had about three weeks at Lumsden and a number of souls have got saved. Each time he thought of bringing the meetings to a close some others would turn up in trouble. It has indeed been a time of refreshing and blessing for the Lord's people.

Thames.—The meetings here are now held in the Oddfellows' Hall. The assembly has become very small, yet still maintain the gospel meeting at the Old People's Home every Lord's day afternoon. Two of the old men who had confessed to being saved here recently have gone to be with Christ, one in particular, aged 75, was very bright.

Mr. W. Burt has had special gospel meetings in William Street Hall, Auckland, the seventh anniversary of its opening.

Mr. M. Harrison has been able to get about very freely this summer, spending much of the time among the Taranaki assemblies, everywhere he found help was needed and a willingness to receive it.

Mr. J. Stevenson who was laid aside through heart trouble, and very weak, is improving in condition, and can be about outside a little, we are happy to say.

Mr. F. Bickerton has recently journeyed through to New Plymouth from Taumarunui by way of Ohura, Waitaanga, etc., coming out at the coast at Tongaporutu. In some of the settlements passed through the Word of God is seldom heard. In many of the country schools permission was granted to give the children a Bible lesson, with the singing

of a hymn and prayer, and let it be remembered that in most of these places there is no Sunday School. Gospel literature was freely distributed. In New Plymouth the shipping was visited and the holiday makers along the beach, and at some races much seed was also sown.

Mr. M. Logg continued his meetings at Hastings (Karamu Road hall), the believers came out very well, and those lately saved when Mr. Blair was here are getting on nicely.

Kaikohe, Bay of Islands.—If any brother is led of the Lord to visit here and surrounding districts, the house of Mr. G. S. Penney is open for him to stay at. Kaikohe is on the railway and Mr. Penney would meet any one. A very needy district.

### "FALLEN ASLEEP IN CHRIST."

At Dunedin, on March 14th, Mrs. McIver, mother of Mr. J. C. McIver, India, her age much beyond the "allotted span." Those who visited her to minister a little cheer and comfort were always themselves the receivers, her contentment and confidence in God being so marked.

At New Plymouth, on March 5th, Mr. Thomas Allen, aged 90. For nearly 30 years in the assembly here, and formerly in Kent Road where he was brought in through the late Mr. Hinman. A regular attendant at all meetings in all weather till laid aside 5 years ago, and his testimony was quiet and consistent.

At Timaru on February 17th, Mrs. W. J. Gillespie, daughter of Mr. and Mrs. T. W. Stephens of Dunedin Assembly, in her 40th year. Saved and in fellowship at 16 and continuously connected with Sunday School as scholar and teacher for 32 years.

At Ashburton on February 19th, Mr. R. Redcliffe, aged 73. Came to Dunedin from Devonshire, England, at the age of 20, later moved to Timaru then Ashburton where he was saved 23 years ago, and for 20 years was in fellowship there, and it could almost be said he never missed a meeting. Of his family of 14, half are saved and in the assembly. His widow is greatly upheld of God.

At Cashmere Hills, on March 6th, Mr. Ernest Batchelor, aged 32. Had been in fellowship at Geraldine for about five years and went on quietly with the Lord.

At Nelson, on February 15th, Mrs. Thomas Kinnitz, aged 68. In fellowship for many years and has borne a quiet and consistent testimony for Christ. Service taken by Mr. Jeffreys, though 85 years old.

At Walton, on February 2nd, Mrs. E. L. Pahl, formerly of Korere, Nelson, in her 70th year. In the early days of the first gospel preaching at Korere, when the assembly was formed, she was a great help to saints and sinners, and many will recall the very happy fellowship enjoyed with her. Toward the

end she frequently repeated, "To be with Him which is far better, far better!"

At Nelson, on February 25th, Miss Louisa Dron, of Waimea West, sister of Mrs. G. Wilson, of Malaya. Her departure is a great relief owing to the nature of her helpless state for a number of years. She has borne a sweet testimony, and her letters, dictated as long as able, were beautifully spiritual and helpful.

## Coming Meetings, D.V.

### EASTER, APRIL 6—9.

AUCKLAND.—Friday to Monday, in Scot's Hall, Upper Symonds Street, centre of tram service to all parts of city. See circulars for full particulars.

MANAWARU.—Friday and Saturday. Trains met at Te Aroha. Visitors please bring a rug. Four days can be enjoyed, as cars leave after last meeting for Morrinsville—20 miles on good road. John Ward, School Road, Manawaru.

MORRINSVILLE.—Sunday (Gospel Hall) and Monday (Masonic Hall). "Light and Love" hymns. Trains met. Arrangements made for all visitors from Manawaru meetings. T. H. Wylie, Box 47, Morrinsville.

GISBORNE.—No meetings this Easter.

STRATFORD.—Friday and Saturday, closing on Saturday in time to catch train for New Plymouth R. D. Lewers, Stratford.

NEW PLYMOUTH.—Sunday and Monday. J. Logie, Hine Street.

MARTON.—Monday, in Town Hall. Trains very suitable. T. J. McIlwaine, Russell Street.

HUNTERVILLE.—Young People's Camp Conference. Welcome meeting, Thursday, 7.30 p.m., meetings continue till Tuesday mid-day. Arrangements made for Wellington—Auckland express, Thursday night, to stop at Hunterville. H. Fairbrother, or N. Hyde, Hunterville.

HASTINGS.—Sunday and Monday, in Gospel Hall, Karamu Road. Trains met on Saturday. A. Allen, Gallien Street, or W. J. Driller, Box 140.

ORMONDVILLE.—Friday. O. H. Nikolaison.

RONGOTEA.—Friday. Motor service leaves Palmerston North daily 11 and 11.30 a.m., and 4 and 4.30 p.m. T. Rowe, Kopane Rural Delivery, Palmerston North.

WELLINGTON.—Friday and Monday, in Y.W.C.A. Hall, Boulcott Street, Monday evening in Gospel Hall, Vivian Street. Accommodation provided as far as possible from Thursday till Tuesday for visitors from a distance. F. Grant, 52 Connaught Terrace, Brooklyn, or H. C. Kilby, junr., 170 Clyde Street, Island Bay.

HOPE.—Friday and Monday. P. Malcolm, Richmond, Nelson.

Continued on next page.

RANGIORA.—Friday. D. Mehrtens, 20, Victoria Street.

TIMARU.—Saturday, Sunday and Monday. Trains met Saturday only. R. M. Davie, 1 Park Avenue, or H. E. Rawstorn, 15 Queen Street.

PLEASANT POINT.—Friday. R. Knox, Box 27.

INVERCARGILL.—Friday to Monday. Friday in Victoria Hall, Tay Street, the same Sunday afternoon and evening, and all Monday; other meetings, Temperance Hall. Communications to be in by April 3, stating time of expected arrival. A. Compton, 13 Mitchell Street, or A. Ross, 127 Ettrick Street.

### ANZAC DAY, WEDNESDAY, APRIL 25.

POHANGINA.—In Public Hall. Trains met at Ashhurst if advice sent. H. Whitehead, Awahou Rural Delivery, Ashhurst.

WANGANUI EAST.—Posponed to another date.

GERALDINE.—A. Borrell, High Street.

DUNEDIN.—In Gospel Hall, Kaikorai. First meeting 2 p.m. W. Merrett, 20 Brighton Street, Roslyn, Dunedin.

RAETIHI.—Sunday and Monday, April 22, 23, in Druids' Hall. Visitors try and bring a rug. Trains and busses met on Saturday. "Light and Love" hymns. A. L. Berry, Box 6.

NOTE.—The Lord's people are heartily invited, meetings start at usual hours, communications to be in early, and letters of commendation brought by those staying over Lord's day. Pray much for these gatherings.

WANTED by Christian girl aged 16, domestic work, (not on a farm) near Assembly, between Huntly and Palmerston North.

Young Sister in Assembly fellowship desires a situation in a Christian home where she will be able to attend meetings.

For addresses send stamped addressed envelope to "Treasury" Office, Box 74, Palmerston North.

## Bible Study by Correspondence.

IN order to help meet the felt need of many young believers for wise and godly direction and help in the study of God's Holy Word, Mr. J. H. Todd, a brother in Assembly fellowship in Melbourne, commenced some little time ago a course of Bible Study by Correspondence.

The fee for the course is 10/-. This includes the Text Book, also the correction and criticism of students' papers, and answers to questions, etc., the only additional expense the student is put to being the postage stamps on returned corrected papers.

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The Gospel and its Ministry—One of the finest books ever written upon the doctrine of the Gospel, by Sir Robert Anderson. 2/6 posted 2/9.

God's Principles of Gathering, being nine addresses on Worship, Ministry, Service, and Christian Living, by George Goodman. 2/6, posted 2/9. Bishops, Priests, and Deacons—What Saith the Scripture? A most valuable work upon this most important subject, by W. Hoste, B.A. 2/6, posted 2/9.

Great Hymns and Their Stories—Describes what led up to the writing of some well-known hymns, by Dr. W. J. Limmer Sheppard. 3/6, posted 3/10.

**H. L. Thatcher, 135 Symonds Street, Auckland.**

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The Bible Student's Companion, by Nicholson. 6/6.

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Printed and Published by James G. Harvey, 114 Main Street, Palmerston North, N.Z., April 1, 1928.

# THE TREASURY

A Monthly Magazine

*For Ministry of the Word  
and Tidings of the Lord's Work*



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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

All orders and payments should be addressed to Mr. James G. Harvey, Gospel Publishing House, Palmerston North.

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## ACKNOWLEDGMENTS

Of amounts received for the Lord's work from  
March 26 to April 24, 1928.

	£	s.	d.
Psalm 22—Gospel Carriage workers ...	2	0	0
Te Rehunga—Three workers ...	11	0	0
Mr & Mrs L.—Certain missionaries ...	20	0	0
Korere—Sister in India ...	3	10	6
Pukekohe—Sister in India ...	4	4	0
Otane—Certain workers ...	11	10	0
"Maranatha"—Missionaries ...	6	10	0
Hunterville—Workers abroad ...	6	0	0
H.B.—Lord's work ...	1	0	0
Milton—Various workers ...	12	0	0
C.R.—Two workers, etc. ...	3	18	6
Mr & Mrs B.—Labourer abroad ...	1	10	0
William St., Ak.—Three workers ...	10	0	0
Hamilton—Worker in India ...	6	0	0
B.C.—Ashley Down Orphanage ...	6	3	0
Mr & Mrs P.—Missionary work ...	33	0	0
Nelson St. S. S., H.—Children's Home	5	0	0
Bell St., Wanganui—Missionaries ...	9	0	0
Wairoa—Worker in Mexico ...	5	0	0
Gisborne M.S.C.—Missionaries ...	10	0	0
Upper Hutt—Worker, S. America ...	5	0	0
"One of His"—Sister in India ...	1	5	0
H.M.—Foreign fields ...	5	0	0
W. Assembly—Certain workers ...	16	5	0
Mr & Mrs S.—Printing Press, India ...	3	0	0
Plimmerton—Two workers ...	6	0	0
Ngaere—Certain workers ...	11	10	0
Christchurch—A missionary ...	5	0	0
Mrs C.—Worker in Bolivia ...	3	0	0
Gonville—Two missionaries ...	9	0	0
An assembly—Certain workers ...	30	0	0
Nelson St. M.S.C., H.—Malaya	2	10	0
G.P.—As guided ...	4	0	0
Howe St., Ak.—Two workers ...	9	0	0
Mr & Mrs F.—Two missionaries ...	3	0	0
Young People, Wgtn.—Bible woman, China ...	12	0	0
Young sister—Worker in Bolivia ...	5	0	0
Ashhurst S.S.—Sister in India ...	6	0	0
Takapuna—Various workers, etc. ...	19	0	0
R.G.—As guided ...	10	0	0
Two brothers—As guided ...	4	0	0
E.P.—Missionaries as guided ...	3	0	0
Tokomaru—Two missionaries ...	5	0	0
Mrs. E.—Hunterville Home ...	13	0	0
Huntly—Abroad as led ...	5	0	0
W.—Workers in N.Z. ...	15	0	0
1 Cor. 15:58—Two Missionaries ...	10	0	0
Sundry amounts for office expenses ...	7	5	3
<b>Total</b> ...	<b>£368</b>	<b>9</b>	<b>3</b>

Franklin Ferguson }  
James G. Harvey } Treasurers.  
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Cheques and Money Orders should be made payable to Mr. Franklin Ferguson, and sent to his address—16 Fitzroy Street, Palmerston North.

Note—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

## OUR PERSONAL OBSERVATIONS.

**POSTAL MISSION WORK.**—During the past month we have sent out to those who engage in this work fresh lists of addresses from a 1928 N.Z. Post Office Directory. If any who post out "Gospel Ambassadors" to the backblocks have not received a new list, please let us know so that we can see that one is supplied. The emissaries of various misguided sects are very busy in these days disseminating literature which is calculated to further their particular beliefs, and we should not be behind in our efforts to spread the glad and glorious Gospel of Christ through the post. What better news can any sinner in the backblocks get than the offer of a full and free forgiveness of sins and eternal life offered to them through the death and resurrection of the Lord Jesus, and open for their acceptance by faith? Many may put it from them in contempt, others let it pass by carelessly, but individuals here and there are led to Christ through reading a Gospel Magazine, hence we need to be steadfast, unmoveable, always abounding in this work of the Lord, knowing that it is not in vain in the Lord. We commend this field of service to the Lord's people, and will gladly give particulars to any interested who would like to commence posting. There is abundance of room yet in the N.Z. backblocks, and many can be reached through the post, who seldom have a chance to hear the Gospel by word of mouth from a visitor or a preacher.

The Childrens' Rest Home at Otaki Beach has just completed another year of service to the children of the needy poor, quite a number of children have passed through the Home during the period—some of them in delicate health just needing such a change—others having suffered from more serious ailments requiring special attention, thus at times keeping Miss Read the Matron very busy indeed attending to their varied needs. But she has had the pleasure of seeing excellent results for her care and labour, as every child without exception has benefitted by their stay at the Home—the benefit in some cases being very marked indeed—the parents frequently sending letters of appreciation and gratitude. The scriptural instruction given has in the Lord's goodness not been in vain, quite a number professing to have received the Lord Jesus Christ as their Saviour. No charge of any description is made, the work being carried on in dependence upon the Lord. Those wishing to have fellowship with the work should communicate with the Secretary, Box 41, Palmerston North.

Mr. G. H. Pearson has been visiting Pukemiro and having a good time with the little assembly. He started some addresses from his chart on "The Two Roads," and there were signs of blessing.

**WANTED.**—Thoroughly competent boot repairer for Christian in assembly, Otago district.

Sister travelling to England June or July would like to hear of another for company.

For addresses send stamped addressed envelope to "Treasurer's" Office, Box 74, Palmerston North.

# THE TREASURY:

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

Volume XXX.

MAY 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**THREE NEEDFUL THINGS.** A servant of Christ was being shown through a large plant devoted to building locomotives. His guide was the superintendent of the works. In course of time they came to one engine, which the guide declared "the last word in engine building." It was a magnificent piece of machinery, massive, and apparently full of power, the visitor in admiration said, "what a mighty thing!" "Yes," was the quiet reply of the superintendent, "if there are three things attending it. First, it must have steam, for without steam it has no power. Second, it must be on the rails, for its power only means destruction if off the rails. Third, it must have a good engineer, for it can only go efficiently if rightly guided."

"Thank God," said the servant of God. "That is just like a Christian. We are powerful and useful simply as we are filled with God, going on in His ways, and guided by His Spirit."

§ § § §

**BE IN GOOD TIME.** As a matter of habit, some people are always late in getting to the meeting. And yet these same people are never late for work or business. Is the reason for this to be found in the fact that, "where the treasure is there the heart is"? And as in their work or business they see self interest at stake, while in the matter of the meeting, it is "only the Lord"?

The old Scotch woman's reason for being first at the meeting, although she had farthest to come was, "Oh, my hert gangs first and my feet follow."

A little less indulgence in the bed,  
A little more contrivance in the head,  
A little more of Jesus in the mind,  
Would quite prevent our being so behind!"

§ § § §

**THE TENTH HOUR.** We read that they "Abode with Him that day for it was about the tenth hour." The suggestion conveyed by these words is, the day of testimony is near its close, soon we shall be away from the scene of His and our rejection, to be forever with Himself in the glory. Yet one other suggestion. The number "Ten" speaks of responsibility, and in a picture traced by the Holy Spirit, every line is full of

meaning. Surely as we stand so near the close of the day of the church's testimony, amid the gathering shades of apostasy, it was never so important as it is now, to do as these disciples did. May we feel the tremendous responsibility that rests upon us, to be true to Him. May we not fail where Jonathan failed. He loved David, spake good of David, but did not go to the cave to David!

2 2 2 2

**DOUBTING GOD.** Think it not a light matter to doubt Jehovah. Remember, it is a sin, and not a little sin either. The angels never doubt Him, nor the devils either; we alone, out of all the beings that God has fashioned, dishonour Him by unbelief and tarnish His honour by mistrust. Shame upon us for this! Our God does not deserve to be so basely suspected; in our past life we have proved Him to be true and faithful to His Word, and with so many instances of His love, and of His kindness as we have received, and are daily receiving at His hands, it is base and inexcusable that we suffer a doubt to sojourn within our heart.—C. H. SPURGEON.

2 2 2 2

**THE WORLD AND CHRIST.** At its best the ancient Egypt had nothing that could compare in value with the treasure committed to Israel — God's revelation of Himself; and nothing that can be offered by the world to-day, which inherits its characteristics, can compare with the knowledge and love of our Lord Jesus Christ. Yet how can we escape its subtle power save by loyal devotion to Him who spake to Israel by Moses, and Who in these late centuries has been "made flesh and dwelt among us," and died for us on the Cross; or till we learn like the great law-giver, to "esteem even the reproach of Christ greater riches than the treasures of Egypt." Surely no bates to the senses can compete with "the things which God has prepared for them that love Him." The richest embellishments of man's outward life can but pale before Him who is the uncreated Lovely One. May He enable us to choose the better part, to endure whatever there be of discouragement or hardship in His service, seeing, like Moses, Him that is invisible. Above all, may we learn to watch and guard the issues of our hearts, convinced that He only has the right to their best affections who has said not less solemnly of the redeemed than of the Redeemer, "Out of Egypt have I called My Son."—H. P. LIDDON.

## Isaiah: A Remarkable Book.

**I**SAIAH'S name means "Salvation of Jehovah," and that is the great theme unfolded in the book. It is a microcosm of the whole Bible.

There are sixty-six chapters in it, as there are sixty-six books in the Bible. Like the Bible, which is divided into Old and New Testaments, the book is divided into two great parts; the second part running from the 40th chapter to the end of the book. There are seven sections in the whole book; chapters 1 to 12, 13 to 24, 25 to 35, 36 to 39, 40 to 48, 49 to 57, 58 to 66. So that in this way the stamp of perfection is given to it, as to the whole Bible, as Psalm 12:6 indicates.

It is a noticeable feature in the sevens of scripture, that they are frequently divided into four and three, and this feature is evident here also. The first part of Isaiah having four sections, and the second part three. In the first part of the book there are 39 chapters, as there are 39 books in the Old Testament. In the second part of the book there are 27 chapters as there are 27 books in the New Testament. The second part of the book is divided into three sections of nine chapters to each section, and the sections are punctuated by a solemn verse, "There is no peace, saith the Lord, unto the wicked" (chap. 48:22). This is varied at the end of the next section thus, "There is no peace, saith my God, to the wicked" (chap. 57:21).

Thus these three sections of the second part of the book, which gives especially the gospel message, assert in solemn undertone, that there is no peace to the soul that rejects this message of grace, and this is declared in connection with the two great names in which He has revealed Himself, as Creator and Redeemer, and both to Gentile and to Jew, the Lord God (Ex. 6:3).

### Chief Striking Characteristic.

But, perhaps, the chief striking characteristic of the book has still to be indicated. The 53rd chapter is the central chapter of the central section of the second part, the New Testament part, of the book, as we might call it. And the 5th verse of the 53rd chapter, beginning the chapter, where all students agree it ought to begin, at the 13th verse of the 52nd chapter, is the central verse of that chapter.

In this way we have a climax of God-breathed scriptural architecture presented to us, and the keystone of it is Calvary. If we might vary the figure, we might say we have here a wondrously arranged setting of jewels, and the central jewel of all is a great red ruby of truth that glowingly proclaims the message of redemption by the precious blood of Christ. "He was wounded for our transgressions, He was bruised for our iniquities; the

chastisement of our peace was upon Him, and with His stripes we are healed."

See Him in Gethsemane, the oil press where the olives are bruised, being in an agony, and praying yet more earnestly, while His sweat was as drops of blood falling to the ground, and we behold something of the bruising that He experienced in the view of what He was about to suffer at Calvary in accomplishing our redemption.

See His stripes in the judgment hall as He endured the Roman scourge, when He gave His back to the smiters, and the plowers plowed upon His back, and made long their furrows, and behold some of the stripes that bring healing to us.

See Him wounded for our transgressions, as the nails are driven through His hands and feet, and the spear is dug into His side.

Above all think of Him amid the darkness that was over all for three hours, and the desolation He experienced in His soul, as the chastisement of our peace was upon Him, and it wrung from Him that terrible cry, "My God, My God, why hast Thou forsaken Me?" The deep here is too great to be fathomed, the darkness is too thick to be penetrated, but we behold in this scene both judgment and grace; the judgment we are saved from, and the grace that is brought unto us in the gospel. Is it any wonder that this great message should be presented to us in such a striking way by the inspired literary construction of Isaiah's book?

### There is a Story Told

in one of Spurgeon's early sermons concerning the case of a young man who was awakened to seek the salvation of his soul. He felt that if there was a message that would bring peace to him anywhere it would be found in the Bible. He determined, therefore, to begin at Genesis, and read on until he found a word that he could rest his soul on. He read all through the books in order without finding rest, but when he read this 5th verse of the 53rd chapter of Isaiah, this central gem of the second part of the book, the way of salvation was so plainly revealed to him that his soul was enabled to rest in it.

If there is a reader who is seeking salvation, and hitherto has not got rest and peace to his soul, keep your eye upon the crucified One who is thus set forth before you, and believe the message of God herein set forth for sinners. You have a right to believe that God means you particularly and personally, because this gospel is for every creature, and if you can say, "He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him, and with His stripes I am healed," you will not fail to be assured of peace and salvation, for vital religion, as Luther said, lies in the first person singular pronoun.

—Geo. Menzies.



## The Salutation and Doxology in Revelation 1.

### The Salutation.

"GRACE be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth" (verse 4).

The doctrine of the Trinity is not set forth in express terms in the Scriptures; but continually throughout the Word we have the Father the Son and the Holy Spirit presented, working in their harmony. We may see them here. The "Seven Spirits" is that one Spirit, who alone can have place between the Father and the Son. The number seven expresses the plenitude of His power and diversified activity—the fullness of spiritual activity.

The Lord Jesus is called (1) "the faithful Witness"—this was His manifested character as God's Prophet when on earth; (2) "The First-begotten of the dead"—as such He is now within the veil where He appears as God's Priest for those who have believed in His name; and (3) "the Prince of the Kings of the earth"—in this character as God's King (Ps. 2) He will be manifested when He returns in the coming day of glory.

Those who are in Him are called to be His faithful witnesses; they stand in risen life; and they shall reign with Him when He comes again. As Christ is so are they: witnesses in the world (1 Tim. 2), and yet to be rulers over the world (1 Cor. 6:2).

### The Doxology.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (verse 5).

1. "Unto Him that loved us." This is first. We cannot tell when that love began, for we cannot tell when God began. We know that it is "from everlasting to everlasting." It sweeps round the circle of eternity, and the Church is set in it like a jewel in a ring of gold.

2. "And washed us from our sins in His own blood." This is next. Love finds its channel and manifestation in the atonement of Jesus. As in a burning glass, the rays of the sun which shone long before the glass was made are gathered into a focus; so the timeless love of God finds expression in the Cross of Christ. And this is no display of "idle beams." The blood shed has also been sprinkled. We are washed. Love has found its object in unclean sinners, who through grace have been made whiter than snow (Psa. 51:7).

3. "And hath made us kings and priests unto God and His Father." This follows our cleansing. The full purpose of God is not to save us only, but to make us priests to serve and kings to rule; the one being our earthward and the other our heavenward relation.

Thus beautiful is the order of these Scriptures. The love of God finds its object in sinners, lays hold of them, cleansing them from all sin, and brings them into a new condition, fitted to worship in heaven, and to rule upon the earth.

—Contributed.

## The Pre-eminence of Christ.

WE may rightly regard the Ark of the Covenant as the most inclusive type of Christ of all the highly suggestive typical furnishings of the Tabernacle. It is significant indeed that in detailing the "patterns" of Tabernacle vessels God began with the Ark (Exod. 25:9-10), and it was ever the Divine purpose that it should have a place of prominence.

We find recorded in Joshua 3, an incident which gives striking emphasis to such prominence. The children of Israel are about to cross Jordan, and in their memorable supernatural passage through its waters, we are distinctly told that the Ark of the Covenant "went before the people" (ver. 6), albeit we notice that there was to be a "space between" them and it (ver. 4).

As we consider the person of Christ, we must ever remember that "space between," for the Word of God claims for our adorable Lord, not merely the place of prominence, but that of absolute pre-eminence.

In Luke 22 we see our Lord Jesus approaching Gethsemane in company with His disciples; but note verse 41, "He was withdrawn from them about a stone's cast." In the anticipation of Calvary we perceive the "space between"; who could feel such sorrow as He? Indeed, was there any sorrow like unto His sorrow on this occasion?

Psalm 88:18 declares, "Lover and friend hast Thou put far from Me"; and our thoughts are thereby directed to those circumstances of solitude through which the Lord Jesus passed when suffering alone at "the place which is called Calvary" (Lk. 23:33).

And let us ever remember that the deepest depths of those unfathomable sufferings were reached when He cried, "My God, My God, why hast Thou forsaken Me?" (Mark 15:34).

Turning to the Gospel of Luke and reading chapter 9, verses 28 to 36, we look upon a brighter scene; the Lord Jesus is there seen in circumstances of glory, and in such condition Moses and Elias are also seen with Him.

These, with Peter, James and John were "eyewitnesses"; but the "majesty," "honour" and "glory" (see 2 Peter 1:16) of that heavenly scene belong, by native right, to the One "found alone" (Lk. 9:36), even our Lord Jesus Christ, concerning Whom the voice of God the Father declares from the "excellent glory"—"This is My beloved Son."

Thus in circumstances of sorrow, suffering and glory, the Lord Jesus stands essentially alone; and we do well to exalt Him thus, that "in all things He might have the pre-eminence" (Col. 1:18) for He is supremely worthy (Rev. 5:9-14).

—W. J. Burrows, Chch.

## Wanted: More Reverence.

WE are living in times which are characterised by the lack of due reverence of Divine things. The sense of what is sacred is being lost, and the effect is disquieting to any thoughtful Christian mind.

In our childhood days it was far otherwise. When children we were duly impressed with the sacredness of God, of His Word, of religious meetings, and of the Lord's day. The latter, which embraces so much of what is distinctly Christian, was regarded as a holy day. All work, save what must of necessity be done, was laid aside till the morrow. Six days a week sufficed for labour. This was the Lord's day, and we must spend it quietly and give time for more occupation of mind with God, His worship and His service.

Boots had to be cleaned on Saturday, and other little jobs done which are often left for Sunday. We were approaching the day of rest the Lord had given, a holy day unto Him and not a day to seek our own pleasure or do our own will. We could not go out to play games. Toys, school books, secular reading, newspapers, and most things in daily use, were now all put away.

We were taught that Sunday trains, sports, picnics, outings, gardening and all such things were a desecration of the Lord's day and would be sure to incur His displeasure. If we saw people doing these things we thought it was very wrong indeed. Alas, where are we drifting nowadays? What things can be done without a qualm of conscience!

Our unregenerate little natures naturally chafed at times, and we "didn't like Sunday" and felt glad when Monday came! But how now? Do we think our parents erred and that their restrictions were too legal, arbitrary and needless? Nay, we thank the Lord that there was inculcated early in our minds a reverence for God with a recognition of His claims, and the precious fruits of it have been abundantly reaped and enjoyed in after life.

What the present generation will reap from their

parental up-bringing, if spared to attain maturity, will vastly differ from what has been in our case. Whatsoever is sown is reaped; make no mistake about it! (Gal. 6:7).

When we went to the meeting we were told the Lord would be there; so we walked in quietly, took our seats and behaved becomingly. Any failure was dealt with on reaching home, for had we not misbehaved in the presence of the Lord! Irreverence, in all its phases, was treated as conduct disrespectful to God, and punishable. These were impressions not forgotten in after years.

The daily family reading was a sacred thing. After the morning and evening meals it was observed. For a little while everything stopped. We were going to read the Holy Word of God and speak to Him in prayer, and all must be quiet. No trifling could be permitted—the consciousness of GOD must be impressed on our youthful minds. All was simplicity, to reach our level of understanding. Prayer was made to God with a sweet reality; and when one by one our names were mentioned to Him, we really felt "Thou God seest me!" (Gen. 16:13).

Let all our devotions, observances, and meetings be characterised by a spirit of "reverence and godly fear" (Heb. 12:28), that the young may be early impressed for their lasting good, and that all may acknowledge "that God is in us of a truth" (1 Cor. 14:25). It is when we fail in this that irreverence comes in and backsliding gets rooted in our hearts. Oh, for a revival of that piety of life so noticeable in many of former days! Then shall we enjoy "days of heaven upon the earth" (Deut. 11:21). "The fear of the Lord it tendeth to life, and he that hath it shall abide satisfied, he shall not be visited with evil" (Prov. 19:23).

—Franklin Ferguson.

## How Intercession Prevails.

SPEAKING at a recent meeting on the power of intercession, Dr. Inwood related the story of a young lady of high position, but absolutely given up to the world. One day she was taken seriously ill, but she was determined that she would allow no clergyman to visit her, nor anyone else who was known to be a Christian; and to make things doubly sure, she persuaded her sister, who was an avowed atheist, to act as sentinel at the door, to prevent any intruders.

A friend of Dr. Inwood's told him about the case; and they made it a matter of prayer; they took the ground that the girl could not close her heart's door against the Holy Spirit. Great power fell upon the praying people, and they felt sure that God was going to work a miracle in that girl's life

quite apart from human instrumentality. And so it was. The Holy Spirit worked in her heart, convicted her of sin, broke her down, and she was saved gloriously. She lived only three weeks, but she gave such a testimony to what Christ had done for her that her atheist sister was converted, too.

## Grace and Truth.

Grace and Truth shine forth in glory,

In the Lord Who died to save ;

For the truth itself He suffered,

When in grace His life He gave.

Grace and Truth in every footstep,

From the manger to the throne ;

Grace and Truth, how well becoming

All His loved ones, all His own !

Like the pillars of the temple,

Strength and beauty they afford,

Surely they must stand together ;

Could we thus divide our Lord ?

Like the colours interwoven

Of some exquisite design ;

Grace and Truth how surely blended

Are these attributes divine.

Grace and Truth why should we sever,

What our God hath joined in love ?

Grace and Truth shall reign together,

All in harmony above !

—H. C. Hewlett.

## Out-door Preaching.

THE late Mr. Frank Cockrem, who passed away suddenly to be with Christ on December 5th last, was an indefatigable worker in connection with open-air gospel preaching in Great Britain. His little book, "The Open-air Preacher's Counsellor" contains much that is calculated to act as an incentive to others, also abundance of plain homely advice. We cull the following paragraphs trusting they may prove helpful to our readers :—

**Preparation.**—Perhaps the very greatest hindrance to the full success of open-air evangelisation in the past has been the absolute lack of preparation on the part of many workers. Fatal inattention to their own mental and spiritual equipment has been all too evident. "Anything will do for the open-air," seems to have been the unspoken motto of these unwise men, and the effect both on themselves and on the glorious work in which they have taken part has been in the last degree mischievous. It is simply amazing that men who would never dream of addressing a Sunday-School class without prior thought and study, yet venture to face an

open-air audience and to address it, with only the scantiest idea of what they intend saying, and often with none at all. The rambling, floundering, and general failure that result constitute a most painful exhibition. "The Spirit helpeth our infirmities," but surely never our laziness.

**The Workers.**—That all who take active part in the service should be converted and wholly consecrated people, goes without saying. With this qualification, the number of workers should be as large as possible. Every one helps, and it is delightful to think that all who love Christ can, by merely forming one of the circle of workers, truly serve Him in this way, even if they possess no gift for speaking or singing.

No man of doubtful reputation or uncertain consistency of life should ever be asked to speak. Such counsel would seem needless, but one must sorrowfully affirm that it is not so. Men known as bankrupts, or involved in debt, or those who have become the subject of scandal, should, whatever their Christian profession, be silent till after a period of gracious discipline, they may once again prove themselves worthy to witness for their Lord, lest Satan get an advantage and the work of God be irreparably injured.

**The Singing.**—As an aid to the success of the service, good singing is of the highest importance. Elaborate pieces should, however, be avoided, and hymns containing a clear gospel message be chosen almost exclusively. Prior meetings of workers for the practice of hymns are most desirable whenever possible. Clear enunciation of hymns is of the very greatest value, thus the people hear not only a pretty tune ; but the saving words of the gospel. Let it ever be remembered that the singing is not the main part of the service, but should be in subordination to the preaching.

**Length of Service.**—As a general rule the service should be confined rather within the limits of one hour than two, though here again almost everything depends upon the impression produced, and upon the state of the audience. It is unwise to drag on a meeting simply that others may speak, while the audience gradually melts away. Four brief addresses, two prayers, and four hymns, can easily be got through in an hour, where everything is short, crisp, clear-cut and concise.

**Platforms.**—A portable platform is of special value, as raising the speaker above the heads of the audience, and decreasing the strain upon the throat in speaking. It should not be much more than a foot high, and a rail and desk in front are added attractions. A strong wooden box, with a lid and with handles on either side, will serve as an alternative, and can be used for storing hymn-books and other literature, as well as for a platform.

**Tracts.**—Tracts should never be given during the

preaching, but only during the singing and at the close of the service. Otherwise their distribution tends to distract the hearers. Only really suitable tracts should be given.

**Prayer Meetings.**—Whenever possible the workers should meet together for preliminary prayer in a neighbouring schoolroom or other convenient place, half-an-hour before the commencement of the open-air service.

**Reverence.**—The utmost reverence throughout the open-air service cannot be too strongly insisted upon. The standard of reverence for an open-air service should be as high as for one in the sanctuary, since both are conducted in the presence of God, and for His glory. Truly dreadful irreverence characterises some services held beneath the open heaven, as though that situation gave warrant for laxity! Prayerful earnestness should instead be the prevailing tone, and when the speaking is proceeding every worker should set an example to the audience of eager attention, while his heart should be entreating a blessing. Talking among the workers is specially to be deprecated.

**Collections.**—One word about collections at open-air services. They should be conspicuous by their absence. The introduction of the money element into open-air evangelistic work has, I am persuaded, done immeasurable harm, lowering the whole tone of the Master's great cause, prejudicing

the workers in the eyes of the people, and above all diverting attention from the one great object in view—the everlasting salvation of perishing souls.

## Her Love was Great.

FROM China comes a touching story of a native woman whose love for her Saviour was so great that she gladly sacrificed a part of her life for the privilege of being able to tell others of Him.

At the Canton hospital, one woman who was very ill, heard of Christ and learned to love Him. One day she asked: "Doctor, how much longer can I live if I stay in the hospital?" "About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

A glad light flashed over her face, and she cried in a tone of exultation: "Do you not think I would be glad to give half of my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital, and went home to spend the short span of life left to her in spreading the glad tidings which had been such a source of comfort to her.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### AFRICA.

From Mr. F. H. Brierley.

**Kamabangwa.**—I was over to Komeshia for some time helping Mr. Rout with the station work, and especially with the translation of a number of hymns for our new Luban hymn-book. For a long time the workers here have felt the need of a good hymn-book seeing the only one we have is very unsatisfactory. You will be very pleased to hear that God has indeed helped us in this work.

It has been a real joy and spiritual uplift to return to the work at Komeshia after a year of pioneer work further north with very little Christian fellowship. My carriers and I came overland about 140 miles, the journey taking eleven days. One 'had' opportunities every day of preaching Christ and circulating books, etc. At a white man's camp where we slept one night (he was absent), the workmen came asking that the gospel might be preached to them. This was very encouraging. At Komeshia it was our joy

to witness the baptism of a man and five women. These were baptised in the river before a crowd of spectators.

#### BRITISH WEST INDIES.

From Mr. G. H. Hale.

**Kingston, Jamaica.**—Being much burdened with the need of Cuba, and having some thousands of Spanish gospels and tracts, I set off for Santiago, the port nearest Jamaica, 14 hours sail, and spent a happy and profitable seventeen days there, with a good reception.

Santiago is a city of 90,000 people, most of the time was spent in it, the rest in six country towns and one sugar estate. Had ten meetings in English and one in Spanish by interpretation. There are thousands of English-speaking West Indian labourers in Cuba, mostly on the sugar estates, and what little religious training and observances they may have had in their native islands they have mostly forsaken and become like the Cubans in open vice, sin and shame. One backslider from a Grenada assembly professed restoration, and a woman accepted Christ. To do anything

for these large sugar estates will mean continual itinerating, and surely there is some one to meet this need! We have begun a postal gospel mission to Cuba to better class people whose names we get from a directory.

My tent has been pitched in a suburb of Kingston, four miles from the other meeting. We have had the joy of seeing souls saved, the owner of the property being one—a man 76 years old. A wayward son is also interested and hardly misses a service.

At Barnard's Beach we had another baptism when 14 were immersed in the sea, our eldest son one of the number. Our second son professes to be saved. A work of God has been going on in the town tent, and a large number have professed conversion. It began among the adults and spread to the Sunday School and to children of believers.

We are looking forward to see an early start in the erection of a hall. We ask the prayers of God's people for wisdom and guidance that the work will be established on sound scriptural lines.

## INDIA.

**From Mr. W. T. Revell.**

**Kadianallur.**—We were glad to hear from you again, and quite understood that your time is well filled up so that there is little time for correspondence.

Miss Hughes-Games is studying for her second examination which she hopes to take in June. She is getting on well with the language.

We have all been away to the sea for a few days and enjoyed sea bathing. It has refreshed us very much and we have come back fit for work. We had no letters for ten days as it was an out-of-the-way place and no Post Office. On our return there were piles of letters awaiting us. It was good of the Lord to make it possible for us to have those few days' rest. We got into conversation with a man who believes in the Lord but is held back by the fear of man. Trust we were made a blessing to him.

With greetings and love in Christ, and may He strengthen you for the daily task and keep us all watching for Him.

**From Miss S. R. Taylor.**

**Narsapur.**—I am now quite clear that the Godavari district is the Lord's place for me, and have mentioned this to the older workers here. As yet I do not know the station, but the language is the first thing and I have started its study, and Dr. Charlotte Pring has invited me to make my home with her meanwhile. Mr. Brom-

ley considers this arrangement ideal, as it gives me the opportunity of speaking daily to the few Mohammedan women who come to the dispensary for medical treatment, thus I am able to use the language I already have—Urdu. These Mohammedans cannot attend the big gospel meeting in Telugu for the rest of the patients, often numbering from 70 to 100.

Besides this little service, I am glad to be here to help in caring for Miss Hampton, one of those who helped nurse Miss Dyason and myself on the hills last year. She has had a nervous breakdown, though now steadily improving. My being in the bungalow leaves the other sisters more free for the hospital work.

I would greatly value help by prayer in starting this second language, also that the Lord may use me to the salvation of the souls of these dear Mohammedan women.

**From Mrs. A. Redwood.**

**Bangalore.**—Mrs. Redwood senr., and Miss Redwood hope, D.V., to sail for England from Colombo on April 4. They both need a change badly. Humanly speaking I suppose it will be the last furlough my mother-in-law will ever be able to take, for she is 78 years old, yet wonderfully hale and hearty considering.

The work generally is going on quietly, and the Lord is still working in our midst. The Press is becoming better known as the months go by, and several missions are sending in orders. This is encouraging, though it is claiming more and more of my brother-in-law's time.

Mr. Redwood is always as busy as ever. Our son Donald is getting on nicely at school, and we think living on the hills is suiting him better than in the heat here.

**From Miss L. Sundgren.**

**Trichur.**—I have been away for a few days to Cochin, Angamali and Iringalakuda. In Cochin we have a small assembly, and there is a dear native brother named Jacob who is the main help. He was saved through the Sunday School in Parur, and now his parents are both saved. He works in an office and does gospel work in his spare time, and is a gifted young man. He was bringing before me the needs of the work amongst the women there, and asked me to come sometimes and have a few meetings for them.

I would like to be able to go, but my time is fully taken up here in Trichur. If I had another sister with me I might be more free to go and visit other places. The native sister who helps me in the orphan work is very good and does not mind me going away and leaving her alone

with the girls occasionally, but I feel it is not right to leave her alone for long.

Mr. and Mrs. Souttar hope to leave for Scotland shortly, and we trusted that Mr. and Mrs. Davies would have returned from America before the others left, but we do not expect them back before June now.

#### From Miss A. A. Dyason.

**Amalapuram.**—Miss Munro and I have returned here after having spent six weeks out in the district in the house-boat. Most of the people we met were very friendly and tracts and booklets willingly accepted, but we received some opposition from the Brahmans. However we had some talks with a few Brahman women. We believe that a number of people in India are secretly believing, but are afraid to come out boldly for Christ for fear of being persecuted.

I expect to be going to the hills with Miss Starck this year. I did not intend going on account of being there so long last year, but Dr. Pring has advised me to go.

#### From Mrs. W. Redwood.

**Bangalore.**—Things are very unsettled here just now, and only recently the Mohammedan papers were urging the Moslems to hinder the Christian Padres (as they call them) as much as possible, and not to take Christian literature from anyone. In one way this is a good sign as it shows that they are feeling the effect and fear the continuance of Christian teaching and reading matter. There is no doubt India is on the verge of something, and we need to be much before the Lord for the salvation of precious souls.

One of our old scholars left us to go to a school near Bombay. She is going as Kindergarten teacher. This girl professed to be saved some time ago and we hope that she will be able to witness faithfully for Christ in her new position. If only she could be the means of telling out the gospel in that school and in winning some for Christ, it would indeed prove that all the years spent in carefully training her have been worth while. Our duty and privilege is to work on, realising that we are working for eternity and not for the present.

#### From Miss J. L. Treweek.

**Vadmalapuram.**—The Lord has given us much cause for praise and thanksgiving of late. A week ago thirteen were baptised—ten of our girls, one of the teachers and two men. This teacher is a very bright Christian and has been a great help to our girls. She has wanted to be baptised for over two years, but was not able to get her parents' permission. The Lord has en-

abled her to "obey God rather than man," but I do not know what will happen when this news reaches her home; however we have His promise never to leave or forsake us. She needs our prayers.

Another year with its joys and sorrows has passed by. May God help us during the present year to give each fleeting moment something to keep in store, buying up the opportunity, and faithful in personal work, is well as in the regular classes and meetings with the girls and teachers in our care.

### SOUTH AMERICA.

#### From Mr. J. H. Ross.

**Buenos Aires, Argentine.**—We are into a new work in this part of the city—Villa del Parque. We feel sure it is God's path for us. In the assembly we are having blessing and encouragement. Certainly there is not a great deal to write about, because we have been here only a little over a year. We are about 24 in fellowship. A few have lately professed their faith in Christ and seem to be sincere in their desire to follow the Lord. A daughter and her mother gave their testimony one Sunday evening some time ago. The husband and father was baptised last year and took his place with us. His wife and family had not then arrived from Italy. Since their arrival he has brought them regularly and now he has the joy of seeing them both one with him in Christ. He is very happy about it and so are we.

A young lady has also professed and we have no doubt about her salvation, for she has had to pass through some severe trials before and since. We think she will prove to be a nice Christian and devoted to the Lord. She has much more educational ability than most of those who are reached with the gospel in this country. She is private secretary to the Manager of one of the local banks. Her mother and father are both interested but not yet on the Lord's side, as far as we know. Once a week we spend an evening with them, and have singing, reading and prayer.

We are expecting soon to begin building a hall. A brother in fellowship is a builder and he will undertake the work, and we trust this will save us from a good deal of the anxiety of employing an outsider. We should be in the new hall by the middle of the year, if all goes well, and we trust it will be with joy and for greater development in the work of God in this district.

The news of Mrs. Hamilton's death came as a great shock to us all. The Doctor and family will feel her departure very much. It seems so recently that they were here to see us after their return

from New Zealand. I understand that Margarita is not so well since their return to Santa Cruz. It may be that they will all have to come away from there. It seems remarkable that Mr. Payne lies buried there, and now Mrs. Hamilton awaits the resurrection of the body from the same spot.

**From Mr. P. W. Aish.**

**Las Piedras, Uruguay.**—There has been a very large pilgrimage to the R.C. Church in Canelones. This seemed to have a very bad effect on the meetings and for some time the hall was about empty every night. The women seemed to completely desert the meetings and only young men attended. Several of the latter appeared to show a real interest, also some of the women who came regularly at the beginning. So far, results have been very satisfactory, but the work will suffer to some extent until somebody can settle permanently in the town. We earnestly pray that God will save some of the young men for a testimony of His saving grace.

I am looking forward, God willing, to marriage about the end of April or beginning of May. The workers are all agreed that Miss Holmes has made good and satisfactory progress with the language and should be able to help in the Lord's work in Canelones. Meantime I continue the meetings there with the young men and live in hope that the interested women will return when I am married and have a wife to encourage them to attend the gospel meetings. The native women are a peculiar lot, their ideas are vastly different to English people.

**From Miss M. McGregor.**

**Asuncion Paraguay.**—You will have heard from Mr. Airth of the wonderful opportunities for service on board the Launch during the past seven months. Some of our experiences have been unique, calling forth much patience and endurance, yet through all the way the Hand that guideth has given us much joy and delight in witnessing for Him amidst various classes of people, both in Brazil and Paraguay. May much fruit be the outcome of all done in the energy of the Holy Spirit. Despite trying weather we are thankful for a continued state of good health, which enables us to press forward.

We received the unexpected news of dear Mrs. Hamilton's home-call in Bolivia. How my heart goes out to Dr. Hamilton and dear Margarita in their irreparable loss. Bolivia and Argentina are suffering greatly these days on account of the passing away of so many of God's servants. Oh, that the young people at home would realise more

and more that the only life worth living is one dedicated to the service of Christ who gave His all for them!

**From Mrs. E. E. Packham.**

**Las Piedras, Uruguay.**—We have now completed six years since our return to this country, and our hearts are full of praise to God for His goodness to us. Truly He is faithful and a prayer-answering God.

Another year has gone and we can rejoice over a few who have confessed Christ as their Saviour. We would like to see some come forward for baptism, but in some respects it is better for them to take time to consider well what the step means.

One of our Sunday School girls has recently confessed her faith in Christ. She was brought to the Lord during special meetings conducted by Mr. Clifford of Cordoba, Argentine. We had times of refreshing, good attendances and real interest.

We are constantly getting into new homes with the gospel, and we have God's own Word to encourage us in this service, though we do not see all the results we desire. "Cast thy bread upon the waters, for thou shalt find it after many days."

It is a joy to know we are remembered in prayer by those at home, and no doubt the joy the Lord gives in His service, notwithstanding some disappointments and discouragements, is due to the prayers of His own dear people.

**LATE MRS. DR. HAMILTON.**

As had been her custom she accompanied her husband to a little meeting on the other side of the town (Santa Cruz) on the night of December 15th, and during that night took ill. After three days in bed she got up a little in the afternoon for two different days, then fever returned with the development of broncho-pneumonia. After nine or ten days her temperature became normal, so that she was able to get up again, and the family had the joy of having her at tea with them on New Year's Day.

After this she improved steadily until Monday, January 9th, when suddenly in the evening high fever returned reaching a temperature of almost 104. On the Tuesday fresh trouble was found in the lung, but during the evening the temperature decidedly improved. On Wednesday the fever remained moderate, about 102; on Thursday and Friday it ranged from normal to 100, and during the most of Saturday it was found about 101, until at night it rose to 102½.

She passed a restless night, the fever gradually rising till on Sunday morning it was 103. Quite contrary to previous days one thing after another

failed to produce a reduction in temperature. At midday the fever was 103½.

About 12.40 p.m. she called and asked where her husband was, wanting him to come as soon as he had finished dinner. He went to see her at once, when she said: "I believe I am going to heaven!" Then she said good-bye to him in a kind of abstracted way. Quickly her mind began to wander, then unconsciousness developed and by this time the fever had suddenly shot up to 105½.

In spite of the help of two other doctors the consciousness never returned and the temperature went up to beyond 106, and the same evening at 8 o'clock she passed home to be with the Lord.

According to the custom of the country, people were allowed to come and view the body till midnight.

The funeral took place on Monday afternoon at 5 p.m., according to law. As there was nobody else to whom to look to speak at the burial, Dr. Hamilton was obliged to speak himself, both in the house and in the cemetery.

The native believers rallied round splendidly and well-fulfilled the part of brethren in Christ, arranging everything and acting also as pall-bearers. A large number of people showed their sympathy by attending both at the house and at the grave, many of whom had never listened to the gospel story before.

The body of beloved Mrs. Hamilton was laid to rest where the moral remains of Mr. Will Payne await the resurrection morn.

### NOTES AND COMMENTS.

Mr. E. Lynn (India) in a note to hand, says: We had the joy of baptising 10 of the girls of the Girls' Home, Kollegal, one who has been in the mission hospital for some time (probably incurable), and a policeman. They seem bright and there are several others who are asking for baptism.

Mr. J. Duthie (China) landed in New Zealand on March 27, after spending a nice time in Melbourne and Sydney. His last news from his wife and children in England was good, all were well. Meanwhile his address is c/o Mrs. Duthie, Selbourne Street, Maitaura.

Mr. L. J. Donaldson (Malaya) after visiting Oamaru, Timaru and Christchurch passed on to Wellington for Easter, hoping to get further north in due course. Interest has been manifested in his meetings.

Mr. and Mrs. G. A. Black (India) are now in the South Island.

Mr. and Mrs. A. Smith (Paraguay) after a helpful time in Christchurch, and at Timaru and Oamaru, went on to Dunedin where our brother had two interesting meetings in Station Street

hall. Afterwards they went to Invercargill for Easter.

Mr. E. E. Clarke (China) spent Easter in Auckland and had opportunities of speaking on missionary work in which he has been engaged. From Auckland he expected to leave for Australia for some visitation before returning to China in August, if the Lord will.

Mr. G. Wilson (Malaya) landed in New Zealand on March 27, after spending a week in Brisbane and Sydney. It is a great joy to be again with his wife and family. His address will be—10 Aylmer Street, Spreydon, Christchurch.

Miss A. B. Mai (India) expected to leave New Zealand on April 27, the doctor considering her quite fit to go back to her field of service. Like all missionaries she is pleased at the prospect of a further term of service, and will be glad of our prayers that she may be kept in health and used by the Master in winning souls. She has greatly appreciated the fellowship of the Lord's people during her stay.

Mr. A. E. White (Uruguay) left Palmerston North for the Easter meetings at Invercargill, hoping afterward to visit assemblies in the South Island as the Lord leads.

Dr. G. Hamilton (Bolivia) has been ill with blood poisoning, but beyond the mere fact we have no particulars.

Miss E. P. Daniell (China) in a brief note, says: We had a letter from the Consul yesterday (February 23) permitting us to remain here (Wentenghsien) "at our own risk," which is all we ask. We are all as quiet as possible in this part.

**Address:**—Miss S. R. Taylor, c/o Dr. C. E. Pring, Narsapur, West Godavari, India.

Mr. W. S. Blick's address is now 188 (instead of 92) Neil Road, Singapore.

## Suggestive Bible Subjects.

### THE FLESH.

Amputation . . . . .	Matthew 18:9
Mortification . . . . .	Rom. 8:13, Col. 3:5-9
Limitation . . . . .	Heb. 12:1, Rom. 13:14

### A CHRISTIAN.

In faith a believer . . . . .	John 3:36
In knowledge a disciple . . . . .	John 8:31
In character a saint . . . . .	Rom. 1:7
In influence a light . . . . .	Phil. 2:15
In conflict a soldier . . . . .	2 Tim. 2:3
In communion a friend . . . . .	John 15:15
In progress a pilgrim . . . . .	Heb. 11:13
In relationship a child . . . . .	Rom. 8:16
In expectation an heir . . . . .	Rom. 8:17



## Questions and Answers.

In view of 1 Timothy 3:4-5, is a brother with no family debarred from oversight in an assembly?

There is no evidence that Paul was married or had a family, and he had "the care of all the churches" (2 Cor. 11:28). Neither is there mention of Timothy having a wife or children, and Paul knew of no man like him to care for the saints (Phil. 2:20). In the qualifications necessary for an overseer he must be "the husband of one wife," not "a" wife but "one." Polygamy was rife in those days, and any man whom the grace of God saved when in that state, could not afterwards take the place of a recognised overseer: what would become of the testimony? In heathen lands this obstacle still prevails. Again, most men were married and had families, and the fit question is raised, "If a man know not how to rule his own house, how shall he take care of the church of God?" One with no family could not be tested with this, but would have to stand to the tests that could be applied to him.

In what sense is Christ "the Saviour of all men, specially of them which believe" (1 Tim. 4:10)?

Truly He is the Saviour of all men—Jew or Gentile, anybody: "Who willeth that all men should be saved" (chap. 2:4 R.V.); but in a particular sense is He so "of them which believe"—He has actually become their Saviour. If we take the word in the sense of "Preserver" (quite legitimate), He is seen to be the Preserver of all (Psa. 33:6), specially His own (Psa. 41:2-3).

Please explain Romans 5:2. How can we have access into a place where we already stand?

Suppose you enter by privilege a palace; you stand within, but may not have free access to all parts. We stand in the grace of God, and by faith we have access to the full range of it, through Christ.

If Egypt is typical of the world, the Red Sea of the Cross, the wilderness of redemption ground, Canaan of the believer's Ephesian position, of what then is Jordan—separating Canaan from the wilderness, typical?

Truly the Red Sea typifies the believer's escape from death and judgment, Christ having died **for** us; but the passage of the Jordan is our dying **with** Him and being raised **with** Him (the ark, type of Christ, remained in the midst of Jordan, till all Israel were passed clean over—see Joshua 3:17). It is a great thing to be saved from wrath; but another thing to enter by faith, through reckoning ourselves as having died and been risen with Christ, into the heavenly position of the Christian where he has to stand for the Lord in conflict with

spiritual powers of wickedness (as Israel with the Canaanites) and so make good what should be our possession here and now.

## Easter Meetings.

Manawaru.—Goodly attendance, ministry very practical and uplifting, evident liberty and good spirit throughout. Speakers—Messrs. Burt, Heal, Mascoull, Storrie, Gedge, Saville, Tuck, Pearson.

Morrinsville.—Largest number yet—upwards of 300. Encouraging, practical and constructive ministry, and a spirit of unity. Two reported to be saved. Speakers—Messrs. Fox, Burt, Gedge, Mascoull, Mudford, Pickin, Storrie, Ritchie.

Stratford.—Attendance splendid, best meetings for years. Woman saved, and young woman two days later. Speakers—Messrs. B. J. Taylor, E. Bennett, J. Bennett, G. Taylor, Marsom, Le Couteur, Tilyard, Witty, Anderson, Aiken, Reeve, Aldridge.

New Plymouth.—Very large attendance, meetings much enjoyed, three baptisms previous Sunday. Speakers—Messrs. Witty, Le Couteur, E. Bennett, J. Bennett, B. J. Taylor, G. Taylor, Bickerton, Anderson, Carswell, Tilyard, Reeve, Aiken, Aldridge.

Rongotea.—Coronation Hall well filled. Ministry considered good and profitable. Speakers—Messrs. Hart, Hockly, Allen, Auld, J. S. Burt, Berry, Saxton, G. Rowe. An overflow meeting for young people was held in Masons' Hall. Speakers—Messrs. N. Rowe, J. Harvey, and W. Bishop.

Marton.—About 400 present, a fair time but scarcely equal to former occasions, ministry profitable and helpful. Speakers—Messrs. Miller, T. Rowe, McNair, Burt, junr.

Hunternville.—About 300 in camp, largest attendance of young people yet, fine spirit of prayer, helpful ministry on gathering truths, baptism, unequal yoke. A number professed salvation and some restoration. Speakers—Messrs. Hockly, Pethybridge, Holmes, Hughes, White, Pulling, Hyde and some young men.

Ormondville.—Very good attendance, ministry good and appreciated and helpful, meetings best for some years. Speakers—Messrs. Harrison, McKelvie (Ireland and U.S.A.), S. Palmer, Hewlett, Brewerton, Bottright, Cowie.

Hastings (Karamu Road).—Many believers attended, ministry very good with much of the presence and power of God. Speakers—Messrs. Logg, McKelvie (Ireland), Isaac senr., A. Anderson, Kemp, F. Bishop, Persson, Tracey.

Wellington.—Large Y.W.C.A. hall crowded to its utmost, ministry of a most helpful character and encouraging, atmosphere of genuine fellowship throughout, considered best conference for years. Speakers—Messrs. Miller, Whitehead, Murdoch,

Adam, A. J. Clarke, Donaldson (Malaya), Hickman and others.

Hope.—Friday good attendance but Monday thin owing to rain, very refreshing time spent together. Speakers—Messrs. Jeffreys, Rankin, Baxter, Paton, Woods, Malcolm.

Rangiora.—Hall full and others listening outside, meetings exceedingly profitable. Speakers—Messrs. Fleming, Bates, Davie, C. Harrison, Neilson, Winnicott, Patey, Howland, Wilson (Malaya), Robinson.

Pleasant Point.—Good numbers, meetings best so far and ministry very good. Speakers—Messrs. Johnson, Stout, Rock, Binskin, Black (India).

Invercargill.—Between 400 and 500 and every seat filled in Victoria Hall, splendid weather, Saturday afternoon given to the three missionaries, on the whole a good conference. Speakers—Messrs. Blair (U.S.A.), Menzies, F. Macleod, Smith (Paraguay), Duthie (China), White (Uruguay), Chrystall, Shanks, E. Coppin, Knowles, Hitchman (England), Walker, Winter.

Auckland.—Attendance as large as ever, very profitable time, ministry to edification. A soul professed to be saved, and some exercised about baptism. Mr. E. E. Clarke (China) spoke on missionary matters. Ministering brethren had full and ample liberty. Names omitted from report.

Timaru.—The attendance fully taxed the hall, and on the whole the meetings were very good. Speakers—Messrs Bates, Johnson, Stout, Binskin, Rock.

## News of Work and Workers, Etc.

North Island Gospel Carriage No. 1.—Messrs. Ritchie and Graham have visited all the back country between Te Awamutu and Otorohanga, meeting one or two interested cases. At Pawhenua, Korakonui, Wharepungia and Ngaroma much gospel literature was circulated and every effort made to reach the people. For two Sundays the gospel was preached in the school at Korakonui, one or two seemed affected. Another meeting was held in a believer's house near Te Awamutu and the son of the householder was saved. The latest news is of a young Maori woman at Otewa professing faith in Christ.

North Island Gospel Carriage No. 2.—Messrs. Mai and Aiken have had good times in Taranaki. At Waitara a boy was saved whose sisters had professed the week before. Five Maori women also confessed Christ who all live near each other, doubtless in answer to the prayers of an old Maori woman living at the same place. A woman who left the Old Country to escape the gospel was also reached and saved at Waitara. At Okato a Sunday School scholar received Christ to the joy of the

parents; also a young man in the Stratford Hospital, and a girl after the Easter Conference. Now our brethren have returned to the East Coast to help those who were saved last season.

South Island Gospel Carriage No. 1.—Messrs. Howland and Patey have been visiting through Four-Peaks, Happy Valley, Beautiful Valley, Rockwood, Raincliff, etc. On the whole they found the people of these places very hard, though an occasional one was glad of the visit and one man especially was willing to hear the gospel. The season has now closed. In many respects a wonderful time has been spent and in a good number of places interest has been met with. Eternity alone will reveal the full results of the gospel message proclaimed and the literature circulated. Prayer will be valued for the seed sown. Our brethren hope to follow up the work of the Carriage where there has been an interest.

South Island Gospel Carriage No. 2.—Messrs. Rankin and McNair have finished for the season. After visiting Denniston, Millerton and Stockton a return was made to Nelson. On the way some Public Works Camps were visited and gospel literature distributed, many men were personally dealt with about their souls. Our brethren have had ample evidence of the Lord's approval of their labours, and quite a few souls on the east and west coast have confessed Christ.

Messrs. White and Compton have been down the coast from Tauranga to Whakatane and out to Ruatoki—a former field of Miss Rout's. Here three of her old Bible-class boys took a definite stand for the Lord. There is a good opportunity for Maori and European work. The natives earnestly begged for a longer stay. Some decisions were also made by Europeans. A good meeting was held among 70 men on the Kaimar Road Works, and the large cookhouse is open for any future visits. Everywhere there is ample scope for the gospel, and more labourers are needed.

Mr. H. Hitchman who has laboured as an evangelist and teacher for many years in the West of England, and commended by brethren there, arrived in Invercargill on March 26th. He had a course of meetings prior to the Easter conference, speaking helpfully on the principles of the assembly. He spoke in the conference and since has held meetings at Woodlands and Edendale. He is now in Dunedin.

Mr. A. M. Barry had an interesting time with the Chinese crew of a steamer in Wellington. He had a dozen up to his house and two have evidently trusted the Lord. On visiting the steamer he found the gospel posters in Chinese had been fastened up in conspicuous places. We are sorry to hear that Mrs. Barry had a fall and badly injured her hip, and has been confined to bed and under medical attention.

Mr. H. S. Taylor has been visiting in and around Dannevirke and also has been to Eketahuna, Alfredton, Rakaunui and Pongaroa, passing on the gospel news. Many helpful talks were had, and one woman seemed to trust Christ.

Dannevirke.—Four more have been added to the number here, one adult and three young people; and all more or less closely connected with Mr. Witty's work here more than two years ago. Also a daughter of parents in fellowship has trusted Christ recently.

Messrs. Gedge and Brown have taken down the tent pitched at Martinborough, an epidemic of measles having broken out. Five believers were to be baptised and all may come into assembly fellowship. Our brethren think of returning later, meantime paying another visit to Pahiatua where there is still interest.

Mr. J. Stout was in Fairlie helping the little assembly and trying to reach outsiders with the gospel.

Mr. W. Kendrick, a missionary in the West Indies, says, "I write to thank you for sending me the Treasury and Ambassador which we enjoy reading so much." He mentions their 11th conference at Abaco when nearly 200 came together for a week's meetings, and three were baptised. There are four assemblies within a distance of 25 miles by water.

Mr. H. C. Isaac's meetings at Hamilton finished up well with much blessing to saint and sinner. He was contemplating preaching at Cambridge next.

Mr. C. W. Winter had a week's meetings in Mosgiel and a fortnight at Milton, afterwards visiting Edendale. There has been interest and blessing. Our brother's health is now much better.

Messrs. Whitehead and Palmer have continued with the tent meetings at Levin, attendances have been good and a number of unsaved coming, and one or two have professed to be saved, but more were expected.

Mr. J. Stevenson is still improving, the heart getting stronger, and was able to be at the Wellington Easter meetings though not taking part.

Mr. T. H. Salmon after spending about three months in Taranaki with much to praise God for, returned to Auckland. The last fortnight was at Waitara where some were saved and four baptised in the sea.

Howe Street, Auckland.—A special gospel effort was being made each Lord's day during April, various speakers participating.

Mr. R. Miller remained on at Marton after the Easter meetings and commenced a series of meetings on the Tabernacle in the Wilderness.

Mr. H. Adam has continued in the new hall at Randwick Road, Lower Hutt, and God has been pleased to bless in the salvation of some souls.

Mr. W. Burt went on with meetings in William Street Hall, Auckland, they were well attended and quite a number of strangers coming. A married man and a young woman confessed Christ, and others were under conviction.

Maori Work.—Mr. F. S. Martin writing from Ngongotaha, says: We have been here some time and it is cheering to meet so many of the natives who have been so closely connected with our mission work of the past. Many are "present day evidences" of the saving and keeping power of that uplifting and saving message of which the Apostle Paul was not ashamed.

Mr. F. May's health has been very poor for some time and has kept him at home in Sydney, though he was feeling somewhat better when last we heard from him. Many would thank God were he restored to sufficient strength for further ministry among the saints.

Mr. D. Balneaves wishes us to give his home address as letters for him have been wandering round the country. It is c/o Mr. W. Hudson, Riverlea, Taranaki.

Taumarunui.—Correspondence for the assembly should be addressed to Mr. J. Borland, Maraë Street.

### "FALLEN ASLEEP IN CHRIST."

At Dannevirke, on March 24th, Maisie, daughter of Mr. and Mrs. Jurgeleit of Maharahara and granddaughter of Mr. and Mrs. Ebbett of Napier, aged 9. She trusted the Saviour early in life and sweetly followed Him. On her death-bed she sang several hymns, the last being "To know your sins are all forgiven is something more than gold."

## Coming Meetings, D.V.

LEVIN.—Sunday and Monday, May 27 and 28, in De Luxe Theatre. All trains met on Saturday. Communications to J. Phillips, Weraroa Road.

CAMBRIDGE.—Sunday and Monday, June 3 and 4. F. W. Johnson, Roto-o-rangi, Cambridge.

BUNNYTHORPE.—Monday and Tuesday, June 4 and 5. R. Marshall, Bunnythorpe.

WANGANUI.—Sunday and Monday, June 3 and 4, in Bell Street Hall. Visitors will be met at hall on Saturday at 7 p.m. No. 3 trams stop nearly opposite on request. Letters should be in by May 30. W. Carswell, 80 Glasgow Street.

HASTINGS.—Sunday and Monday, June 3 and 4, in Nelson Street Hall. Trains met. H. Hatherell, Willow Park Road.

TUAKAU.—Monday, June 4, in Oddfellows' Hall. R. J. Smyth, Onewhero.

UPPER HUTT.—Sunday and Monday, June 3 and 4. W. N. Pepperell, Upper Hutt.

(Continued on next page.)

**TAUMARUNUI.**—Sunday and Monday, June 3 and 4. J. Borland, Marae Street.

**EDENDALE.**—Sunday and Monday, June 3 and 4, in Public Hall. A. Lawrence, Edendale, Southland.

**MIRAMAR.**—Monday afternoon and evening, June 4, from 2 p.m. Trams every twenty minutes from Lambton Station, Wellington, stop outside hall. W. T. Noble. "Glenbonie," Totara Road.

**NOTE.**—The Lord's people are heartily invited, meetings start at usual hours, communications to be in early, and letters of commendation expected by those coming for the Lord's day. Pray much for these gatherings.

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# THE TREASURY

A Monthly Magazine  
For Ministry of the Word  
and Tidings of the Lord's Work

THE WORD OF THE LORD  
ENDURETH FOR EVER  
1 Pet. 1: 25

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## ACKNOWLEDGMENTS

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NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Mr. N. Hyde, Children's Home, wishes us to acknowledge from "Inasmuch" a parcel of woollen dolls and slippers.

Mr. Harvey wishes to acknowledge with thanks the sum of £1/10/0 from H.B. with addresses to which Ambassadors and a Treasury are to be sent. These will be carefully attended to.

## OUR PERSONAL OBSERVATIONS.

WHAT NEXT! Lawlessness and disobedience to parents are two things that were to be much in evidence in the last days. We have lived to see them abounding, and the Lord only knows to what lengths they will go. But when parental disobedience can be officially endorsed in a court of law, things have got very far indeed on the downward way to perdition. The following is from a reputable American magazine, on which further comment is needless:

"Kansas City, U.S.A., was much in evidence recently when a mother whipped her sixteen year old daughter for disobedience in remaining out for many hours with the family car. The daughter had her mother arrested, and the judge fined her 100 dollars. The daughter's school teacher gave her refuge from her mother, and the mother finally humbled herself and induced the girl to return home.

"It may be true that the mother had encouraged the very things that led the girl on to what she did; and it may have been that the actual offence was not consistently a matter of just punishment; for we know the inconsistency of parents, who seem to be primarily to blame for the wrong beginnings of their children. However, it must be said that the fining of a mother for undertaking to control her daughter points to a principle that is ruinous, and indeed, ruin is but a step ahead, as many of us are convinced. It was difficult to believe that a court would commit itself to such an action; yet it did."

SUGGESTION.—Every now and again we have letters from home and abroad expressing appreciation of the helpful and seasonable ministry of the "Treasury," and praying the Lord's blessing to rest upon it. In days like the present, this little testimony for the truth should have a wider circulation. One way to do it is for those who are interested to send the Publisher a year's subscription with the name and address of a Christian friend to whom to post it. Many a dear saint in the denominations might be much helped, and you will be recompensed.—Ed.

GOSPEL POSTAL WORK to Australia.—Mr. A. M. Paton asks us to advise those who post out papers to Australia for him that he hopes to have new lists of addresses shortly, when they will be sent to helpers in their monthly parcels. Meantime he thinks it best for helpers to continue posting to the addresses they have at present.

"INTERESTED."—Your suggestion would not be at all suitable for such a paper as "The Treasury."

# THE TREASURY:

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

Volume XXX.

JUNE 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**SO IS HE.** As a man "thinketh in his heart, so is he" (Prov. 23: 7). This is a rule that applies to saint and sinner alike. It does not say, "As a man preaches, so is he;" or "As a man professes, so is he." Both professing and preaching may be in the highest heaven, while as to actual experience the man may be far away in his heart from God. The state of a person's heart declares what he is. He has only to know his own thoughts in order to know who he is.

Let us cease from measuring ourselves by the extent of our service, and flattering ourselves that we have a good reputation among our brethren. Let us rather sit calmly down and ask the question, "How much of God is in my professed zeal?" Let us shut out external things, and apply the tests to our own hearts. What are the thoughts thereof? Man may see much seeming earnestness on the outside: does God see reality within?

2 2 2 2

**TO THE WORK.** In spite of the cultured critics with their symbols of erudition, calling themselves

Christians, the while they deny every vital doctrine of the faith; in spite of every cross current of opposition, be it from man or devil, let us proclaim the grand old Gospel that never fails to cheer. Let us waste no time in tinkering side issues that sap our strength and sidetrack our feet. Let us tell men that every crash of battle, the breakdown of a boasting civilization, and the apostasy in the professing church are but the verification of the Word of God which has foretold them all, and let us bid them decide for Christ.

2 2 2 2

**NO WISH FOR IT.** Strange as this statement may seem, we believe it to be true, and are prepared to stand by it: Men naturally do not wish to go to heaven. True, they don't wish to go to hell; but when they talk of going to heaven, they do so because they think heaven would be preferable to eternal torment, not because they desire to be there. They look upon the matter pretty much as a choice of evils, and prefer heaven very much in the same sort of spirit that a pauper prefers the poorhouse to starvation. Take a man of the world, just as he is, and trans-

port him to heaven, and he would be miserable. He would not find his accustomed pleasures; he would not find the company he generally associated with; everything would be strange; and the very atmosphere would be filled with that which on earth he dreaded—an all-pervading sense of the presence of God.

S S S S

**KEEP HUMBLE** Ezekiel in his prophecies is styled ninety times, and more, by his appellation, Son of man; and surely not once oftener than was needed. For he had more visions than any one (not to say than all) of the prophets of his time. It was necessary, therefore, that his mortal extraction should often be sounded in his ears, Son of man, lest his frequent conversing with visions might make him mistake himself to be some angel. Amongst other revelations it was therefore needful to reveal him to himself, Son of man, lest seeing many visions might have made him blind with spiritual pride. Lord, as Thou increasest Thy graces in me, and favours on me, so with them daily increase in my soul the monitors and remembrances of my mortality. So shall my soul be kept in a good temper, and humble deportment towards Thee.

S S S S

**WOULD IT SATISFY?** Death cannot touch the Christian's life. If you were told that you were granted life, a new life, and that it would last for a thousand years, would that satisfy you? "Well," you would say, "a thousand years is a long time, but even a thousand years will come to an end, and what then?" But suppose you were told that you had life for ten thousand years, would you be satisfied? "No" you say, "for ten thousand years will come to an end, and what then?" Then you try to comprehend Eternity, and you give it up, conscious that the idea of Eternity is too great for a finite mind to grasp. Yet so are we constituted by God that nothing short of "eternal life" will satisfy us.

2 2 2 2

**A PRAYERLESS MAN** is a Christless man—a worldling; and the less a believer has to do with God in prayer the more closely does that believer resemble the worldling. Let us see that we do not become "like them that go down into the pit" (Psalm 28:1).

## According to the Pattern.

**MOSES** when he was about to make the Tabernacle was admonished of God: "See . . . that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5).

The above quotation naturally takes us back in memory to the Book of Exodus with its record of the journeyings of the Children of Israel in the wilderness.

In chapter 15:1 the great throng, standing on resurrection ground, is seen sending up a song of praise to God for the mighty deliverance wrought on their behalf. "I will sing unto the Lord, for He hath triumphed gloriously." When in the bondage of Pharaoh there was no thought of a dwelling-place for God. Now delivered, in the midst of their praise there is a joyous declaration, "He is my God, and I will prepare Him a habitation" (verse 2). God notes this ardent desire and answers it in chapter 25, verses 8, 9: "And let them make Me a Sanctuary, that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

God grants Israel the joy of constructing the Tabernacle; but He must control every move, for every whit of it is to utter His glory (Ps. 29:9, margin). And this cannot be so if uncontrolled human ingenuity is to prevail.

The choice of the workmen, Bezaleel and Aholiab, is very significant. Bezaleel means, "In the shadow of God," suggestive of nearness and submission. Aholiab means, "In the tent of my father," suggestive of the pilgrim character. These features are desirable to-day in all who would seek to build in the assembly of God. The labours of these two divinely chosen servants produced that in which God could dwell, and which fills our souls with awe and adoration as we contemplate that which so beautifully presents Christ in the midst of His redeemed people.

Again, please note it was all "according to the pattern" and reflected unquestioning obedience unto God. This is God's purpose to-day for His people.

The figures used in Scripture for the Church reveal God's purpose that His people should be subject to their Risen Lord. The Temple of God recalls the fact that He places therein only "living stones" (1 Pet. 2:5), to be "a spiritual house," and to be energized and controlled by the Holy Spirit. The Bride suggests affectionate submission to our Heavenly Bridegroom, Who gave Himself that He might sanctify and cleanse the Church with the washing of water by the Word, that He might present it to Himself a glorious Church (Eph. 5:26-27). The term Body of Christ implies instant, unques-

tioning, full obedience to our Risen Head.

Clearly it is not intended that every man should do that which is right in His own eyes (Jud. 21:25). The Church is an organism which should, in its local expression, manifest Divine organization in its ordinances, worship, ministry, service and government.

Our Risen Lord gave the Divine Commission, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). Here, then, must be no mental reservation. The lordship of Christ, demands the proclamation of the gospel, the baptism of the converts, and the teaching of all things commanded—not some things. How can we honestly look up and say "My Lord" if we deliberately withhold what He has revealed to us?

There is urgent need to-day of gracious, faithful, constructive ministry, which will separate the believers from the unbelievers and gather them in testimony unto the Name of our Lord; teaching which will deliver from clerisy with its corrupting association of truth and error, of unjudged doctrinal and moral evil.

Modernism is admittedly a menace. Modernism plus Fundamentalism is a greater danger to the assemblies of God, but Interdenominationalism is directly destructive of Scriptural corporate testimony for God. Attracted by its apparent charitableness, believers have followed leaders into sectarian places, listened to fundamental and modernistic addresses and lost their appetite for the pure unadulterated truth of God. In some country places the lead of the cities has been followed, with the most distressing and disastrous results.

Surely there is need to "consider our ways" (Hag. 1:5) and "make straight paths for our feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:13, R.V.). The beloved Apostle Paul could say to the Ephesian elders, "I have not shunned to declare unto you ALL the counsel of God" (Acts 20:27). His pathway was not easy. He speaks of "serving the Lord with all humility of mind, and with many tears, and temptations" (chap. 20:19); but through it all he had the joyous consciousness of the nearness of His Lord.

The pathway of compromise may appear easy and profitable, but is really not so. The price paid is too great if it robs us of the "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25:21).

—J. Stevenson.

We should never deal lightly with the whispers of a doubtful conscience.



## The Minimum Christian.

THE minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all the world he can, and not meet the worldling's doom. The Christian who aims to have as little Christianity as he can, without lacking it altogether.

The minimum Christian attends the meetings on the Lord's day, unless it rains, or is too warm, or too cold, or he is sleepy, or has a headache. He listens most respectfully and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbours.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday School he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week, that he needs the Sunday as a day of rest; nor does he think himself qualified to act as teacher. There are so many persons better prepared for this important duty that he must beg to be excused; still he would do it if he must. He is in favour of visiting the poor, but he has no time to take part in those labours of love. He is very friendly to home and foreign missions, and gives his mite. He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it; at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing; perhaps the theatre and card-playing; large fashionable parties give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. "There is nothing in the Bible against it." He does not see but a man may be a Christian, and dance or go to the pictures. He knows several excellent persons who do. Why should not he?

In short, the minimum Christian knows that he cannot serve God and mammon. He would if he could; but he will come just as near doing so as he can. He will serve himself and the world all that he may, and God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is found.

Ah, my friend, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with as little of Christ as possible, you have missed it altogether; lest, without gaining the whole world, you lose your soul. The true child of God does not say "How little," but "How much, may I do for my God?" They thus judge,

that if one died for all, He died that they which live should no more live for themselves, but for Him that died for them. Leaving the things that are behind, they reach forth to those things that are before, ever exclaiming, "What shall I render unto the Lord for all His benefits?"

Reader, are you a minimum Christian? There is reason to fear that such are no Christians at all. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

—Selected.

## Difficulties in the Bible.

HOW is Inspiration to be regarded in the face of Bible difficulties? People often say the Bible is so difficult. It is. But when once we have decided, on the grounds of proper evidence, that the Bible is the Word of God, then every difficulty must be judged in the light of that antecedent fact. In the words of Tregelles, the great textual critic: "No difficulty in connection with a proved fact can invalidate the fact itself."

Some difficulties are inherent in a revelation, otherwise it would not be a revelation. We cannot expect that which comes from the infinite God to finite man to be without difficulty. Revelation means to "draw back the veil," and if there were no veil to draw back, we should not have any revelation. Therefore, we are not surprised if, as Butler taught us nearly two hundred years ago, there are difficulties in revelation, for there are difficulties in nature also, and yet nature is from the same God.

Difficulties are either scientific, historical or ethical. Scientific difficulties for the most part turn upon differences of interpretation between man's views of the Bible and man's views of science. Difficulties of history have to be tested one by one; and we have yet to find any real statement in the Bible in terms of history that has been found to be unhistorical. And with regard to ethical difficulties, what has been said about progressive revelation may be applied at this point. God has revealed more and more of His will as man could bear it. There is, therefore, such a thing as progress in the ethics of the Bible, but there is no progress beyond the ethics of Christ and His Apostles. Not a single new ethic has been given to the world since the Lord Jesus Christ and His Apostles lived on this earth.

Then let us remember that none of these difficulties affect any fundamental Christian doctrine. Dean Farrar, who was no slave of conservatism, once said that no demonstrable error has ever been discovered in the Bible.

We are not called upon to answer every objection. It is quite sufficient for us to prove the truth of Christianity. Why should a man take leave of his

common sense when he reads the Bible? There are scores of things in life that we cannot understand. A man says, "I will not believe what I do not see." Then what about his brains? So in regard to life. No one can tell us what life is. We cannot define life, and since we cannot, we ought not to be surprised if we find difficulties in the Bible that we cannot solve.

—Late Dr. Griffith Thomas.

## Assembly Difficulties.

IS it Scriptural for an Assembly that is in trouble, and like to be divided over a matter to call in elder brethren from other Assemblies, and the Lord's servants, to give counsel concerning their difficulties?

It is Scriptural as can be seen from Acts 15. Certain men from Jerusalem were teaching that "Except ye be circumcised after the manner of Moses ye cannot be saved." So it was determined that "Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (ver. 2). These delegates were received of the church, and of the apostles and elders.

Then the apostles and elders came together to consider of this matter. There was much disputing (questioning R.V.). Then Peter brought the Word of God to bear upon them. Then Barnabas and Paul declared what God had done amongst the Gentiles. Then James summed up matters and proposed that they write a letter to the Gentiles stating the judgment of the assemblage in the light of God's Word.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas surnamed Barsabas, and Silas, chief men among the brethren . . . men that have hazarded their lives for the name of our Lord Jesus Christ . . . who shall tell you the same things by mouth." The letter was carried by these men and delivered to the church at Antioch and so the trouble was ended to the great joy of all.

It will be noticed that the apostles brought the Word of God to bear upon the matter as that which must settle the dispute. This is why labouring brethren's presence should be valued. Not young and inexperienced preachers, but men who have gone out pioneering and whom God has used in the salvation of souls, the gathering of assemblies, and teaching them God's ways, and caring for them in various ways during the infancy and childhood of the assembly. When assemblies despise those to whom God has in a special way entrusted His Word, men of experience in applying that Word, and men

of integrity, they despise God's provision, and gain for themselves endless trouble and sorrow.

It is well for the Lord's servants to note that the apostles and elders did not act as popes, to pass a decree and bind it upon the churches, so lording it over the people of God. They acted as guides carrying the consciences of the churches. The wise servants of God will not take the responsibility of settling anything for a church, but will simply seek to help the church to settle its own difficulty according to the Word of God. The Lord's servants are not apostles, but they have experience in applying what God gave through the apostles. The true elders in an assembly are also men of wisdom and experience in the Word and ways of God. Those who are called in from other assemblies are less likely to be biased in judgment than those in the home assembly, and therefore their presence is to be desired. "In the multitude of counsellors there is safety." (Prov. 11:14).

—E.A.M.

## A Prayer of the Aged.

Father, I am growing weary,  
As I near the journey's end;  
All the way Thy hand has led me,  
Thou hast been my Guide and Friend.

Grant to me a clearer vision  
Of that wondrous Love Divine,  
May I realise more fully  
I am Christ's and He is mine.

In my weakness, may I ever  
Rest in Thee in childlike trust,  
Knowing that the God who made me  
Still remembers I am dust.

Through the sleepless long night watches,  
Let me feel Thee very near;  
In my weary hours of suffering,  
Hold me closer Saviour dear.

Let me see but Jesus only  
In life's closing twilight hour;  
Though the Tempter would deceive me,  
Using all his subtle power.

Draw me nearer when he tempts me,  
Lay Thy wounded hand in mine;  
Till its loving touch has soothed me,  
And I hear no voice but Thine.

Thy dear voice, oh blessed Saviour,  
Thine who hast my ransom paid:  
Calling softly through the shadows,  
"It is I, be not afraid!"

—J.S.

Be right in the sanctuary if you would be right in the market-place.

## Divided Interest.

IN the April issue of "Echoes of Service", the Editors in their remarks accompanying their annual statement of accounts have drawn attention to a matter which is exercising the minds of elder brethren in the homeland, and of workers in the mission field abroad, which also is a subject affecting us in New Zealand, more or less. The following is the extract in question:—

"We must not overlook the fact that our first responsibility is to those who have gone forth from assemblies. It is always distressing to us to hear of this "Mission," and that being supported, while those who are seeking to carry out the will of God as set forth in the Scriptures are overlooked by those who should be the first to care for them. Missionaries themselves have noticed when at home a good deal of this divided interest, and this often leads to leakage, both of suitable prospective workers and of funds. While thankful for every agency that is engaged in the furtherance of the gospel, we must remember that those who have gone forth in simple dependence on the Lord, to teach the whole counsel of God, have the first claim upon us. If we do not care for such workers no one else will, for they have no "Mission" behind them. They have gone forth depending on the Lord alone and it is our privilege to sustain them in that path."

These are timely and wise words and to be commended to the careful consideration of all in assembly fellowship in New Zealand. Whilst we should pray for all saints and rejoice in all that is in accordance with the mind of Christ, yet our responsibility is not towards "Missions," however evangelical or devoted, but it is toward all like-minded in the truth. Our missionary brethren and sisters abroad are endeavouring to maintain apostolic teaching and practice as a testimony for God, giving a practical demonstration that what the Lord laid down at the first for the guidance of His servants prevails to the end of the dispensation of grace, and is the only right way. We, as assemblies gathered to His name, though having but "a little strength," are seeking to "keep His Word" and not deny His name (Rev. 3:8). We are to stand firmly where His truth has brought us, and unitedly and earnestly support what we have learned and been assured is the will of God, and do it in the spirit of meekness and fear (Jude 3; 2 Tim. 3:14; 1 Pet. 3:15).

Then with regard to prospective workers: we have cause for regret that now and again one who has been brought up in assembly fellowship drifts into some "Mission," leaving the simple apostolic path and forfeiting the full fellowship of assemblies. There is now a growing desire to enter a Training Institute, and being of an interdenominational constitution all differences are levelled or minimised,

as though we were all one and striving for the same thing. Our young friends who go to such Institutes are taught by men in the clerical position who have no sympathy with our position and ignore much we hold dear. One cannot enter there and not be adversely affected, neither can we be surprised if some eventually offer themselves for a "Mission" of their own choice. We know of no other Institute than the assembly, and all outside that has no New Testament example, nor can it carry out fully the Lord's commission—"teaching them to observe all things" (Matt. 28:19-20). Some among us give their money to support such Institutes. Brethren, we suffer from these things.

—Franklin Ferguson.

## What is Temperament.

IT is the whole "make up," or disposition of a person, through the mingling or "tempering" together of his various qualities, each one influencing, and gradually modifying the others. Hence it is plainly wrong for us to blame our temperaments, as though we were not responsible. Scripture never excuses sin. "Temperament" is not something that we have once for all, but it is being continually moulded. We are to grow spiritually, and to continue in the Lord's love, and Word, and things learned.

"Habits" become parts of temperament. Accordingly, the child of God who has been long impatient, by giving way to this, must not excuse himself. He must seek the building up of a contrasted loving temperament, that drives back impatience. So is it with envy, and pride, and all manner of sin. God has an antidote. It is not right to apologize for temperament. The Christian life is to be marked by victory, not only a negative. The positive good is to take the place of positive evil. Yet victory means warfare in the Spirit. We have the whole armour of God, and receive grace for grace (John 1:16). God is able to make all grace abound even in this (2 Cor. 9:8). If we remember the Holy Spirit's word "mortify," we shall remember it is not "compromise." That which cannot be consecrated to God (Rom. 12:1) must be laid aside (Heb. 12:1).

It is true that some have especial temptations in one direction, and others in another, but 1 Corinthians 10:13 is Scripture. God delights to be trusted. Peter may have a readiness (Luke 22:33), and Timothy a shrinking (2 Tim. 1:4, 7), but the use of the characteristics stereotyped by our past history, must not be by the flesh, but by the Spirit, or else we are to be blamed.

And let us recollect that we fail on our strong points, as much as on our weak points. We become

"secure," and so forget protection. Moses spake unadvisedly with his lips, Samson was weak as water. Solomon showed the reverse of an understanding heart (1 Kings 3:9, 12; 11:2). Peter followed afar off, and, moreover, hesitated at Antioch (Gal. 2:12), Barnabas' loving disposition was more than once linked with natural choice (Acts 15:37; Gal. 2:13).

We are never safe, unless near the Lord, and humbly on the watch tower. Whatever be our temperament, there will be dangers, and we are not ignorant of Satan's devices and schemes.

Let it be emphasized that many children of God do not realize their special limitations, and dangers. They think they are safe, where they are unsafe. They first mistake their temperament, and then trust to it. The important thing is to bring all to our Father, and to ask His use of that which is usable, and His enabling of real victory against natural inclinations.

—P.W.H.

## Repurchase or Redemption.

I DO confess, to touch the doctrine of repurchase or redemption appears to me to touch the dearest thought in the mind of God, for it is, as Leviticus 25 blessedly shows us, His own principle. And why is it so dear to Him? Because it glorifies His love, that is, Himself, above everything; for it shows such a way of self-sacrifice in God, that though this ransom, this price of redemption, demanded the Son from His bosom—the Isaac—yet the Isaac was delivered up (Gen. 22).

And what comfort to the conscience to know that the full price has been paid. What comfort to a poor redeemed Israelite it must have been to know that his creditor, to whom he had sold himself, had been paid the uttermost farthing of his demand by his gracious Kinsman.

The heart gets comfort from knowing that God's love was gratifying itself in the work of our redemption. But the conscience gets ease from knowing that God's righteousness has been honoured and secured, and that the demand of His throne has been fully answered. And the adequacy of the price of our redemption is variously witnessed to us. I would exhibit the testimonies to it thus:—

1. Before the world began it was fixed on at such a price in the covenant. Its sufficiency was even then recorded in "the volume of the Book" (Ps. 40; Heb. 10).

2. From the beginning of the world it was pleaded at such a price, whether shed on the altars of the worshippers or put on the lintels of the houses of the redeemed (Gen. 4:4; Ex. 12). And as such price it was owned of God.

3. At the end of the age it was offered on Calvary,

and then in the rending of the veil God publicly owned (as before in the Volume of the Book He had secretly or in council owned) the value of His blood as the ransom or price of redemption.

4. It is now preached by the Holy Ghost in the gospel as sufficient remission of sins (Heb. 10:18).

5. Finally, through eternity, its simple value is to be our praise.

And thus is the price of our redemption variously witnessed to us. God delighted to own it, it is true. He was glorified in the well-settled purchase: His love was gratified also, and at such price it is called the "blood of the everlasting covenant" (Heb. 13:20).—J.G.B.

## Do the Same.

THE late Dr. M. D. Hoge, of Richmond, U.S.A., used to tell of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said:

"Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candour, and try to get rid of them?"

"Yes, sir, I will do it," he replied.

They went aside; the caller said: "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who sought the interview said: "Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

## Apostolic Healing.

THAT the Lord Jesus Christ and His Apostles healed, there is no question. There are also certain undisputed characteristics of their healing. They healed instantaneously. They healed completely. They healed without regard to the affliction, its nature or the physical difficulties it presented. They raised the dead. A withered arm became whole and normal in a second's time. There was no preparation made for such healings, no tutoring, coaching, training or preparing (Matt. 12:15). There were no cards signed. There was no physician's certificate or minister's signature necessary in order that the sick might be healed. Not only were believers in Christ healed, but those who

had never heard of Christ (Act 3:2-7). Not only were men healed who had faith, but many were healed without exercising any faith, and some were healed over their actual protests (Mark 5:7). Lunatics, who were incapable of exercising faith, were healed (Matt. 4:24). These healings were never spectacularly arranged. They were always incidental and were accomplished undoubtedly for the purpose of establishing in the minds of the people the fact that Jesus was indeed the Messiah (John 2:11; 4:48). Apostolic healing was and is clearly sign healing.

Granting that there are healings in the modern

healing service so spectacularly conducted, these healings partake in no point at all of the characteristics of those healings that are apostolic. The results accomplished in these healing services are no more to be compared with the miraculous healings of our Lord than those which are accomplished by any Christian Science practitioner. Indeed the nature of the "healing" is identical. They are gradual. They depend upon certain mental attitudes. They are only successful where actual physical barriers do not block the way. Neither can raise the dead or place a limb back on a human being. —Selected.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### PALESTINE.

**From Mr. J. W. Clapham.**

**Haifa.**—The work here continues to develop; praise be to God. Though, of course, we could wish the work to progress more rapidly, we must bide His time in all things.

The Armenians continue to give us joy and we are having another baptism in the river Kishon. A young Arab has also been converted and desires baptism, and an English official in the Railway is willing to obey the Lord in this matter. Two British soldiers are coming up from Egypt shortly to be baptised here during furlough. These developments are, of course, the result of the united efforts of the little testimony now gathered to the Lord's name. The Gospel Hall is situated at the foot of Mt. Carmel.

There are a good many queries these days regarding the Jews. It may be of interest to know that partly perhaps owing to the respect in which the British nation is held, and the undisputed knowledge which our race has in the Scriptures, the Jews, especially the unorthodox of which there are so many in Palestine, will usually listen quite readily to the gospel. In fact, many have a deep veneration for Christ as a great Personage and as being a Jew. Some will even admit His claims as Messiah and Saviour, but other influences keep them from open confession. However, we would not be at all surprised to see a spiritual revival amongst these people.

Political developments are taking place in Palestine at this time. The Haifa Harbour Scheme, the Haifa-Iraq Petroleum Pipe Line, the Jordan Electric Scheme, the Dead Sea Mineral Concession are all either under way or being discussed.

At present I am planning an itinerary of the villages of Galilee on foot, with mules for baggage transport. There will be with me, God willing, a young British ex-policeman who has come into assembly fellowship, also a native interpreter likewise in fellowship. We hope to start at Rama in Naphtali, and work down to Cana and Nazareth. We will travel Army fashion with bell-tent and camp equipment. We pray that we shall have many souls for our hire.

I much appreciate the love and prayers of the saints in New Zealand, for whom I pray and to whom I send greetings.

#### FRENCH EQUATORIAL AFRICA.

**From Mr. J. R. Olley.**

**Doba.**—News from Kano recently informs us of nine baptisms, amongst them Hausas (formerly Moslems) and some Sara's and Kabelais from this country. Some backsliders have returned after bitter experiences in the world. Mrs. Pomeroy keeps well and the older saints continue steadfast in the faith.

Otman and I have completed the translation of Luke's Gospel in Sara. We are now revising and correcting the work done which may take us some months. We have used Alford's and the Cambridge Greek Testaments, the English Authorised, Young's Literal and the Arabic, Hausa and French Versions, etc., in order to give the natives the best possible version in their own tongue. We have also nineteen gospel and worship hymns in Sara.

Morjum has not returned. The last news I had was through one of our Abeshr converts, who while trekking this way called in at his village and found him living idly with his heathen relatives and about to marry a heathen woman of his tribe, in spite of all the warnings given him

from the Holy Scriptures on such alliances.

The Lord gave me a good lad from the Doba assembly which now numbers ninety-five (quite a number are away in their villages). His name is Ndom. I taught him to read Sara and to write letters in his language in three months. He is a good preacher considering the short experience he has had.

I have been ill at times with malaria and have had to take rather large doses of quinine until deafness sets in (temporary action of the drug). We have much to do it seems, and one prays that health may be granted to settle matters here and establish an assembly among the Saras.

### MALAY PENINSULA.

**From Mr. J. Teskey.**

**Singapore.**—We so often live again the happy times in New Zealand, while letters from there awaken many blessed memories.

Here we jog happily along, seeking to praise, pray and peg away; often tempted to think that our work is in vain, for the adversary sees to it that we do not have it all our own way, while the Lord gives the needed grace and we are able to overcome.

We have been away on a visit to the north, seeking to help lonely ones and to minister to the young believers in the different centres. We had ten days' gospel effort in a town 209 miles from Singapore, some souls professed faith in Christ while the few believers were helped, and it is hoped it may be the beginning of a more permanent testimony for the Lord. At Taipeng we stayed with Mr. and Mrs. Marks and gave a series of addresses on "The Tabernacle," interest was really splendid and we hope the ministry will specially help the young believers. At Kuala Kangsar the capital of Perak where the Sultan lives, and is a hotbed of Mohammedanism, it was a joy to see at a cottage meeting about 60 Hindus and Mohammedans, etc., many of the former with the white marks on their foreheads. Never had they heard the gospel before. May it bring forth fruit to the glory of our God.

**From Mr. W. S. Blick.**

**Singapore.**—All the men awaiting banishment have been sent away, and there is now a fresh lot. There have been a good many Secret Society men arrested lately, and those not convicted of crime have been sentenced to banishment, so the prison is very full. There is no mistake about getting listening ears in that place, and the men look forward to Tuesday mornings and if it happens that I cannot get, they ask, "Why did you not come last week?"

One man who was awaiting trial for shooting at a Chinese doctor, and shot another man in the cheek, told me that he had a right to shoot as the man was a wicked man, but I replied that he was the wicked man. He was impudent to the Magistrate, so I said he had better own himself a sinner in the sight of God and his fellow men; to which he made answer that he belonged to the true Christian Church, whatever that is. He stood his trial and was sentenced for the term of his natural life.

The little girl of one of our Chinese believers has died, she was only seven and was ill but four days. A little while before she became sick she had been asking her father questions about heaven.

On our return from the cemetery, Mr. Tiang Tye and I called to see the leper men; at present there are only 25 in the camp, a batch having been sent that day to Penang. Our brother, A. Neubronner, is still there, he had hoped to have gone but has been ill again. Our visit was a cheer to him.

On the way back to my lodgings I came through where the Chinese live and sat talked to the people. I got 40 or 50 listening whilst I read and told the good news of salvation to men and women. God willing I shall do more of this work.

### SOUTH AMERICA.

**From Dr. G. Hamilton.**

**Santa Cruz, Bolivia.**—I have been ill since my wife's homegoing, with a severe infection caught from a patient, and the result was I had to have an operation to stop the infection passing all over the body. I am now improving well and my wounds are healing nicely.

I am compelled by all that has happened to leave Bolivia for the present. My son Percy has come and we are all leaving for the Argentine. My address meantime had better be c/o Mr. J. H. Ross in Buenos Aires. I do not know yet where I shall form a home, but I cannot on any account live in a place like Santa Cruz with my daughter and boy, under present conditions, and the same prevails almost anywhere in Bolivia.

My Father in heaven knows what He has done, and why, and what is His plan for me. For the moment all I know is to go to the Argentine. My wife's relatives cabled to know what I purposed doing, and so in answering I asked them to advise you likewise.

**From Mrs. T. A. Mills.**

**Las Piedras, Uruguay.**—Recently we have had the joy of three women confessing the Lord as their own personal Saviour. One is specially

very happy and is waiting for baptism. Another of the three was convicted of sin the first meeting she attended, she could not shake off the message and was much troubled until she got down on her knees and confessed her sin, and then found peace. We are praying earnestly for this woman that she might find grace to continue to do that which is right before God.

Another cause for praise is the sustained interest among the Sunday School children, and recently one of the big girls professed to be saved during special meetings held by Mr. Clifford of Argentine. We feel the Sunday School is a very important work indeed.

The opposition to our work is still very keen. We do not see much of it, but we feel the result and know of how the enemy is hindering. When rich Catholic families hear of poor people attending the meetings they offer them so much milk, etc., per day free, if they will cease to attend any more. To many of the poor the milk means so much that they cease coming. One woman gladdened our hearts by continuing to come, the milk was withdrawn which they miss sadly, but we pray she may soon have the joy of knowing the Lord as her Saviour.

In many other ways the ignorant are deluded and kept away from us, lest they should come to a knowledge of the truth. All this casts us very much before the Lord on their behalf.

#### From Miss H. Holmes.

**Montevideo, Uruguay.**—I am still making progress with the language and am able to converse a little more freely with the natives, although there is still much to learn. I am very pleased to have had these few months with our two dear sisters Misses Westmarland and Garland, who have been a help to me both in the language and in getting to know how to reach the people with the gospel.

Mr. Aish and I hope to be married soon. I am pleased to say the Lord has been gracious to him while laid aside with pleurisy, and he is making good progress now and we hope will soon be about again.

We will value your prayers for our future movements and that we may be used to the salvation of precious souls in this dark continent.

#### INDIA.

##### From Mr. W. C. Irvine.

**Belgaum.**—We have had the joy of dismissing two of our leper inmates who, if not cured, have been greatly helped by the treatment given them. Our doctor has certified that they are no danger

to the public and that no active lesions can be traced, with this the civil surgeon also agrees.

One of the two came to us as a Roman Catholic from Goa, a bright young fellow, just able to express himself in Marathi and able to read Goanese. Some time after his arrival he professed to be saved and attributes the final step to an address by Mr. A. E. Storrie. Not very long after he and another young man were baptised and the three despised low caste leper converts, united with us in the feast of love (two of whom are still with us, both having got on well). That was some thirteen years ago.

Pascoal, for that is his name, soon learnt to read and write Marathi, and after some time commenced to take part in the prayer meeting. He has gone on steadily ever since, though like us all he has had his falls and failures. Gradually his good conduct and consistent life told, and he became the acknowledged leader among the Christians. He was very helpful in many ways.

About a fortnight before he left the Asylum I gave him an opportunity to address our Lord's day evening meeting, and this he did, dividing his address in two parts, one for Christians and the other for the unsaved. He specially emphasised the necessity of practical Christianity—helping one another, desisting from sin, speaking the truth, as well as testifying for Christ. He also made a pointed and urgent plea to the lost to accept Christ now and not to put the matter off.

He has now unthought of difficulties and problems to face as he goes to Malabar to one of his brothers. Prayer is asked that he may stand firmly.

#### HOLLAND.

##### From Mr. P. Wilson.

**Emmererfseidenneen.**—I wrote you regarding a commencement of gospel work among the "Reds" on the German frontier at the close of 1927. The seed then sown germinated and we are now in the midst of a revival. The largest hall in the place is too small, and Communists, Bolsheviks, Anarchists, Socialists, Smugglers, Poachers, Drunkards, Wife-beaters, an Actress, etc., etc., have passed from death into life. There is a deep-felt sense of sin in general, and sleepless nights passed, so we don't anticipate many false conversions among the 80 to 90 confessions.

Hundreds have had to be turned away, unable to get in. A ministering brother came for three days to see the work, and we were able to fill two halls while the brethren held two prayer meetings in two houses. You will also understand that the devil is busy in no small measure.

The blessing has spread to other places also, whole households have been made to rejoice; but there is no one to follow up the work in the surrounding district. We have already had 26 baptisms here, and 7 in Hilversum.

The "Reds" have become so troublesome that the police have had to use their batons, and the converted "Reds" escort me home after the meeting.

### ENGLAND.

From Mr. R. W. Sturt.

**Bournemouth.**—In a very wonderful way the Lord has touched the hearts of some of His faithful stewards in respect to the special need of a motor car for my long journeys in Mongolia, so that now we have a good portion of the purchase price. The car will not only be of the greatest help in getting to the stations and work in the Chinese-speaking regions during the winter months, but also of untold use in the summer for more distant and rapid travelling with the gospel among the Mongols on the great grass lands of the north, as the Lord leads and enables. Our hope is to get a car specially suited to the needs of the work in those wilds, to carry some 6 or 8 people with some luggage and in which we can sleep at night. For this the Dodge car seems to be the most adapted and is found in different parts in and around Mongolia. I rode in one in my journeys to and from Peking when visiting Jehol this time last year.

We continue waiting on the Lord in regard to the matter of proper schooling for the children (our own and others out there), hoping soon to get in touch with a consecrated lady teacher to return with us when we all return, as we believe the Lord would have us do some time this summer, as He leads. We realise it is a big undertaking to transplant the family once more out there, but my wife and I feel this is the right thing to do.

### MEXICO.

From Mr. E. Harris.

**Orizaba.**—On March 18th, 27 believers were baptised here. Among them were Indians of full blood, and creoles also of mixed race—mestizos and mulattos. Again, they represented the three great branches of the human family—yellow, black, and white; as in Acts (chapters 8, 9 and 10) Saul, the Ethiopian, and Cornelius. What a happy day we had, with 600 present for the three meetings of two hours each.

We are just completing 39 years of service in this land. I have 860 names of persons

we have known long enough to prove the reality of the confession of faith in Christ crucified and yet living. But the millions of souls without Christ is overwhelming to our thought, giving much to pray and labour for. Still help us in this.

### NOTES AND COMMENTS.

Mr. L. J. Donaldson (Malaya) after visiting Wellington, Upper Hutt, Lower Hutt, and Petone, spent awhile in Palmerston North. His missionary meetings in the two assemblies were deeply interesting in revealing what God has wrought through the simple message. His ministry to believers and in the gospel has been much enjoyed, and Mrs. Donaldson's two meetings for the sisters were also very helpful. Their time in New Zealand is limited, so that from Palmerston North they have passed on to Hamilton and hope to sail from Auckland early in June, if the Lord will.

Mr. G. A. Black (India) has had missionary meetings in Christchurch, Rangiora, Pleasant Point, Timaru, Waimati, Oamaru, Maerewhenua, and Dunedin.

Mr. J. Duthie (China) after speaking at Invercargill on the work in North China had meetings in some of the other assemblies in the neighbourhood.

Mr. A. E. White (Uruguay) spoke at Invercargill on the work of the Lord in South America, and since then has visited various assemblies in Southland and Otago.

Mr. A. Smith (Paraguay) addressed the Invercargill assembly on gospel work along the great waterways of South America, also held meetings



Mr. G. H. Hale baptising 14 Christians (one of the number being his eldest son) in the sea at Barnard's Beach, British West Indies.



in other assemblies down that way, and has returned to the North Island.

Mrs. P. Wilson (Holland) had the misfortune in March last to injure her knee so seriously as to necessitate an operation, but we are pleased to hear that she is progressing very favourably.

**China.**—Earnest prayer needs to be made to God for this much distressed country, torn by warfare with all the attendant horrors. The Shantung Province has been the latest centre of hostilities, and here we have a number of our missionaries from the homelands, including our sisters Misses Gresham, Rout, Daniell and Goulstone from New Zealand. Probably all have been called up to Weihaiwei by the British authorities, which place is unmolested. There are many Chinese believers in the present war area, and these are fellow-members with us of the body of Christ. They are more exposed to danger than the "foreigner" under the protection of his country, and should have a special remembrance in prayer.

**Marriage.**—A cable message has been received from South America by the relatives, stating that Mr. P. W. Aish and Miss H. Holmes were married on May 15th.

## Suggestive Bible Subjects.

### THE WORTHY NAME

The Name to GLORY IN . . .	1 Cor. 1:31
The Name to TRUST IN . . .	Zeph. 3:12
The Name to GATHER UNTO . . .	Matt. 18:20
The Name to PRAISE . . .	Psa. 113:1-8
The Name to BLESS . . .	Psa. 145:1
The Name to LOVE . . .	Psa. 5:11
The Name to EXALT . . .	Psa. 34:3
The Name to REMEMBER . . .	Psa. 45:17
The Name to HOLD FAST . . .	Rev. 2:13
The Name to DO ALL IN . . .	Col. 3:17
The Name to CALL ON . . .	2 Tim. 2:22

### SIN IN FOUR ASPECTS

LEPROSY—picture of guilt . . .	Matt. 8:2-4
PAISY—picture of helplessness . . .	Matt. 8:5-6
FEVER—picture of passion . . .	Matt. 8:14-15
DEMONIACY—picture of slavery . . .	Matt. 8:16

### CHRIST IN ALL THE SCRIPTURES.

FIGURES of Christ are seen in the Pentateuch.  
 FORTELLINGS of Christ are recorded in the Psalms and in the Prophets.

FACTS of Christ are recorded in the Gospels.

FRUITS of Christ and His work are unfolded in the Epistles.

FUTURE of Christ's coming in glory is unveiled in the Revelation.

## Questions and Answers.

In the letter to the Philadelphian church in Revelation 3, what does the "open door" refer to?

Evidently it is a door of service and testimony opened by the Lord Himself for those who keep His Word and do not deny His name. The "Synagogue of Satan" had much power, Philadelphia had but "a little strength" yet were true to Him. Christendom is influential and spread out everywhere, but largely apostate; the faithful remnant of the professing church, though bound to keep apart from the mass of profession, will never lack opportunity to witness for the truth and to proclaim the gospel message—the Lord will see to that. An opening involving compromise, or fellowship with what the Word does not sanction, cannot be what He has opened, nor can a sphere of service where baptism and assembly fellowship are excluded. Nearly every man is personally accessible, so in spite of the devil we have unlimited opportunities to teach the truths of Scripture to saved ones and give the gospel to the unsaved. We have our halls, our homes, the postal service, and the open air, and whensoever we will we can reach people with the message of God.

Are we to understand from Mark 1:6 that John the Baptist actually ate locusts, or does it refer to a bean of that name?

Yes, we believe he did eat locusts. A reliable authority says: "They were classed among the clean things that might be eaten by the Israelites (Lev. 11:22), they were the food of John the Baptist, and are eaten at the present time. They are boiled, roasted, and fried, or salted or pounded into cakes with salt."

It has been affirmed that the correct translation of the Hebrew of Isaiah 40:9 is "O woman, that bringest good tidings," and this is given in support of the public preaching of women. Is this so?

The eminent translators of the Scriptures (Authorised and Revised versions) evidently regarded "woman" as not the word to use. Also the Vulgate, Chaldaic, Septuagint, and Arabic translate "O thou that bringest," etc. We know of no other accredited translation of the Bible that gives the word "woman." Israel and the Church are wide apart in God's legislation, and on the question of women taking public part in preaching the New Testament, not the Old, is our final appeal, and from it the practice cannot be supported but is prohibited (read 1 Cor. 14:26-35, and references).

Does Satan have access into the presence of God, or what does Revelation 12:10 mean?

We read: "The accuser of our brethren is cast down, which accused them before our God day and

night . . . he knoweth that he hath but a short time" (verses 10-12). From this we clearly gather that at present Satan has access to God as our accuser. One day this will cease for ever.

## News of Work and Workers, Etc.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Mr. H. C. Isaac had good meetings in the new hall at Cambridge, a number of Christians from the denominations attended. God has blest the preaching. Two were baptized and some more were expected to follow.

Mr. F. May's condition of health does not show much improvement, sometimes he feels a little better and then relapses. However his soul is maintained in happy communion with the Lord.

Mr. T. McKelvey, commended from North Ireland and United States, is preaching the gospel in Hastings (Karamu Road) and the people are turning out well.

Mr. G. H. Pearson had three weeks at Pukemiro, there was interest in the addresses on "The two roads" though not very many unsaved present. He also visited Waharoa and Morrinsville, and spent a while with the little assembly at Okoroire.

Mr. F. Macleod had meetings at Pleasant Point, near Timaru, with increasing interest.

Mr. C. W. Winter had about a month at Lumsden, there were three baptised who had been saved previously and these are now added to the assembly. Another soul has professed to be saved.

Mr. J. Stevenson has not been as well as last reported and was compelled to lay up again, but we trust prayer will be answered on his behalf.

Mr. W. Le Couteur after visiting a few places in the North Island returned home to Ashburton. The Lord gave blessing in the gospel.

Mr. J. Chrystall returned home to Levin after a lengthy stay in the South Island where he has again been used of God to saint and sinner.

Mr. J. Blair had a course of meetings in Invercargill, firstly for the Lord's people and afterwards for the unsaved. The ministry has been blest to many and a few souls have professed to be saved. Notwithstanding many meetings our brother is wonderfully sustained of God.

Mr. H. Hitchman had four weeks ministering the Word in Dunedin, most of the meetings were centralised in Station Street Hall and the attendance and interest increased from the commencement. The ministry has covered the subject of "The Scriptural principles of the Christian Assembly," dealing helpfully with matters highly essential to our testimony, and has been greatly appreciated, o.

Mr. H. J. Bates has been visiting outlying parts in South Canterbury and was hoping to go on to country districts in the South of Otago, helping the saints and leaving the gospel message from house to house.

Mr. F. Bickerton had many opportunities in New Plymouth of visiting the vessels in port, Marked Testaments and Gospel literature being gladly received from captains to brass-boys. Some of the sailors have attended meetings, a few have professed faith in Christ and others have left concerned about their souls. The gospel was preached several times in the Public Hospital and Gaol, and Testaments and tracts were generally well received.

North Island Gospel Carriage No. 1.—Messrs. Ritchie and Graham on leaving Morrinsville after the Easter Conference visited Tahuna and Waitoa and there met a few isolated Christians, likewise at Kereone. Good meetings at Waharoa and open-air at Matamata, and also there was an interesting time at Waitoa. Te Aroha, Patetonga and Kaihere were duly visited and colportage work done, and many spoken to about their salvation. The work for the season has now been brought to a close, and prayer is asked that God will bless all the precious seed sown.

North Island Gospel Carriage No. 2.—Messrs. Mai and Aiken have returned again to the East Coast. At Wairoa a Sunday School native boy was saved, and a Maori woman who was converted last season has since seen her husband saved and both are now baptised and remember the Lord at His table. They are suffering persecution. There is great need of some brother being led to Wairoa to live, several sisters are in assembly fellowship but sometimes they are without a brother's presence and help. In Gisborne our brethren met several saved last year, and noticed at the open-air meeting that the Maoris are becoming more interested, and two young natives who came to the hall have confessed Christ.

Mr. R. Miller continued his addresses at Marton on the Tabernacle in the Wilderness which were well attended and the assembly has been helped. He also took up some simple and practical subjects such as the security of the believer, his walk in various phases, fruit-being, separation, and why we meet as we do. It has been a very nice time altogether. He then went to Hunterville for some ministry of the Word.

Mr. W. Burt has been holding a series of meetings in the Howe Street Hall, Auckland.

Edendale.—Mr. H. Hitchman had several meetings on the Divine principles of local assemblies in contrast to religious systems—truths not often heard yet much needed. Meetings well attended and very helpful to young and old alike.

Martinborough.—The assembly had the pleasure and spiritual profit of a visit by Messrs. Gedge and Brown with the tent for a few weeks. The people did not come out in the numbers hoped for, but there was blessing. Six were baptised—three children of believers, a mother, another and her boy just saved. Her husband just converted would also have been baptised but is under the Doctor. A prodigal son of the sea is believed to have been caught in the gospel net tod.

Levin.—The Gospel Tent operated by Messrs. Whitehead and Palmer was blown down by a severe gale, and being late on in the season, it was decided not to put it up again but transfer the meetings to the hall. The interest has continued and God has reached and saved souls.

Children's Boarding Home.—Miss E. H. Feltham wishes us to state that owing to increased number of children a larger house has been taken for the work of caring for and teaching the Scriptures to motherless children of believers and others. The new postal address is c/o Otaki Railway, Otaki. She and her helper Miss Pussell will be grateful for continued prayer and interest in this work they are doing for the Lord.

Te Mapara.—Mr. N. Christensen has conducted a Sunday School here for nearly two years, the only testimony in the place. The Lord has much encouraged him and he has now some 28 children on the roll.

Mr. M. Logg after leaving Hastings had some meetings for believers in Otane, with an enjoyable Lord's day at Makaretu with the few saints there. Afterwards he went to Te Rehunga.

Mr. G. Menzies had a very good fortnight at Woodlands in spite of wet and stormy weather. Then he had two weeks at Edendale with unusually good attendances, two decidedly professed conversion and others seemed deeply exercised. Afterward he began meetings at Gore.

Wellington.—At Newtown three sisters were baptised recently and a woman accepted Christ.

### "FALLEN ASLEEP IN CHRIST."

At Levin, on May 12th, Mrs. George Collis, aged 78. She was born at Wainuiomata, saved over 50 years ago, and gathered to the Lord's name about 40 years. For many years in assembly fellowship at Palmerston North and latterly at Levin, has borne a good testimony, was a woman of a quiet and retiring disposition, and passed home happy in the Lord.

At Auckland, on May 1st, Mr. H. N. Smith, brother of Mr. E. F. Smith of Boliva, aged 39. He accidentally fell from the roof of a building and was killed. Converted in 1915 at Welsford, he soon saw his place was with the Lord's people gathered to His name. He worked for three seasons

with the North Island Gospel Carriage No. 1, being exceedingly bright and useful for the Master. For the last four years he was with the Parnell and Wellington Street assemblies, and his departure is keenly felt by many friends.

At Christchurch, on April 18th, Mrs. Louisa Milichamp, aged 80. She came into fellowship in the Rangiora assembly about 30 years ago and has borne a quiet and consistent testimony for God.

At Stratford, on April 20th, Mr. Aldridge, aged 72. He was saved at Patea through the late brethren James and John Dickie and was baptised and received into fellowship at Waverley. For 45 years he has borne a steady testimony to the saving grace of God, most of the time being associated with the Stratford Assembly, being one of the pioneers, was well respected by all, and now much missed.

### ANZAC DAY MEETINGS, etc.

Raetihi.—Good attendance and larger than last year. Ministry was searching, yet encouraging, with consciousness of the Lord's presence, and was much enjoyed. Speakers—Messrs. Witty, Pepperell, Smith, Pickin, Pethybridge, Moor. Gospel meetings followed the conference, conducted by Messrs. Moor and Witty.

Pohangina.—Very large attendance from all round the country, Public Hall crowded and overflow meeting in Gospel Hall for young people. Seasonable and helpful ministry was given, and altogether there was much to be thankful for. Speakers—Messrs. Gedge, Murdoch, Donaldson (Malaya), Logg, McKelvey (Ireland), Miller, Ferguson, while Messrs. Whitehead and Hewlett addressed the young people.

Dunedin.—Kaikorai Hall was overcrowded, though a large building. Good, helpful, refreshing ministry, with much reason to thank God. Speakers—Messrs. Hitchman (England), Hall, Bates, F. Macleod, Johnson, Chrystall.

Wellington.—Newtown Hall fully taxed. Very good ministry, helpful and encouraging, and real liberty experienced. Speakers—Messrs. Russell (late of Glasgow), Irvine (visitor from Ireland), Clarke (Petone), Cotton (lately from Ireland), H. Smith, J. Stevenson, Bryden.

Palmerston North.—The quarterly meetings, principally for young believers, were held Saturday afternoon and evening, and Lord's day afternoon, May 12 and 13. Largest attendance yet, Main Street Hall well filled each occasion, quite an encouraging and profitable season spent. Speakers—Messrs. Gedge, Hewlett, Smith (Paraguay), Ferguson, Whitehead, Gilding, S. Harrison, L. Harrison, A. J. Clarke, Hockly, Cowie.

### MARRIAGE.

On March 27th, at Dunedin, Mr. F. Berry of Palmerston North and Miss Mary Ridland of Dunedin; both in fellowship.

**COMING MEETINGS, D.V.**

**DANNEVIRKE AND TE REHUNGA.**—June 10 and 11, Sunday and Monday, in Town Hall, Dannevirke. Communications to A. E. Romley, Te Rehunga, or H. S. Taylor, 13, Dublin Street, Dannevirke.

**CHRISTCHURCH.**—June 9, Young Peoples' Conference in Armagh St. Hall, 3 to 5.30 and 7 to 9.

**JUNE 3—5.**

**Onehunga.**—Gospel Hall, Inkerman Street, June 4, from 2.30 p.m. A. E. Price, Penrose, Auckland. **Tuakau.**—June 4. R. J. Smyth, Onewhero.

**Cambridge.**—June 3 and 4. F. W. Johnson, Roto-o-rangi, Cambridge.

**Taumarunui.**—June 3 and 4. J. Borland, Marae Street.

**Wanganui.**—June 3 and 4. W. Carswell, 80 Glasgow Street.

**Bunnythorpe.**—June 4 and 5. R. Marshall.

**Hastings.**—June 3 and 4, in Nelson Street Hall. **H. Hatherell**, Willow Park Road.

**Upper Hutt.**—June 3 and 4. W. N. Pepperell.

**Miramar.**—June 4, 2 p.m. W. T. Noble, "Glenbonie," Totara Road.

**Edendale.**—June 3 and 4. A. Lawrence, Edendale South.

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# THE TREASURY

A Monthly Magazine  
For Ministry of the Word  
and Tidings of the Lord's Work



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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Mr. Harvey wishes to acknowledge with thanks the sum of 20/- from Gore with 36 addresses to which new tracts were to be posted, and balance to the Lord's work. Also 20/- from B.R. with 10 addresses for Treasurers and Ambassadors. Both these items have been carefully attended to.

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## OUR PERSONAL OBSERVATIONS.

**OBJECTIONABLE.**—How frequently and glibly are such expressions used among fellow Christians gathered to the Lord's name as "tight" and "loose." The practice cannot be too strongly deprecated, for it fosters a party spirit among saints who ought to "dwell together in unity" (Psa. 133). It is on a par with what is condemned in 1 Corinthians 3, "I am of Paul . . . I am of Apollos"; and the users of these expressions only reveal, according to verse 3, their own carnality, and the habit tends to "envying and strife and divisions." There will be differences of judgment over church principles and practices, with much to be mutually borne with, and even mourned over; but let us seek grace to abstain from such un-Christlike epithets, by which we cannot help, but must injure the spirit of the one we object to. Could we for a moment imagine the Great Shepherd drafting His sheep into two lots of "tight" and "loose"! The idea is absurd. Let us drop these names at once.

## COMING MEETINGS, D.V.

**HAMILTON.**—Saturday and Sunday, July 14th and 15th, Winter Show Buildings, Ward Street. Recommended to bring a rug. Prayer will be valued for these meetings. Communications should be in by July 10th, addressed to B. J. Taylor, Victoria Street.

**HOPE.**—Monday, August 6th, P. Malcolm, Richmond, Nelson.

**South American Launch.**—We have received a certain sum towards the new engine for the Launch that Mr. A. Smith has been speaking about. To be able to burn crude oil, instead of petrol as at present, means lessening the cost 75 per cent., every long trip would mean a saving of at least £100 of the Lord's money. Should there be this waste? We know of two other sums available, making £175 in all, and should any others wish to do something they could communicate with the "Treasury."

**North Island Gospel Carriage No. 2.**—Those interested in this Motor Gospel Carriage will be glad to know that the whole of the expenses incurred in connection with the purchase and furnishing of the carriage, also supply of gospel literature, etc., amounting to some £480, has in the Lord's goodness been met by gifts received from His people. The Trustees are very thankful for the hearty fellowship thus shown, and are pleased to say the carriage has proved satisfactory in every way during the work of the season now closing.

**Intimation.**—Correspondence for the Wanganui East assembly should be addressed to Mr. O. Greenhill, 35 Moana Street, and not to his late address at 8 Millward Street.

# ☪ THE TREASURY: ☪

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

Volume XXX.

JULY 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**PROVIDENCE.** To us Christians Providence is not an abstract attribute; Providence is a living Person. Jesus Himself, God and Man, is the Providence of the Christian Church, of the Christian soul. He is indeed our Good Shepherd, so that we may lack nothing. It is He Who encourages us with His voice and guides us with His eye, and feeds us in green pastures with the bread of heaven, and washes us in His cleansing blood from the stains we gather along the road of life. In each joy, in each sorrow, each friend, each opposition that has befallen us, He has been near; and beyond them all, beyond the horizon which our eyesight cannot pass, He too still awaits us to crown the years of care and love through which He has tended us, by receiving us at length with the arms of His mercy into our eternal home. If the lillies of the field are so beautiful, what will be the beauty of the white garments of the saints! Let us think often and deeply of that future; and let us in the present take our parts.—H. P. LIDDON.

S S S S

**STRINGS** A strange instrument hung on an old **RESET.** castle wall. Its strings were broken and covered with dust. Those who saw it wondered what it was. One day a stranger came to the castle and entered the hall. His eye rested upon the dark object where it hung, and taking it down he brushed the dust from its sides, and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own. Child of God, can you look up into the face of your Master, and say, "Lord I am Thine; remove from me the dust of earthly mindedness, reset the strings that carelessness has broken, tune me afresh and cause me to sing unto Thee with gladness of heart"? Only He can do it.

2 2 2 2

**FELLOWSHIP.** Our gracious God, in the riches of His mercy, has called us out of the sinful associations of this world, and given us the holy, happy fellowship of His children, having exalted us to the fellowship of His dear Son, Jesus Christ our Lord. Separated by the blood of

Christ from fellow-sinners with whom we once walked according to the course of this world, we have been united to those who are His called-out ones, called saints, sanctified in Christ Jesus. These form the Church of the living God, are linked together in life to their living Head, and indwelt by the Holy Spirit, by whom they have been baptized into one body. Among such we are called to walk and serve in all humility and love, and to enjoy the blessed privileges afforded by holy fellowship; esteeming some very highly in love for their works' sake, and esteeming all better than ourselves.

2 2 2 2

**TRUE** True service begins with Christ, who **SERVICE.** is the Head, and when Christ is forgotten then the service is defective; it has lost connection with the spring and fountain of all service, because it is from the Head that all the body, by joints and bands having nourishment ministered, increaseth. The body is of Christ and He loves it as He loves Himself; and every one who would serve it will best learn to do so by knowing His heart and purposes towards it. In a word, it is Christ who serves, though it may be through us. We are but "joints and bands." If we are not deriving from, and communicating from Christ we are useless. To be useful my eye and heart must be on Christ, and not on the issue of my service; though, if true to Him, the end will vindicate me too, however disheartening the interval.

He who judges his service by present appearance will judge by the blossom, and not by the fruit; and after all the service is not for the sake of the Church, but for the sake of Christ, and though the Church own it not, Christ being served will own it.

S S S S

**STRENGTH** It is only as we have rest in Christ, **TO WAR.** only as we have peace through faith in His atoning blood, only as we have the purged conscience, with the heart's affections set upon Christ, that we have any strength to war against our spiritual enemies: it is whilst we are fighting against them, that strength is given equal to the need, and we experience the precious sympathy of the Captain of our salvation. "Put on the whole armour of God." (Eph. 6:10-19). David put away the armour of Saul, and went against Goliath with nothing save the weapons of weakness,

## What Should We Do?

AN observant child of God, familiar with the teaching of Holy Scripture, cannot fail to see that we are living in the predicted "last days" and evidently close to the coming of the Lord who died for us. The present time is peculiarly notable and pregnant with features which betoken the world's coming crisis. Thinking men, even though unenlightened by the Word of God, are being seriously impressed by an idea that this world is heading rapidly to some awful change. They have good ground to think so, for "coming events cast their shadows before them."

Politically, socially, commercially, morally and religiously, this age is sailing on the wrong tack, and unsuspected do the rocks of utter destruction lie ahead of it. Great and subtle powers are at work undermining the old foundations of the human race, and working for the corruption of everything under the sun. Behind it all there is the mighty power of an unseen Master-hand, planning and controlling, who is "the god of this world," the enemy of God and man. Let us who know the truth awake to a proper realisation of the state of the times, and act as all should who expect soon to be "caught up" out of this wicked scene "to meet the Lord in the air."

What should we do in the light of such things? This is a most important question. Shall we act excitedly, rushing round to all and sundry as if we saw a fearful danger impending, and do all sorts of extraordinary things? No, not at all. Let the Word guide us. Our Lord tells us that the end will be as the days of Noah (Luke 17:26); and what is mentioned of him, and of his times, will give us the clue to how we should act.

In Genesis 6 we find a condition of unrestrained wickedness, violence and corruption, so advanced indeed that "every imagination of the thoughts of man's heart was only evil continually." The inter-marriage of the righteous seed with the evil had resulted in all mankind being debased; yet the union produced "mighty men," and "men of renown," and "giants," but unregenerate—an exact parallel to the present age.

In the midst of the ungodly and corrupt scene arises a man like unto ourselves, and his name is Noah, a subject of the grace of God, a poor sinner saved to be a witness for the Lord. He lived in separation from complicity with the wickedness around him, for he "walked with God." That marvellously altered his walk and actions, and made him, as intended, a contrast to and a testimony against the lawlessness rampant on every side. By grace he became a "just" man among the unjust, "perfect" among the crooked, "blameless" (margin) among the transgressors, "righteous" among the

unrighteous, "obedient" (chap. 6:22) among the disobedient, a man of "faith" among unbelievers, one "moved with fear" (Heb. 11) among the indifferent, "a preacher" for God among all the people, and through him the Spirit strove with men (1 Pet. 3:18-20).

Noah was a wonderful testimony in his day, both by voice and life, and his godliness was the condemnation of the unrighteous lives of the antediluvian sinners. But be it carefully noted that the Lord calls for the same stamp of men, upon whom the end of the age has come. By Divine grace we can all follow the steps of Noah. To walk with God and live godly is the true answer to our question: What should we do? It is the quiet, steady, persistent and consistent daily striving, in the energy of the Holy Spirit within us, to live justly, uprightly, blamelessly, righteously, obediently, full of faith, preaching and testifying, and habitually walking with God.

Thus communion with our Lord, testimony in the Spirit to the world, separation from all its ways, coupled with a consistent and right life in all things, is just what God requires of us in this evil age, doomed to fire (2 Pet. 3:6-7). To so act will have its due effect; Christ will be glorified, sinners will be saved, and of the rest our testimony and godly lives will be their condemnation, just as Noah's life condemned the people of his time.

Turning to the New Testament, we find also the Apostle Paul foretelling, by the Spirit, the "perilous times" that shall come in the last days (2 Tim. 3), indicating a state of affairs as bad as can be. These times are upon us. All he predicted has come to pass; we look for nothing more, only, perhaps, that this state of wickedness may ripen a little further.

Again we ask: What should we do? Precisely as the Apostle indicates. Be diligent followers of his "doctrine" (see verse 10, margin) which is "all the counsel of God," a "manner of life" as becomes the gospel, the "purpose" to live Christ, "faith" unwavering, "longsuffering" unlimited, "love" unfeigned to God and man, "patience" through all adversity, "persecutions and afflictions" endured, to "continue" in all we have learned and been assured of, "preach the Word" in all fidelity, "reprove, rebuke, exhort" with all earnestness, "watch" everything, "evangelise," and "make full proof of our ministry." In short: "to fight the good fight, to finish the course, to keep the faith."

Our "departure" is at hand and will be followed by the "crowning day." Paul earned his crown, and will receive it as the reward for those three things he accomplished (verse 7). But "a crown of righteousness" was not for him only, it is held out likewise to "all who love the Lord's appearing," the conditions being the same, namely, fighting the



good fight, finishing the course, keeping the faith. Make no mistake, crowns are gained at much personal cost.

—Franklin Ferguson.

## “Take Heed.”

“AND every open vessel, which hath no covering bound upon it, is unclean” (Num. 19:15). Thus reads the Divine statement in that book of wilderness experience and instruction.

Quite in keeping with this statement, we observe in Num. 4:12 that Jehovah requires that “they shall take all the instruments of ministry . . . and put them in a cloth of blue, and cover them with a covering of badger’s skins”; and in verse 15, “after that, the sons of Kohath shall come to bear it.” Thus the holy vessels were covered and carried, and the defiling sands of the desert were not suffered to rest upon or in them.

By precept and example, we have thus set before us a most needful truth. Are we not indeed “vessels of mercy” (Rom. 9:23-24), chosen and cared for by our God that we might be “sanctified and meet for the Master’s use?” (2 Tim. 2:21).

An open vessel loses in two ways—by evaporation, and by defilement of its contents. This suggests two scriptures—the words of our Lord Jesus Christ—“Take heed therefore how ye hear” (Luke 8:18), and “Take heed what ye hear” (Mark 4:24). How needful it is for us to have an open ear as we read the Word of God, or hear that Word ministered by those who are gifted by the Holy Spirit to do so.

Beloved, let us retain the Word of God deep down in our heart. “Thy Word have I hid in mine heart, that I might not sin against Thee (Psa. 119:11). Then, on the other hand, what care we should take in these days when many “false prophets” are uttering error, lest we should receive any of their teachings and thereby be defiled.

By prayer, and the fear of the Lord, may we be preserved from defilement by the way, and ever hear in our ears the Saviour’s words, “Take heed!”

—F.L.

## Carefulness in Receiving.

NONE can be received into the fellowship of an Assembly on the simple statement by themselves that they are Christians, for there are Unitarians, who call themselves Christians, though they deny the Divinity of Christ. There are materialists who deny the separate existence of soul and spirit, the resurrection, and eternal punishment, and yet maintain that they are Christians. There are those who deny the necessity of the “new birth,” and maintain they are Christians, because

they are not immoral, and indeed scores of heresies, more or less clearly defined, and others implied, are characteristic of many who claim to be Christians, but such “Christians” are not acquisitions anywhere.

Persons ought seldom to be received into fellowship on the recommendation of one of doubtful wisdom, penetration or spiritual discernment. It is well known there are persons who are easily pleased with so-called conversions, and ever ready to take the part of the unwise against the judgment of the well-known and trustworthy.

Fellowship is dependent largely on knowledge and confidence. Therefore a gathering as a rule should not receive into fellowship one of whom they have known nothing—and perhaps never had an opportunity of speaking to them before the Sunday morning on which fellowship is asked. In order to gain mutual confidence, there must be acquaintanceship. Fellowships made rashly are usually troublesome and of short duration.

This much is, however, simply with a view to godly care, not to lay down rules to maintain a system of action. Scripture is strangely silent here, and would cast us on God for wisdom. Each case ought to be judged and settled on its own merits. If one be known to an Assembly as a trustworthy Christian, he might be received without delay and formality, after the request is properly made and inquired into.

Four things ought to be maintained as necessary to fellowship. (1) Conversion to God producing undoubted godliness. (2) Scriptural walk and ways. (3) Scriptural beliefs—and an evident desire to know and obey God’s Word. (4) “Having a good report of those that are without.” In order to fellowship, those seeking it should be known to the Assembly, or at least those who exercise a godly care in the Assembly, that by the testimony of such they may be received, having the full and undoubted confidence of the meeting.

The present are dangerous times, and difficult, too. Some who have been most extreme in closeness are now in their reaction against that system, inclined to go very loose and become as extreme in their new role as they were in their old. Scripture is quite clear: “Follow righteousness, faith, love, peace with them that call on the Lord out of a pure heart” (2 Tim. 2:22). “Let every one that nameth the name of Christ depart from iniquity” (verse 19). “If a man therefore purge himself from these, he shall be a vessel unto honour” (verse 21). Separated and purged, he is to find himself with those who own Christ as Lord, and who honestly, truthfully and really desire to be subject to Him as Lord and Master.

Fellowship with Him and with His people who seek to go by the Word is a solemn place to occupy.

What grace has done for us is, like Him who did it, perfect. What we do in our responsibility to Him is much like ourselves, imperfect and intermittent, and never worthy of our privileges. Fellowship with Him demands separation from the world, and from those whose practices are not worthy of the grace we have received. Our own spiritual safety calls for separation from what is defiling. Hence the word, "Come out from among them and be ye separate, and touch not the unclean, and I will receive you, and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). —Donald Ross.

### Sweet Confidence.

I know, O Lord, though all around is dark,  
I need not fear;  
Rough are the waves that toss my little bark,  
But Thou art near.  
The stormy winds Thy Word alone fulfil,  
Their rage shall cease;  
And when Thy voice shall give the charge, "Be still,"  
All will be peace!

Yes! I shall see (soon as the storm has passed  
Across the soul),  
That He who slumbers not held every blast  
In His control;  
And though o'ershadowed by the present woe,  
The heart may quail;  
Strong in His grace, the strength Thou dost bestow,  
I shall prevail!

Thou precious Saviour, by Whose life I live,  
Lighten mine eyes;  
Let me not miss the lessons Thou dost give,  
Oh, make me wise!  
Keep me, when tempest-driven on life's dark sea,  
Close to Thy side;  
There anchored safely by sure hope in Thee,  
Let me abide!

Jesus, Thou art my all; what can I lose,  
Since Thou art mine?  
Guide me, O best Beloved, my portion choose,  
For I am Thine!  
To the desired haven let me come,  
In Thine own way;  
There will be no night there, in that fair home,  
But endless day!  
—(Found written out in an old book).

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed from day to day.

### The Lord is My Banker.

THE 23rd Psalm is written in metaphor, in the language of an Eastern Shepherd. It is probable that no writing can surpass the beauty of this exquisite gem of sacred literature. The following simple story may help to a fuller understanding of the scope of this wonderful Psalm.

"I have been travelling for a large wholesale drug company for a number of years and have many patrons. I had one very particular old friend, Mr. Jones. On one occasion I sold him a much larger amount of goods than ever before, but I did not hesitate to recommend the house to fill the order.

About ten months after I had sold him the large consignment I was notified by the house that the account was unpaid. I hurried over my territory and called in person to see after the matter. I found a new face behind the counter and learned that my old friend had taken small-pox and he and his family had been under quarantine for a long time. I did not see him but he sent me word that the matter would come out all right.

To make a long story short, he had suffered more losses than he had anticipated. Six months went by and the bill was unpaid. I wrote to the house and told them the condition of affairs and they were holding all proceedings against him. Six months went by again, and I was ordered to go at once and collect the amount or enter suit. I had but one thing to do, although I must confess that I had some rebellious thoughts.

The night before I arrived in his town I spent weary hours rolling and tossing on my bed trying to contrive some plan to avoid closing on my old friend. I knew that if I brought suit in all probability others would do the same, and a good man would go to the wall through no fault of his own.

While tossing on my bed I must have fallen asleep. I thought I had called on my friend and we were sitting in his room. He turned to me and said, "We are just about to have family prayer and we will be glad to have you join us." I replied, "With pleasure." My friend announced that he would read the 23rd Psalm. He began to read, but I was astonished at the words I heard.

In a clear voice he read: "The Lord is my Banker, I shall not fail. He maketh me to lie down in gold mines. He giveth me the combinations of his tills. He restoreth my credit. He showeth me how to avoid law suits for His name's sake. Yea, though I walk in the very shadow of debt I will fear no evil; for Thou art with me, Thy silver and Thy gold they rescue me. Thou preparest a way before me in the presence of my collector. Thou fillest my barrels with oil, my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name

of the Lord for ever." Having read his Scripture he knelt down and prayed, and I thought I had never heard such a prayer in all my life. With his "Amen" I awoke with a start.

I concluded I would call on my old friend early in the morning at his own home. He met me at the door with a hearty hand-shake, and said, "Come right in, we are just going to have morning prayers and we will be glad to have you join us." He took me into the room and introduced me to his wife and children, took up his Bible and said, "We will read the 23rd Psalm." He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts as he read. We knelt in prayer and he humbly made known his wishes. He told the Lord that he owed me some money and that it was past due. He asked that a way might be opened up to him, that he might be able to pay me that very day.

After prayer we made our way to the drug store. As we were about to enter the door a young man met us, and said, "Mr. Jones, father sent me over here this morning to tell you that he wanted to take that house and lot you spoke to him about a few days ago. He told me to hand you this money, and that he would pay you the balance on delivery of the deed." The old man wrote a receipt with tears running down his cheeks, then turned and handed me full settlement of our claim, with interest added!

While I was dreaming my old friend had been pleading with his Banker, and the Banker had not failed him.—Contributed.

## The Holy Spirit.

JUST a few thoughts regarding our immense indebtedness to the Holy Spirit,—a subject of which we do well to remind one another from time to time.

The very fact that we are saved is all owing to Him; for did He not convict us of sin and then reveal for our acceptance the Saviour we needed?

Further:—

(1) If we prize the Bible above all other books, the Holy Spirit has caused this to be so.

(2) Any real love we have for the Lord Jesus Christ (of Whom the sacred volume is so full) is begotten by the Holy Spirit within us.

(3) If our hearts reach out towards holiness this, too, is all of Him.

(4) If there is about us anything of the meekness and gentleness of Christ, the Holy Spirit has wrought it.

(5) Any active concern for the perishing around is likewise due to His work within our souls.

(6) Whenever the words of our mouth or the

meditations of our hearts are acceptable in the sight of our Lord, the Holy Spirit has produced this condition.

(7) If blessing results from any word spoken (or written) it is solely because it seemed good to the Holy Spirit to use the message.

In short, anything and everything about us of a God-pleasing nature is entirely the fruit of the Holy Spirit's gracious operation. All that we have and are we owe to Him.

Where is boasting, then? It is excluded, absolutely, whether we be advanced or young in the faith.

These truths are to some extent appreciated even now; would that they were more so! But not until we meet our coming Lord face to face, changed into His glorious likeness, shall we fully know how much we owe not only to the love of the Father and the Son, but also to the patient love and tender ministry of the Holy Spirit.

—H.A.W.

## The Clinging Tendril.

GOD is our refuge and strength, a very present help in trouble" (Psa. 46).

Is it not a very curious thing that the tendril of a climbing plant will not turn, like a leaf, to the light, but away from the light to the shadow?

Why is this?

Because the shadow tells it, in some wonderful and mysterious way, that some object around which it can twine is casting the shadow near it; whereas if light is all around it, that shows that there is no solid object round which it can twine near at hand to intercept the light and cast a shadow. Therefore, the tendril has learned by experience to turn always to the shadow for support.

And so, dear troubled child of God, your trouble will reveal to you the presence of the Mighty One, Whose shadow it is, and you can lean all your weakness on His Almighty strength. Let your whole life be a turning to God, Who is all your salvation, and should be all your desire.

## Assembly Business.

THERE may be Assembly business that requires the presence of all; and if all have been saved about the same length of time, and are equally wise and godly we see no reason why they should not all be present if they so desire. But inasmuch as there are often in Assemblies novices, and those who for lack of use have not their senses exercised to discern good and evil, and still others who are carnal and self-willed, it will very frequently be found by experience that the presence of all tends

to bring in strife and confusion, and hinders the work of God.

When trouble arose in the Jerusalem Assembly, over the daily ministration, the apostles said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). This saying pleased the whole multitude and forthwith seven men were appointed to look after this service. To say that these seven men must talk over every purchase or distribution of money before the whole Assembly would be absurd.

The character of those taking oversight whether in temporal or in spiritual matters is clearly specified in the Word. (See 1 Pet. 5:1-4; Tit. 1:5-9; 1 Tim.

3:1-13.) To such God's people are told to "submit" themselves, and to "obey" them.

To promote fellowship and confidence it is wise for those having charge of money matters to keep a strict account of all money received, and how dispensed, so as to be able at any time to give an account to the Assembly or to such as may desire to know what is being done with the same.

"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted" (Gal. 6:1). See also Matt. 18:15-17; Rom. 15:1. From such Scriptures as these it is evident that not everything that is done by those taking oversight must be done in the presence of all the Assembly.

—E.A.M.

## Missionary News and Notes, Etc.

### ANNUAL ACCOUNT—1927.

RECEIPTS.		£	s.	d.
Monthly Acknowledgments .. ..	4437	2	0	
Legacies, etc. .. ..	2584	19	1	
Balance from 1926 .. ..	300	0	0	
	£7322	1	1	

### DISTRIBUTION.

To Workers in China .. ..	598	2	6
India .. ..	1779	3	10
South America, (Bolivia, Paraguay, Uruguay and Argentine)	1208	8	5
Malay Peninsula .. ..	574	12	10
Africa and Palestine .. ..	515	9	8
Holland and British West Indies	292	0	9
Other Foreign Countries .. ..	36	1	0
Native Workers Abroad .. ..	25	0	0
Workers in New Zealand .. ..	1363	12	0
Maori Work .. ..	48	5	10
Gospel Carriages .. ..	205	18	0
Relief of Sufferers Abroad .. ..	47	0	0
Ashley Down Orphanage, England	74	7	5
Schools and Orphans Abroad ..	73	15	0
Children's Home, Hunterville ..	69	0	2
Home for Aged Saints, Hunterville	68	0	0
South American Launch .. ..	73	0	0
Buildings .. ..	38	4	6
British and Foreign Bible Society	12	0	0
New Motor Gospel Carriage .. ..	97	19	9
Sundry Objects .. ..	28	19	0
Office Expenses Account .. ..	93	0	7
	£7322	1	1

Examined with vouchers and found all in order and correct.

- J. M. Murdoch.

### REMARKS WITH ANNUAL ACCOUNT.

Once more we issue our annual statement of moneys received through the "Treasury" for the Lord's work and workers in fellowship with assemblies in New Zealand.

It will be seen that the total amount entrusted to us for various purposes during 1927 was £7322 1s 1d, including a balance in hand of £300 that came just too late for distribution in 1926. Besides the acknowledgments recorded monthly in the paper, we received from legacies, etc., the sum of £2584 19s 1d, and this is included in our present statement. Compared with the former year there is an increase of £1023 10s 6d. The office expenses account shows the receipt of £93 0s 7d, which is £36 19s 10d less than before. This account is used for defraying costs of transmitting moneys abroad, postages, stationery, printed forms, etc., and the surplus is passed on to the Lord's servants as guided.

The actual amount sent to workers abroad is £5028 19s (most of it earmarked), to workers in New Zealand £1617 15s 10d, and to all other objects £675 6s 3d. What gifts go through our hands to the servants of Christ, would not of themselves support any one of them; were they to rely upon what we send, they would undoubtedly be brought to a standstill before very long; besides, what we are privileged to pass on from time to time, constantly varies in the amount. We are simply stewards of what the Lord graciously allows to come our way, little or much.

We disclaim all idea of maintaining labourers in the field, nor have we a jurisdiction over those whom God has sent forth. We are, however, helpers of all such, and their servants for Christ's sake in any way that comes within our power. We can counsel and advise, but we cannot control. Should any have a thought that when a worker sets forth, the "Treasury" brethren will

se to him, it is both an erroneous idea and a shelving of responsibility on the part of those who have encouraged and commended him. Many assemblies and individuals continue to distribute their own gifts themselves, and this we would by no means discourage; thus by having various channels that God can use, His servants are taught to count more fully upon Him and not to lean upon one source above another. The fear of "overlapping" need distress none of us, if the allocation of our gifts is prayed over. The Lord delights in being trusted to guide us aright.

The method adopted by some Missions, professedly on faith lines without the guarantee of a certain salary, is to pool all gifts received and divide out according to one's share. But we maintain that the course we have followed all along, and pursued before us by esteemed brethren of "Echoes of Service" and others, is the more pleasing to the Lord and works out the best of all for His servants, as many hundreds can testify.

It will probably interest our readers to know just how we act with moneys sent us. On the receipt of a gift it is entered in a receiving book with the name and full address of the sender (if given), and the purpose for which it is to be used. A receipt is sent to the giver. Sums for workers in the Dominion are frequently dealt with early; but sums for abroad are usually retained till the published list is closed, otherwise too much labour and expense would be involved. Afterwards we meet one evening and prayerfully consider the distribution of whatever is in hand. A book kept for our private guidance, and for the purpose of compiling the annual balance sheet, shows at a glance the monthly totals under the various names and headings. The allocations, earmarked and those left to us to fix, are afterwards all marked down on the opposite side of the pages of the receiving book, balanced and each item numbered in rotation. Then all is ready for filling in the forms of transmission, including particulars of the amount, what for, who sends it, and the full postal address, so that the sender may receive a few lines of acknowledgment. At the foot of the paper is a receipt form to be torn off and returned to us after signing. A requisition list of bank-drafts required, etc., is made out and balanced, and later all is posted, home amounts by notes under registered cover. Each envelope may contain two or three or more forms, altogether about 300 forms occasionally are used. Next is to advise each giver how and to whom the gift (when not earmarked) has been sent. Lastly, all receipts and disbursements are entered in the proper cash book, and annually the accounts are audited. The incoming receipts are filed in their numerical order, the total for last year being 1961. If receipts are missing after a reasonable lapse of time, inquiry is made and duplicates sent.

Nothing has been finally lost. Every letter containing a gift is committed to the Lord before

posting, that it may be safely taken to its destination, also a blessing is sought for the giver and the receiver. We have wonderful evidence of God's care of these precious gifts, and His blessing on all concerned has been abundant. We believe it is to His praise and glory to mention these matters.

From 1899 our first year (receipts £51 19s) to the end of 1927 (receipts £7022 1s 1d), in the Lord's good pleasure there has passed through our hands no less a sum than £84,038 1s 6d.

We tender our thanks to Mr. Murdoch for kindly giving his services to audit the accounts. Also we desire a continued interest in prayer for us on behalf of this important service entrusted to us of God.

As we are sometimes asked for a form of bequest, we append the following which satisfactorily meets the case:—

#### **Form of Bequest.**

I bequeath to Franklin Ferguson, James George Harvey, and Arthur James Clarke, the joint-treasurers of the Missionary Funds of the magazine called "The Treasury," all of Palmerston North, New Zealand, or other the successors or successor of them for the time being in the treasurership of the said funds, the sum of \_\_\_\_\_ pounds, to be applied by them to "missionary work abroad, or to Christian work in New Zealand, or to both purposes, as they shall in their absolute discretion or in the absolute discretion of the successors or successor of them, think fit, and I declare the receipt of the said Treasurers shall be a sufficient discharge for the same.

\*This may be altered to one or other of these objects, or to some other purpose, according to the wishes of the Testator.

### **EXTRACTS FROM LETTERS.**

#### **SOUTH AMERICA.**

##### **From Messrs Airth and Logan.**

**Gospel Launch, "El Alba."**—We continued our journey with the Launch, being much helped by God. Our last Brazilian port of call was Murтинho where we remained nearly a month. Several people showed real interest and at least one man seemed to definitely accept Christ. Besides the usual meetings Mrs. Airth and Miss McGregor had meetings for women and children twice weekly and were much encouraged.

After calling at several places we arrived at Sastre, one of the large tannin factories. Soon the adversary got to work and was very busy, greatly hindering the meetings and attendance. In spite of all we sowed the seed from house to house. We found an elderly Paraguayan believer who greatly rejoiced in the brief season of fellowship.

From Sastre we passed on to Casado, another factory where we remained nearly three weeks. Here, too, the priestly poison had been injected

and the people were hard to reach but a number of men came to every meeting, including the Judge of the town. Mr. Logan had good times with the Indians. Late one evening we visited an Indian village. With the aid of an electric torch we saw in a small clearing in the bush, a motley crowd of naked brown bodies (men, women and children) sleeping together on the ground under the open heaven, surrounded by small smoky fires. Being aroused, that sea of upturned faces, temporarily unconscious of their wretched existence, made a strong appeal to our hearts, that we might make a stronger appeal to God to "send the light" through consecrated servants raised up by Him.

At Saladero Risso we received much kindness and had two good meetings. Three nights were spent on an island called "Beautiful Rock" where we found the simple people keen to hear; but oh, the intense darkness and ignorance! Speaking on "The Serpent in the Desert," the old man in whose house the meetings were held brought out a book in which is an illustrated extract from Numbers 21. Showing the picture to his friends he remarked, "There it is! Who would not believe when here is the very photograph!"

Several small places were visited en route to Pinasco where we remained over two weeks. Had most encouraging meetings. Again we divided forces and had simultaneous gatherings among papists and pagans, Mr. Logan having golden opportunities among the Indians, of whom there are 500.

Praise God with us for the news of two more conversions in Brazil. One is a woman who heard the gospel from the Launch at Esperanca, the other the son of a believer in Miranda, who confessed shortly after we left.

**From. Dr. G. Hamilton.**

**Buenos Aires, Argentine.**—It is indeed a trial to faith to be forced to retire from Bolivia at this time. After seventeen years of work two married couples remain in that land in fellowship with those gathered to the Lord's name, namely, Mr. and Mrs. E. F. Smith, and Mr. and Mrs. Horne. The latter, who are now in need of change require the prayers of His own as they seek again to serve the Master in the trials of climate, etc., which exist in that isolated town of Santa Cruz.

We are made to pray that God will in very deed thrust out labourers into that land. Oh, that young workers might be entirely unable to resist the Divine call to that Republic. Perhaps the present removal of workers will lead Christians to pray with renewed sincerity and earnestness for the needs of that sin-cursed, priest-ridden and devil-driven people.

For the present we are remaining in Buenos Aires, as it appears to us and to many to be of the Lord. Dr. and Mrs. Lowe (formerly of Wellington), have given us their house during their absence in England for a few months. This great

kindness gives us a comfortable home to rest in, right in the town. Also we are indeed thankful for all the prayers on our behalf, as the doubt-trial went deep, but the comforts of the Lord have begun to cheer the soul and in a little measure the truth is grasped of the heart of love of our Father, which is behind the smiting hand. My health is steadily improving and my daughter and son are well.

## **MALAY PENINSULA.**

**From Miss S. Shirtliff.**

**Kuala Lumpur.**—We had our annual conference this Easter in Singapore, and those of us who were privileged to be present felt it was good to be there. Different speakers read the words of John 12:21, "We would see Jesus," and we saw Him in His deity and humanity, the Apostle and High Priest of our profession. Mr. Handley Bird of India was with us, and has since been taking meetings in each centre. Miss V. N. Yoon the young Chinese sister of Ipoh, who has given herself for the Lord's work, spent a week here after the conference and I was glad to have her help in visiting about and in the Leper Settlement, the women of that place being very much impressed with her.

The meetings here continue to keep up well in numbers and interest and some are stirred up in heart afresh to follow the Lord. One of the Chinese believers has had to be taken away to the Leper Settlement, and it is hard to know how to comfort and help him and his wife and family. Sad though it all is, we trust he will be made a blessing to the other lepers, for already he is proving a help.

## **INDIA.**

**From Mr. E. H. Noel.**

**Kumbanadu.**—I have had another tour of nearly four weeks, visiting seven places with a Canadian missionary from the Telegu Country. Every day we had ministry for believers, and in the evenings after the people had finished their work and had their meal, we held gospel meetings. God graciously blest the Word to His people, and in every place we dealt with many anxious souls, and we rejoice that they seemed to get deliverance.

In Puthupally several had asked me on a previous occasion to baptise them, so it was my privilege to immerse 16 believers all of whom were outcasts. They seemed very sincere. We had two R.C. priests witnessing the baptism and heard the address. A discussion was set up afterwards and all present listened with great interest. In this place 25 stayed behind after the meetings, they were anxious inquirers.

We made a special effort in Tiruvella for three days which was most encouraging, over 1,000 coming out to the night meetings. Many not in the habit of hearing the gospel attended and a few were saved.

**SCOTLAND.****From Mr. E. Buchanan.**

**Motherwell.**—Through the Lord's goodness we were able to sail from Colombo on April 4th, the weather was fine almost all the way, and we had a nice voyage. Before reaching Southampton a wireless message was received to say that my wife's father was very ill. On account of this we did not stay in London, as intended, but hurried along, only to find we were too late to see him alive. It was a very sad home-coming for Mrs. Buchanan. We have made no plans yet, but expect to be kept busy for the six months we spend in Britain, if the Lord will.

Just before starting from India, we had the great joy of baptising four more believers. We also have heard since that some of the more able Indian brethren seem to be rising to the occasion, and are taking a more active part.

**NOTES AND COMMENTS.**

Mr. R. J. Pullenger, a young brother of Hunterville, left New Zealand on June 9th for work among the Indians of Bolivia. He has been in communication with Mr. and Mrs. E. F. Smith and has gone to them. Saved about nine years ago, he has had for seven years an exercise of heart regarding Bolivia. He is well commended by the Hunterville assembly, who have seen a good deal of him; and at Hamilton where he has been some time in the assembly much practical fellowship was shown in his leaving. Believers elsewhere are favourable towards his departure.

Miss G. Strachan of Invercargill has been exercised about missionary work for a number of years and feels drawn to Bolivia to labour among the Indians, in fellowship with Mr. and Mrs. E. F. Smith. She is a qualified nurse with some years' experience in Mr. Marshall's Kirk's Institute and with the Hospital Board. She has the unanimous and wholehearted confidence of the brethren in oversight, likewise the whole assembly, also the full commendation of Kaikorai and Mornington. Our sister hopes to leave about October, if the Lord will, and meantime will value an interest in prayer.

Mr. R. Sayer, a young brother who has been saved twelve years and been six years in assembly fellowship in London, before coming to New Zealand eighteen months ago, has missionary work before him. He was leaving again for England on June 22nd to acquire a little medical knowledge, and if commended of the brethren will ultimately link up with others who have before them the great Amazon River in South America, D.V. The Oamaru brethren have given him a letter to the home assembly, also he is known to Dr. Hamilton who met him in London and again out here.

Mr. L. J. Donaldson (Malaya) spent a while in Hamilton and visited a number of neighbouring assemblies, afterwards passing on to Auckland for

some meetings, his fellowship and ministry being much enjoyed. He, with his wife and children expected to sail for Sydney on June 22nd. Their visit to New Zealand, though somewhat brief, has been a great joy to them; and the memory of happy experiences, good meetings and warm fellowship will ever remain. Only the want of time prevented many a desired visit being paid.

Mr. E. Tipson, who has been on furlough in England, is returning to Singapore under engagement to manage the depot of the B. and F. Bible Society and superintend the work of the colporteurs. He will be earning his own living while hoping to do the work of the Lord in spare time. He says it offers a splendid field of service for placing the Bible where there are none of our missionaries—Java, Sumatra, Borneo and the Celebes Islands, and also for putting the Scriptures where there are no missionaries at all, as the Portuguese Islands, and then amongst the Malays, where no missionary is allowed to work. He has the approval of the brethren of "Echoes of Service" in this step.

Mr. A. E. White (Uruguay) after well attended meetings in Dunedin, etc., gave addresses in each of the halls in Christchurch on the need in South America and what God has wrought there.

Mr. J. Duthie (China) after paying a few visits in Southland had ten days in his mother's home in Matura attending to personal matters, afterwards going on to Dunedin for meetings.

Mr. G. A. Black (India) is still in the South Island and visiting assemblies between Dunedin and Invercargill.

Mr. G. Wilson (Malaya) after being at Upper Hutt conference has spent some time in Wellington and hopes to go on to Nelson.

**China.**—Mr. Duthie states that the situation in China must have become alarming for the workers and native believers in the north. As far as is known the former had all returned to their stations by permission of the Consul, and the retreat of the northern army lies across their districts. These soldiers are noted as among the worst behaved in China and whenever they retreat they loot, burn, murder, and worse things they do. If the workers have had to remain during the retreat they will be in real danger. Nevertheless, we may take comfort that God is over all, that He is able to care for His saints, and will work out His own plans; yet is He to be prayed to for these things.

**Addresses.**—Mr. E. Buchanan, c/o Mrs. Prentice, Farm Road, Motherwell, Scotland.

Dr. G. Hamilton, c/o Mr. J. H. Ross (see list of addresses).

The Children's Home at Hunterville is in need of an active, mature, Christian woman to assist for a few months.

## Addresses of N.Z. Missionaries.

### INDIA.

(Add India at end of each address).

- 1899 DE CARTERET,\* J. Herbert. Daddi, Belgaum District, S.M.C.  
 1897 IRVINE,\* WILLIAM C. Belgaum, S.M.C.  
 1904 PERKINS,\* Alfred E. Diddapura, via Chamarajanagar P.O., Mysore State.  
 1904 BUCHANAN,\* EDWARD. (In England for change).  
 1920 MOSLEY, Miss M. G. (In N.Z. for change).  
 1904 NOEL\*, EDWYN H. Kumbanadu, Tiruvella, Travancore.  
 1913 MAI, Miss ALICE B. c/o Mr. E. H. Noel.  
 1919 BLACK\*, George A. (In N.Z. for change).  
 THOMSON, MR. AND MRS C. W., Montauban, Ootacamund.  
 1905 REVELL\*, WILLIAM T. Kadianallur, via Tenkasi, Tinnevely.  
 1906 †REES, MRS. HENRY. Mission House, Jamtara, East India Railway, Behar.  
 1905 SUNDGREN, Miss L. Trichur, Malabar Coast.  
 1905 †REDWOOD, MRS. A. Richard's Town, Bangalore.  
 1918 †REDWOOD, MRS. W. ditto  
 1904 STARCK, Miss E. Amalapuram, East Godavari.  
 1924 DYASON, Miss A. A. c/o Miss Starck.  
 1924 TAYLOR, Miss S. R. c/o Dr. Charlotte Pring, Narsapur, West Godavari.  
 1914 TREWEEK, Miss J. L. Vadamalapuram, Sankarainarkoil P.O., Tinnevely.

### AFRICA.

- 1916 ROUT,\* ERNEST D. Komeshia, Elizabethville Poste, Katanga, via S. Africa.  
 1924 BRIERLEY, FRANK H. Kamubangwa, Kabalo P.O., Katanga, via S. Africa.  
 1920 OLLEY, JOHN R., c/o "Echoes of Service," 1 Widcombe Crescent, Bath, England.

### PALESTINE.

- 1926 CLAPHAM, J. W. c/o Mrs. A. Coke, P.O. Box 545, Haifa, Palestine.

### CHINA.

(Add China at end of each address).

- 1905 DUTHIE,\* JAMES. (In N. Z. for change).  
 1906 STURT,\* REGINALD W. (In England for change).  
 1904 GRESHAM, Miss ALICE G. Weibaiwei.  
 1904 ROUT, Miss ALICE B. ditto.  
 1913 DANIELL, Miss EVELYN P. Wentenghsien, via Weibaiwei.  
 1925 GOULSTONE, Miss E. M. ditto.

### MALAY PENINSULA.

- 1898 BLICK,\* WALTER S. 188 Neil Road, Singapore, Straits Settlements.  
 1921 BREWERTON,\* ERNEST V. "Ruhamah," Meru Road, Klang, Malay States.  
 1898 SHIRTLIFF, Miss S. Mission House, Kuala Lumpur, Malay States.  
 1919 SHIRTLIFF, Miss CLARE, Elim Home, Chamberlain Road, Ipoh, Malay States.  
 1898 †WILSON, MRS GEORGE. (In N.Z. for a while).

### SOUTH AMERICA.

(Add S. America at end of each address).

- 1908 HAMILTON, DR. GEORGE, c/o Mr. J. H. Ross  
 1921 SMITH,\* ERIC F. Casilla 70, Potosi, Bolivia.  
 1917 †AIRTH, MRS G. M., Casilla 161, Asuncion, Paraguay.  
 1925 MCGREGOR, Miss MAY. c/o Mrs Airth.  
 1907 SMITH,\* ALLAN. (In N.Z. for change).  
 1908 ROSS,\* JOHN H. Calle Bolivia 3020, Villa del Parque, F.C.P., Buenos Aires, Argentina.  
 1909 WHITE,\* ARTHUR E. (In N.Z. for change).

- 1920 MILLS,\* Thomas A. Avenida Artigas, Las Piedras, Uruguay.  
 1925 AISH,\* PERCY W. c/o Mr T. A. Mills.  
 1909 PACKHAM, MRS E. E. c/o Mr. T. A. Mills.

### BRITISH WEST INDIES.

- 1920 HALE,\* G. H. 10 Kensington Avenue, Kingston, Jamaica.

### HOLLAND.

- 1909 †WILSON, MRS. P. Hilvertsweg 117, Hilversum.  
 1924 TREASURE, Miss E. F. c/o Mrs P. Wilson.

\*Married. †These sisters have married English missionaries.

## Suggestive Bible Subjects.

### THE BOOK OF JOB.

The book of Job may be divided into seven parts

1. Job is seen as a PERFECT MAN untried—That is, like Adam in Eden.
2. He is TRIED by adversity—Like Adam he failed.
3. The WISDOM of the world is presented to help him—Man's wisdom does not avail to improve man.
4. The DAYSMAN is introduced—Christ is a necessity; He makes God known.
5. GOD HIMSELF speaks—God by the Holy Spirit works conviction in man.
6. He is brought to REPENTANCE—Man is led to take his right place before God.
7. He is BLESSED with double blessings—Man in Christ is enriched in a way Adam never knew.

### "TO CALL TO REMEMBRANCE."

How excellent is Thy NAME . . . Psalm 8:1  
 How great is Thy GOODNESS . . . Psalm 31:19  
 How precious is Thy LOVINGKINDNESS . . . Psalm 36:8  
 How dear are Thy TABERNACLES . . . Psalm 84:1  
 How sweet are Thy WORDS . . . Psa. 119:103  
 How precious are Thy THOUGHTS . . . Psa. 139:17  
 —W.D.

### CHRIST IN THREE CHARACTERS.

Behold the SOWER . . . Matt. 13:3  
 Behold the LAMB . . . John 1:29  
 Behold the LION . . . Rev. 5:5

## Questions and Answers.

Is there any Scripture for or against the use of a hymn between the breaking of the bread and the drinking of the cup at the Lord's supper?

From Matthew 26:26-30 we see that firstly our Lord gave thanks for the bread and said to His disciples, "Take, eat"; then He likewise gave thanks for the cup, saying to them, "Drink ye all of it." Lastly they sung a hymn. We do well to keep to this order, as followed by the Lord and His disciples,



and introduce no new arrangement, for if we do we add to what is written.

In John 3:13 we read, "No man hath ascended up to heaven, but He that came down from heaven;" yet Enoch and Elijah both ascended there. How is this to be reconciled?

Our Lord was teaching Nicodemus things which astonished him, of which he asks, How can these things be? Of course he cannot ascend to heaven to inquire, and he is reminded that he cannot ("no man hath ascended to heaven"), and so his and our only source of knowledge of heavenly things is the testimony of the only One who ever came down to tell. Deuteronomy 30:11-14 throws light on it. Indeed the Word was "very nigh" Nicodemus, for the Lord stood before him, and he needed no other witness to the truth.

Is there any Scripture to show that there was an assembly at Troas? See Acts 20:7.

By the wording of the passage: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them"; it could be reasonably inferred there was an established assembly; and not merely the few in verse 4, and others who may have accompanied Paul, meeting to break bread just for that occasion. There seems, however, nothing positive to guide us. But the passage reveals what is of more importance, that it was on the first day of the week the early disciples "gathered together" (see R.V.), and it was principally for the purpose of remembering the Lord, till He comes.

What is the meaning of Proverbs 24:27, "Prepare thy work without, and make it fit for thyself in the field, and afterward build thine house"?

A reference to Luke 14:28-30 will give a clue to the meaning. Do first things first. It is wise to count the cost of an undertaking, lest it is too much for us and proves in the end to be folly. When a man takes up a bush section he acts wisely to get the land under cultivation first, before he thinks of building a good house.

E.F.F.—Your question is scarcely suitable, but debts needing to be paid should always be paid before money is given to the Lord's work.

## June 4th and Other Meetings.

Levin.—A large number attended from round the district (May 27 and 28), ministry was good and needful, the last meeting was a splendid finish with a soul being saved. Speakers—Messrs. Ferguson, Miller, Whitehead, Chrystall, Anderson, Adam, Persson.

Onehunga.—Hall filled and a really good time spent together, ministry was just what was felt to be needed. Speakers—Messrs. Storrie, Yolland, Burt, Moffatt, Salmon and others.

Tuakau.—Attendance larger than usual, and the best conference yet held here. Speakers—Messrs. E. Bush, Fox, Bennett, Auld, Brown.

Taumarunui.—One of the largest gatherings so far, much blessing received and saints encouraged. Speakers—Messrs. B. Taylor, Moor, Bryden, Bowen, Graham and others.

Cambridge.—Beautiful weather, probably 350 present, ministry in liberty, joy and power, with much cause for praise to God. Speakers—Messrs. Witty, Mascull, Donaldson (Malaya), Ward, Watson, Pethybridge, Pearson, Tuck.

Wanganui.—Hall filled, stirring and refreshing time, good and practical ministry. Speakers—Messrs. Chrystall, Isaac, McNair, Hockly, Rowe, Edwards, Laidlaw senr.

Bunnythorpe.—Great crowd first day with overflow meeting in Gospel Hall, second day Public Hall nicely filled. Altogether a most profitable time, much of the ministry very good and searching. Speakers—Messrs. Weir, N. Rowe, A. J. Clarke, Murdoch, Whitehead, Ferguson, Logg, Hewlett, McKelvey (Ireland), Anderson, Chrystall, Persson, S. Palmer, Rolston, Brown.

Hastings (Nelson Street).—Hall filled, weather good, ministry suitable and most helpful. Speakers—Messrs. Taylor, Gedge, Harrison, Cairns (Auckland), Berry, Magill, Stitt. Meeting in Oddfellows Hall for children, addressed by Mr. Salter.

Upper Hutt.—A record attendance and a very profitable time. Speakers—Messrs. Heal, Miller, F. Macleod, Wilson (Malaya), Adam, Smith (Paraguay), and others.

Miramar.—Hall nicely filled, season of blessing and encouragement. Speakers—Messrs. P. Wilson, Fountain, Prentice junr., Drown, Smith (Paraguay), Sayers.

Edendale.—Large Public Hall taxed to utmost, time spent was profitable, helpful and beneficial to all. Speakers—Messrs. Johnson, Blair (U.S.A.), Duthie (China), Winter, Stout, Russell, Hall, Brand, Dodd.

Dannevirke.—Good number as usual from many parts, believers thankful to God for time spent together, good and profitable ministry of the Word. Speakers—Messrs. Chrystall, Ferguson, Gedge, F. Macleod, Logg, Whitehead, Cairns (Auckland).

Christchurch.—The Young People's meetings were the best yet held, instructive and stimulating. Speakers—Messrs. Winnicott, G. Ferguson, C. Harrison, Hitchman (England), Burrows. The value and need of the Word predominated.

## News of Work and Workers, Etc.

**Ongarue.**—Gospel Meetings have been held here in the Town Hall for a fortnight, by Mr. J. Graham, Mr. N. Hyde, and two other young brethren. Two have professed conversion. The few local Christians will value prayer for Ongarue.

**Owaka.**—Mr. and Mrs. Black visited here, followed by Mr. Duthie, the assembly appreciating their fellowship and ministry. Mr. Menzies also had a series of meetings here, and at Houipapa, and Otekura, several souls confessing Christ as their Saviour, and the believers were helped. These visits were most welcome.

Mr. J. Stout after being at Edendale conference went on to Wairoa to help the few saints there, and at Ohai.

**Dr. W. M. Bergin** of the Ashley Down Orphanage, who had a severe operation was still entirely laid aside and not even able to sit up after ten weeks. Prayer is asked that, if the Lord will, this valuable life may be spared.

**Pleasant Point.**—The three weeks' meetings held by Mr. F. Macleod in the Public Hall grew in numbers to the close, the hand of God was seen in spiritual conviction being followed by deliverance. Three saved during his visit seven years ago were now received into assembly fellowship, and two others were baptised.

**North Island Gospel Tent No. 2.**—This tent is now laid aside for the winter, and during the eight months in use the Lord blessed the preaching of our brethren Messrs. Gedge and Brown, so that in each place where it was pitched God gave blessing and souls were saved and added to the assemblies of His people.

**Fairlie.**—A six weeks' visit was paid by Mr. J. Stout, which was a real help to the little assembly. Three young believers were baptised who were at one of his meetings in Edendale, and are now in fellowship here, and a young woman was saved just before he left.

**Messrs. Mai and Aiken** of the North Island Gospel Carriage No. 2 are up the East Coast above Gisborne. At Tologa Bay two accepted Christ. The Maoris at Jerusalem and Ruatoria who were visited last year were found as eager as ever to hear the gospel. Some young men led to the Saviour last season have gone on well, and one specially has it on his heart to take the gospel to his own people. Two trusted the Lord at a Pa where children's meetings were held. In visiting the various homes they find the Word of God has done its work, and it is not uncommon to be told on arrival that their sins are forgiven for they have seen the way of salvation in their Testament.

**Palmerston North.**—Special meetings by Mr. Forbes Macleod are being held in the Main Street

Hall four nights a week besides Lord's day, the attendances and interest are good and blessing from God is expected. Believers are enjoying the meetings.

**Timaru.**—For about two weeks Mr. H. Hitchman gave addresses on Divine principles for assemblies of God, meetings were very well attended and many believers came in from the country. It was felt that such ministry was much needed to-day, and most edifying.

Mr. A. Marshall, author of "God's Way of Salvation," while preaching in a Gospel Hall in Glasgow, collapsed and was taken into a side room but recovered. A heart-specialist says he should not preach nor attend meetings and must rest absolutely. It is marvellous how he has been sustained of God and kept active in service to quite an advanced age.

**Bay of Plenty.**—From a gospel standpoint this district is completely misnamed, spiritual dearth prevailing all along the coast. The need for a Gospel Tent is great, and it is most difficult to get buildings to preach in, and the cost is high. Believers exercised about seeing this need met could communicate with Mr. A. J. H. White, Morris St., Tauranga, who has been labouring in those parts with a motor car and camp equipment.

**Christchurch.**—Mr. H. Hitchman after his meetings in Timaru commenced a series of addresses here.

**Wairoa.**—The little assembly in answer to prayer has been strengthened, so that there are now three brethren resident here and about ten sisters.

Mr. M. Harrison had four weeks in Hastings (Nelson Street) and a week in Napier, with the Lord's blessing attending his ministry and visiting.

Mr. J. McNair had three weeks at Tokomaru helping the new assembly in the ministry of the Word, and visiting from house to house with tracts. It was a precious time.

**Halcombe.**—The little assembly has secured a loan on their hall from the Building Society, covering eight years in easy quarterly payments. Visits from the Lord's servants will be welcomed. One soul recently saved has been received into fellowship.

Mr. J. Chrystall has been at Foxton and other places and is still wonderfully sustained of the Lord, though passed eighty. He with others distributed tracts at the Palmerston North Winter Show.

Mr. T. H. Salmon had a month north of Auckland, chiefly at Avauui and Totara North, and had joy helping these far-distant small companies of believers. He feels that the need of gospel workers in the country is greater than ever, false teachers and Modernist ministers are doing a deadly work.

Mr. W. Burt has had to enter a hospital for the removal of his tonsils, and will probably be a few weeks before fit for public speaking.

Mr. J. C. Rock keeps to North Otago, labouring all round those parts. He had meetings again in Kurow, and still visits the Special Government School for young men and boys and finds an interest, usually 100 present and a few of the staff.

Mr. G. H. Pearson had a fall from his bicycle coming down a hill, seriously injuring his shoulder, and might have broken his neck. The Lord preserved him and he is recovering, hoping to be about again as usual.

Mr. W. Le Couteur has had some meetings lately at Fairton near Ashburton.

Waitara.—The assembly now meet in a new room on the far end of the Soldiers' and Civilians' Club, near the Railway Station. They lost two families from the district, numbering seven, but have gained some to take their place and are going on happily in the Lord.

Mr. J. Moor had about a month at Raetihi, the weather being much against the meetings. Afterwards he went to Taumarunui and had a good time with growing interest among saved and unsaved.

Waharoa.—The little assembly has grown in numbers of late, being about twice the size of when it started.

Levin.—Meetings have been continued in the Gospel Hall by Messrs. Whitehead and Palmer, and well attended. One night there was a baptism of twelve. Several more had applied and others were exercised about it, while some have said they want to be saved but seemed to get no further.

Mr. Leslie Taylor having laid up his Gospel Van for the winter, is exercised to go without it to the far north of Auckland and work country still closed to a motor vehicle.

Mr. A. F. Witty had a few meetings and visiting at Raetihi, Owango, Taumarunui and Ongarue, and at the latter place preached the gospel to 180 mill hands who attended a baptism. Also had eleven days happy fellowship in Te Kuiti, where a year ago there met together only a handful and today they number thirty. After the Cambridge Conference he stayed for some meetings. He has had a joyous time.

Mr. B. Fox had two weeks at Huntly, good attendances and grand opportunity in the open air on Saturday nights. Afterwards went to Pukemiro where a few expected to be baptised.

Mr. J. Stevenson is now hopeful that with the Lord's blessing he may steadily improve in health.

Mr. J. Blair had a number of meetings at Woodlands and the Lord gave a little blessing. Afterwards he went to Edendale for some ministry.

Mr. A. M. Barry has heard of a Chinaman in Australia saved through reading a New Testament he gave him some years ago. This is bread cast on the waters and found after many days. Recently the Chinese Consul in Wellington died, and

it was our brother's privilege to visit the widow and direct her thoughts, and those of other mourners to the God of all grace and comfort. There was a room full of unsaved, and some wept as he gave them the gospel. Also he visited Palmerston North in connection with the Chinese work in the town. We are deeply sorry that Mrs. Barry continues in a helpless condition of health.

Auckland.—At Wellington Street Hall a little ago there were ten baptised, three from Onehunga, two from William Street, and five from Mangere.

Mr. T. McKelvey after his meetings at Hastings (Karamu Road), which were blessed to some unsaved souls and helpful to the believers, has commenced in Napier and we hear he is having large attendances. We trust the Lord will bless the Word to many.

Messrs. White and Compton, with Mr. G. Ritchie have had a special gospel effort at Te Puke, a township of some 800 people near Tauranga. Meetings fairly well attended and one has confessed Christ so far.

Gospel Postal Work to Australia.—Mr. A. M. Paton writes as follows: Mr. J. Moody, a plentiful "sower" in Queensland, tells a moving story of his labours in the lately devastated districts (42 inches of rain in three days). Travels many miles with tracts, etc., meets a few Christians, some with Sunday Schools where children never before heard of such a thing. Bibles and Testaments are often asked for, and he says that if any friends could spare some he would be glad of them to pass on. We who are such favoured believers should be moved with compassion at the need there is over there.

Mr. D. Balneaves is better again and expected to be out once more in service for Christ.

Mr. M. Logg had a nice time at Te Rehunga and the believers turned out well to the meetings. Since then he has been ministering the Word in Feilding.

Mr. C. W. Winter had five weeks in Lumsden holding meetings and visiting, with Saturday afternoon Bible readings for young people—blessing to saved and unsaved. Also had two good weeks at Browne's, and afterwards went to Gore.

Hastings (Nelson Street).—Nine believers were baptised lately, and most have been received into fellowship. Three others are exercised about this act of obedience. Over forty have been baptised since this assembly was formed.

Mr. R. Miller had two weeks at Papakura near Auckland, his ministry being appreciated. He expected to go on to Cambridge for meetings, commencing June 26.

Otaki Children's Homes.—As there seems to be a little misunderstanding regarding these Homes, we deem it well to state that there are two Homes at Otaki, one is the Children's Rest Home of which

Miss C. Read is Matron, and the other, the Children's Boarding Home which is conducted by Miss Feltham.

Cambridge.—There were several baptisms lately, including one old sister of seventy years. Expecting others to follow soon.

### "FALLEN ASLEEP IN CHRIST."

At Hastings, on May 15th, Mrs. T. E. Loach, aged 66. She arrived with her late husband from England 34 years ago, settling in Waimate for several years, then in Christchurch, and latterly for a considerable time was in assembly fellowship in Hastings.

At Auckland, on June 9th, Mrs. Simmonds, aged 90. For many years she was in fellowship in the Howe Street assembly, and for a good while in the Palmerston North meeting. She was at the Lord's table the Sunday previous to her departure.

At Petone, on May 30th, Mrs. John Clark, aged 53. Saved 36 years ago she met with the saints at Grangemouth, Scotland, for some time, then for 21 years in Cowdenbeath. Coming to New Zealand she was in fellowship in Petone about eighteen months.

At Sydney, in May last, Mrs. F. May. She was a sufferer for many years but passed away without pain, leaving two daughters and husband. The loss is much felt by the bereaved. Our dear brother, Mr. May, is in very weak health himself, though sustained of God in his soul. The sympathy and comfort shown by the Lord's dear people at this time has been a sweet consolation to him, and we shall do well to remember our brother still at the throne of grace.

**WANTED** by Christian young lady, position as housekeeper or lady help, capable and experienced.

Brother in Fellowship desires sharemilking or position of trust, good references.

Young, experienced man (in fellowship) seeks position on dairy farm; used to machines and general farm work, milk delivery, Ford van or lorry driving.

For addresses send stamped addressed envelope to "Treasury" Office, Box 74, Palmerston North.

### BOOK REVIEW.

"Prophetic Pictures of Christ," by James H. Todd of Melbourne, Associate-editor of "Australian Missionary Tidings." This is a most valuable and instructive volume of 136 pages that should greatly help young students of the Word, as well as older readers. We have read most of it and can wish it as wide a circulation as possible. It is thoroughly anti-modernistic, clear, concise and packed with precious things, and not dry reading. Copies can be had from Mr. Harvey at 4/9 each, postage 3d.

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# THE TREASURY

A Monthly Magazine

*For Ministry of the Word  
and Tidings of the Lord's Work*



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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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Mrs. M.—Workers Children's Home, H.	2	12	0
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Sundry amounts for office expenses	9	17	10
<b>Total</b>	<b>£367</b>	<b>9</b>	<b>1</b>

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NOTE—Amounts "earmarked" are sent as directed: other amounts are disbursed according as the Lord guides us.

Mr. N. Hyde, Children's Home, wishes us to acknowledge from Gen. 33:9-11, £2.

Mr. R. King, Bethel Home, wishes us to acknowledge from Gen. 33:9-11, £2.

Napier.—Our brethren here applied for permission to speak to the prisoners in the gaol, which was granted, and they have had good acceptance every Lord's day.

## OUR PERSONAL OBSERVATIONS.

HABITS.—It is an awful pity to acquire a habit of watching those we are not particularly drawn to, and uncharitably discussing their actions and even their motives. Surely there is the need to be more sparing in our adverse criticisms, where no serious issues are at stake, and pray more for "all saints." Is it not better to be more ready to speak of the good points in Christ's members, rather than to expose their blemishes? How readily can we disparage another who does not altogether please us, yet if truth were known we ourselves are less pleasing in the sight of the Lord. Oh, for the cultivation of that exalted habit of esteeming others better than ourselves (Phil. 2:3), and willingly decreasing if another can be advanced (John 3:30); ever ready to rejoice and give the Lord thanks even should He use others more than ourselves, and prefer some one beyond us. Idle words will have to be given account of (Matt. 12:36), and many such fall from the lips when Christians talk about one another. The lips of our Beloved drop sweet smelling myrrh (S. of S. 5:13), delighting His loved ones.

## MISSIONARY CONFERENCE.

At Palmerston North, on August 25th and 26th, commencing 2 o'clock on 25th. Messrs. G. Wilson (Malaya), J. Duthie (China), A. Smith (Paraguay), A. E. White (Uruguay), and G. A. Black (India), hope (D.V.) to be present.

Hope (Nelson).—Conference Meetings will be held (D.V.) on August 6th. Communications to E. Malcolm, Richmond.

South American Launch.—Regarding the need for a new engine to burn crude oil instead of petrol, at an estimated saving of 75 per cent. running expenses, it may be well to state that £500 is what is required for the purchase and installing of the engine. Any gifts may be sent through the "Treasury." Rather more than one-third of the amount has been contributed.

Bethel Home, Hunterville.—The additions to the building are about completed, consisting of seven single bedrooms, two of which are sick wards. A room has been set apart for missionaries returning from the field needing a quiet rest, and any such will receive a hearty welcome from Mr. and Mrs. King.

Otaki.—The assembly here wish us to state that if any know of friends or relations going to the Sanatorium for treatment, the sisters of Otaki will be very pleased to visit them. Communications may be sent to Mr. G. Forlong, Box 51, Otaki Railway.

# THE TREASURY:

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

Volume XXX.

AUGUST 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**THE RIGHT PERSUASION** In terrible agony a man lay dying in a hospital. A visitor asked him, "What church are you of?" "Of the church of God" replied he. "I mean, of what persuasion are you?" then inquired the visitor. "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour; "I am **PERSUADED** that neither death, nor life, nor angels, nor principalities, nor height, nor depth, nor things present, nor powers, nor things to come, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus" (Rom. 8:38-39).

2 2 2 2

**RESTORED COMFORT** As a general principle, if we would exercise our memories more wisely, we might, in our very darkest distress, strike a match which would instantaneously kindle the lamp of comfort. There is no need for God to create a new thing upon the earth in order to restore believers to joy; if they would prayerfully rake the ashes of the past they would find light for the present; and if they would turn to the Book of truth and the throne of grace their candles would soon shine as aforetime. Be it ours to remember the lovingkindness of the Lord, and to rehearse His deeds of grace. Let us open the volume of recollection which is so richly illuminated with memorials of mercy and we shall soon be happy.

—C. H. SPURGEON.

S S S S

**PREACH THE WORD** As an example of the power of God's Word, it is related of Caesar Malan, the well known evangelist of a century ago, that in a long stage-coach journey a mixed company were thus thrown together in close contact. As Malan was refreshing his spirit by reading the Scriptures, an infidel companion remarked that he wondered at an intelligent fellow-traveller reading this Book, fit only for superstitious people, or old women and children. Malan answered the sally by reading aloud a suitable passage of Scripture. The infidel retorted by asking if he had no better answer than reading from that antiquated Book. Malan turned to another Scripture which he again read as his answer. "Did I not tell you," said the vexed infidel, "that I don't believe a word of that Book?" "Whether you believe it or not, this is what it says"; and

Malan read another suited passage of which the adversary took no further apparent notice.

S S S S

**FINE TESTIMONY** My joy, my comfort, my food, my strength, for nearly thirty years—have been the Scriptures received implicitly as the Word of God. In the beginning of that period, I was put through the deepest exercise of soul on that point. Did heaven and earth, the visible Church, and man himself crumble into nonentity, I should, through grace, since that epoch, hold to the Word as an unbreakable link between my soul and God. I am satisfied that God has given it me as such. I do not doubt that the grace of the Holy Spirit is needed to make it profitable, and to give it real authority to our souls, because of what we are; but that does not change what it is in itself. To be true when it is received, it must have been true before.

—J. N. DARBY.

2 2 2 2

**BIBLE AND BOBBING** This is the title given to a paragraph in the "Daily Mail" of April 11, which points out that Mr. Joseph Kassar (we think his name deserves re-mentioning), hairdresser of Brixton, S.W., declines to "bob" women on account of 1 Corinthians 11:6 and 15: "It is a shame for a woman to be shaven or shorn, let her be covered. . . For if a woman have long hair it is a glory to her; for her hair is given to her for a covering," and says, "I believe in applying my religion to everyday life. I believe that to rob a woman of her hair is to commit a sin. I sometimes turn away 4 or 5 women a day." Surely the Bible is meant as a guide for everyday life, not only for barbers, but for Christian parents, daughters, and all; and the Bible can safely be trusted even in matters of hygiene, morals, and health. It never leads astray.—"THE WITNESS"

S 2 S S

**DAILY BURDENS** Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and first gives us one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—JOHN NEWTON.

## A Gem of the Inspired Word.

THE little book of Lamentations is one of the neglected books of the Bible; but it is well worth knowing, and it is a perfectly polished gem of inspired literary beauty. It has a fivefold division, represented by the five chapters of the book.

A fivefold division is observable as a characteristic of the books of Scripture. It is shown in the Pentateuch, which means the fivefold book, and in the five books of the Psalms. The symbolic meaning of the number five seems to be that of weakness in dependence on God, which brings out a striking characteristic of Scripture generally, in that a book is a weak human instrument, but since God has chosen to speak through it, it is allied with His almighty power.

Each of the chapters of Lamentations, excepting the last, is formed as an acrostic on the letters of the Hebrew alphabet, which are twenty-two in number. Hence, each has twenty-two verses. The third chapter, in our English translation, is divided into sixty-six verses; that is, twenty-two multiplied by three, because each letter of the alphabet is repeated three times in acrostic fashion throughout. In the last chapter the acrostic is dropped, with the exception of one important particular, which we will indicate presently.

We may be sure that when God has caused this book to be written by the inspiration of His Spirit in this form, that it is not for mere literary form or pleasing. There is a meaning in it, the clue to which is this very acrostic feature. Students, in considering this feature, have noticed an irregularity in it. The first chapter is in perfect order in this respect, but all the following chapters transpose two of the letters, the 16th and 17th in order. In this way God calls special attention to the 16th verse in the first chapter, and the 17th verse of the following chapters. And it is in this respect that the acrostic feature holds even in the last chapter, as the 16th letter holds the place there to which it has been transposed in the other chapters.

This peculiarity has puzzled Hebrew scholars. Bishop Lightfoot suggested that the reason for it probably was, that as the numerical value of the displaced letter was 70, it was a cryptic reference to the duration of captivity. This suggestion followed out gives a remarkable confirmation of the correctness of the surmise.

### A Concealed Revelation.

Before shewing the result, let me remind readers of what we have in the book of Daniel. In chapter 9:2, Daniel tells us that he understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jer-

usalem. That shews that it was by Jeremiah that God gave this revelation of the length of the trouble that Jeremiah so greatly laments in this little book. Notice further, that in answer to Daniel's prayer, over this discovery he made from the prophecies of Jeremiah, the angel reveals to Daniel that Israel's troubles would not be finally ended at the expiration of the seventy years, but they would be at the expiration of seven times seventy years.

Now, it is a remarkable fact that this peculiarity in the acrostic construction of this book of Lamentations over this very captivity confirms the same thing. This 16th letter, the numerical value of which is seventy, occurs seven times in connection with this displaced acrostic peculiarity in the book: once in each of the chapters of twenty-two verses, and three times in the chapter of sixty-six verses. That is to say, the letter is presented to the reader's attention seven times in an arresting way. Once in regular sequence, and six times in addition through its displacement from regular sequence. So that, its value being seventy, seven times its value are 490, thus constituting a concealed revelation of the prophetic truth the angel communicated to Daniel.

### A Prophetic Lament.

The verses in the book, which God has marked in this striking way are the 16th of the first chapter, and the 17th of chapters two, four, and five. Also the 49th to the 51st of chapter three. If these verses be carefully considered, it will be seen that they contain a prophetic lament that has proved to be only too sadly true of the experience of the nation throughout its long course under the displeasure of God.

The first of these verses laments that the Comforter is far away, and the enemy has prevailed. The next recognises that God has fulfilled His Word in this respect, and the power has been taken from Israel, and given to the adversary. The third tearfully confesses only the Lord can retrieve the situation. The fourth in the series confesses that looking for help from the particular nation referred to is a vain thing, which is a suggestion, no doubt, of their disastrous covenant with the future ruler of the revived Roman Empire, and the climax of their sorrows. The last verse shows them still under the blindness that will characterise them until the Deliverer shall come out of Zion for them, which will be at the appointed time of their restoration, which is so remarkably expressed in this surprising way, by the God who speaks, not only at sundry times, but in divers manners.—GEO. MENZIES.

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**Good Desires** always lead to prayer and effort; if therefore our desires end in desiring they are not good, they are only the desires of the slothful man, which end in want and confusion.



## The Inner Life.

THE human body has five senses—sight, hearing, feeling, smelling, tasting; and when all are acting normally the soul is perfectly conscious of its material surroundings. But there are five things which effect our souls from the spiritual standpoint and bring us into contact with God—the heart, conscience, affection, mind and will. By these things we please or grieve the Lord, by these our characters are shaped, and by these our reward or loss at the judgment seat of Christ will be determined.

We are wonderfully constituted by God, and tremendously responsible too. Nothing can be of greater importance than that we maintain a vigilant guard over these five spiritual avenues through which the soul manifests itself. Let us consider these things briefly:—

1. The Heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). It can either be "inditing a good matter" (Psa. 45:1), or conceiving any possible evil and uncleanness (Matt. 15:19). There is hardly a known sin but what may be committed by a child of God in a backslidden state of soul. Oh, beware! Remember, that the deeds done by us took shape first of all in the heart. Once the thought of the heart takes form in an action, good or bad, nobody can tell the far-reaching effects that will rise before us in eternity! "Thy Word have I hid in my heart, that I might not sin against Thee" (Psa. 119:11) is its only preservative from wrong. The heart which meditates in the Word continually, is one in which Christ dwells by faith (Eph. 3:17), and issuing therefrom will ever be a sweet fragrance of Him.

2. The Conscience. "A conscience void of offence toward God and toward men" (Acts 24:16). To this end the Apostle Paul always exercised himself: it was a constant business, it knew no respite with him. That alone which maintains an exercised conscience is the daily bringing of the soul in contact with the Word of God—the realisation of the continual presence of God. I will then fear to grieve Him. His presence will make the smallest deviations from His revealed will a matter of conscience with self-judgment and confession, followed by forgiveness and communion. If I have wronged any one in something, a tender conscience will give no peace till the offended one is sought for and the matter settled to the glory of God. What some Christians can do without a twinge of conscience, only reveals the alarming state of their souls; and to have a hardened, or a seared conscience is a most dangerous thing and shows a dreadful condition of backsliding.

3. The Affection. "Set your affection on things

above, not on things on the earth" (Col. 3:2). This statement is prefaced by the words, "If ye then be risen with Christ"; which implies our death to all that is earthly, and alive to all that is heavenly. Oh dear! Are we reckoning it as such? or is it merely an assent to a doctrinal statement without any practical effect upon us? How everything hinges on the Word of Christ dwelling in us richly, not moderately (Col. 3:16); for then we shall enjoy the Word, revelling in it, and all our affection will be drawn out to Him "who loved us and gave Himself for us" (Gal. 2:20).

4. The Mind. "Be ye transformed by the renewing of the mind" (Rom. 12:2). The mind of man is wonderfully active with scarcely a limit to its imagination, reasoning and inventive powers. But when it is trusted as a guide in things spiritual and eternal, it leads sadly astray. The Christian needs his mind renewed from day to day, by steeping it well in Holy Scripture, and so a transformation of his entire outlook takes place and he has the mind of Christ (1 Cor. 2:16), and this differs totally to the mind unenlightened by the infallible Word.

5. The Will. "To will and to do of His good pleasure" (Phil. 2:13). One thing will God never brook in angel, man, or devil—the opposing of their will to His. "Thy will be done." Our blessed Lord is our perfect example: "I came . . . not to do Mine own will, but the will of Him that sent Me" (John 6:38). To please God in all things, sinking self-gratification in the glorifying of His name, is found in the perfect submission of our will to His. Let us make it our aim, by His grace; for the assertion of our own will in divine things is simply the spirit of this evil age—lawlessness; and we know the end of that! To know His will, we must know His Word: therefore, we must meditate therein, that we may observe to do it all (Josh. 1:8).

—FRANKLIN FERGUSON.

## What is True Love?

"I FOUND more love—in a broader sphere."

Yes, but what love? Was there room for love as to many things which are not the Lord's will. What love?—we would earnestly ask.

If "more love" is like the joy of the rocky-ground hearer, does it please the Lord? If there is room for love of more independence of belief, is that our Father's will? Love that does not trouble to reprove may be selfishness. It may bring "happiness," but—!

Love of music, love for a "little" more changeableness in clothing, and so forth, love for excursions and social arrangements:—those are pleasant

diversions, but are they safe? The great question is—"Is there more love for Christ, and His reproach (Heb. 11:25, 26; 13:13)? Is there more love for His painful words?"

How frequently one may find some who plead for love who speak unkindly of those who are not so broad. The test is not love as an emotion, but love to Christ, and His Word still says, "If ye love Me, keep My commandments." The devil will not try us so much, if we make His appointments optional. As the strong man is in "peace" till the Stronger comes, there can ever be much apparent happiness till the Truth is applied by the Holy Spirit. But, oh, to have this! Oh, for reviving of love to Christ, beloved friends. Oh, that our love may ever be "in the Truth!" (2 Jno. 1).

—P.W.H.

## The Old Set Aside.

IN Hebrews 10, sacrifices and offerings are set aside, Christ comes to do the Father's will, a way is opened "through the veil" into the holiest, and His redeemed people are left holding fast the hope of His coming again. "Sacrifice and offering Thou wouldest not" (ver. 5). Let us now see what this involves—

1. The Passover set aside. After long years of waiting the Passover was fulfilled when Christ the promised Lamb of God sat down with His own disciples to the feast. Then another feast was instituted (the Lord's Supper) pointing back to a greater deliverance than from Egypt's bondage, and forward to His coming again. "Ye do show the Lord's death till He come" (1 Cor. 11:26).

2. The High Priest's Garments were rent (Matt. 26:65), and thus the priesthood was set aside (Lev. 21:10).

3. The Veil was rent, setting aside the temple worship and service, and giving access through "a new and living way" into the presence of God (Matt. 27:51; Heb. 10:19-22).

4. The House was left desolate (Matt. 23:38). In Matt. 12, Christ predicted that Israel would return to their own land after their wanderings through "dry places" (ver. 43), and take to themselves seven other wicked spirits (Antichrist). Then He disowned Jewish relationships (Matt. 12:46-50), and went out of the house, thus setting aside the old but beginning again (Mark 4:1) a new sowing and a new order of things. Later (Matt. 24:2) He told the disciples that there would not be left one stone upon another of the temple that would not be thrown down. Soon "the King . . . sent forth His armies, and destroyed those murderers, and burnt up their city" (Matt. 22:7).

5. The Worshipers, too, were set aside. The "barren fig tree" was given another chance (Luke 13:6-9); the "servants" (Matt. 22:4) sent out again

after "the oxen and fatlings were killed" (Calvary). But in the death of Stephen (Acts 7:54-60) they filled up the measure of their guilt. God had been rejected (1 Sam. 8:7), the Son was rejected, and now the Spirit was rejected, in the person of a Spirit-filled man. Stephen sees the rejected Ones through the opened heavens—"the glory of God and Jesus." The place of worship is changed from earth to heaven, and in Acts 13:46 we read, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The contrast between the Old and the New in Hebrews 10, is shown in the following table:—

Many offerings (ver. 1)—one offering (ver. 14).  
Many sacrifices (ver. 1)—one sacrifice (ver. 26).  
Conscience of sins (ver. 2)—a purged conscience (ver. 22).

Remembrance of sins (ver. 3)—remembered no more (ver. 17).

Never perfect (ver. 1)—perfected for ever (ver. 14).  
Standing daily (ver. 11)—sat down for ever (ver. 12).  
No pleasure to God (ver. 6)—well pleased (Lk 3:22).  
Outside the veil—a new and living way through the veil (ver. 20).

All the above is our blessed portion now; but beyond it all, we still hold fast "the confession of our hope" (ver. 23, R.V.).—H.J.B.

## Evolution Judged.

WHO can honestly claim that Genesis allows of evolution? A humble disciple may be expected to recoil from the thought. And Scripture statement is evidence enough. If God says He created Adam, faith believes it. But not only is man's theory unscriptural, and anti-scriptural in itself, it is deadly in its fruit.

1. Evolution denies the fall. "God hath made man upright; but they have found out many inventions." Evolution has no room for this. The word "offence" in Romans 5:15 is literally "fall."

2. Evolution thus advances to the denial of human accountability. "Sin" is explained away: it is regarded as a relic of a lower nature. A beast would not be accountable before God's law in the same way as a real man.

3. Evolution next assails the foundation-facts of redemption and regeneration. Salvation depends on the righteous wrath of God. If man is not fallen, where is the need for the death of the Son of God? If there is no ruin of a first creation, what is the necessity for a new creation?

4. Evolution continues its attack on the very principle of grace. "The survival of the fittest"

knows no mercy. Grace to the underserving is the reverse of evolutionary philosophy. And the precious ethics of "The Address on the Mount" will not best a doctrine that crushes out the "unfit." The morals of evolution are brutal, even as the imagination that man is but a developed brute.

5. Evolution will not give place to God's wrath. It argues, though with self-contradiction, for uniformity ("All things continue," 2 Peter 3:4). It has no room for God to step in. A theory that attacks Scripture, that undermines God's gospel, that subverts love to the outcast, should find no quarter with believers.

With relief our hearts turn to the majestic contrast, "God created man in His Own image, in the image of God created He him," and though the fall has come in, the grace of God is not defeated, but the Son of His love took upon Himself the form of a Servant that believers might enter into the joy of the Divine words, "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3:10). Glory be to God!

—Sel.

## To a Young Preacher.

**I** REJOICE to learn you are out in the great work-field, preaching Christ. It is glorious work, "work for everlasting," as the old hymn has it. Go on in your service for God, and with God. Men will disappoint you: He will not. It is said of the first preachers, "We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:4). If you neglect prayer, your preaching will lack Holy Ghost grip. If you do not take in from God's Book, His Word to your own soul, you will have nothing fresh to give out. Second-hand messages are stale. What you borrow from others, and merely pass on through your lips from memory, will carry no life with it to sinners, no grace to saints. It is the Word out from its dwelling in the heart, that is of use to others. Read from a book, committed to memory, and repeated in parrot fashion, the clearest truths are flat and insipid, and the hearers know they are like Elisha's axe, "borrowed." It used to be called "plagiarism" in the Scottish Kirk to preach the sermons of others, as your own. And do not imitate other preachers in their style or manner. It is pitiful to see some trying to be who they are not, to put on the "style" of another. Be natural, just what God made you. Nothing artificial or unnatural is of any use to God. Do not hover about the rich: the Lord was found mostly among the poor. And do not spend your time and strength in evangelising in overpreached places, where the preachers are treading on each other's heels.

—Late James Campbell.

## The Sheep Fence.

The Master bade me work for Him one day,  
And glad I hastened the summons to obey;  
I've work to do, and messages to send,  
My sheep to feed, My little lambs to tend;  
And then the fold it needs thy constant care,  
Lest enemies should creep in unaware,  
And little lambs should thus be led astray,  
And wandering friendless they become a prey  
To ruthless foes, who while they may not kill,  
Yet starve and harass with dreadful threats of ill,  
And thus distressed they wander here and there.

Go seek them, tell them of My love and care.  
Be not dismayed, though many a hideous foe  
Should snap and snarl wherever you may go;  
He but commends your quiet patient toil,  
Your watchful care has robbed him of some spoil,  
His baffled rage need cause you no suspense,  
E'en though you see him grinning thro' the fence.  
For every sheep and lamb to Me is known,  
And every servant is a living stone  
Built in the walls that is My House, and hence  
Each serving one a panel in the fence.

So if the foe can frighten you away,  
He makes a gap where sheep and lambs may stray.  
Then be thou true lest failure should come in,  
And through the fence you see his mocking grin;  
So keep the fences that My fold surround,  
Fierocious wolves on every hand abound,  
Nor be dismayed when they their teeth display,  
The simplest lamb knows then to keep away.  
But when he comes in fawning docile guise,  
Be then alert there's mischief in his eyes;  
Guard well My lambs, give them the choicest fare,  
Lest they should wander be thy constant care.  
The weak and lame who shiver in the cold,  
And straying ones lead gently to the fold,  
Their wretched state has made them very shy,  
The least alarm will make them from you fly.

Drive not My sheep but gently lead them here,  
Remind them often that to Me they're dear;  
And those who in the barren wastes repine,  
Tell them the price I paid to make them Mine.  
Lead them again in safety to the fold,  
The enemy is far more sly than bold;  
He'll oft suggest the way your path should lead  
To where My flock may get the choicest feed;  
Keep touch with Me, for many needs arise,  
I'm near at hand to counsel and advise.

Thy fellow-servant too needs help from thee,  
But orders take from no one else but Me;  
Lest ill advised your labour be in vain,  
And wanderers are not brought home again.  
Call them by name, don't drive them 'gainst their will,  
Don't hound them in, by threats of coming ill;  
Call them by name, their welcome then they'll see,  
Called by their name they'll gladly follow thee.

Shepherd My sheep and be a fence so high,  
That thus My flock in safety down may lie,  
In pastures green where quiet waters flow,  
Their tables spread in presence of the foe;  
And so when night shall close a well-spent day,  
All safe at home to dwell with Me alway.

—J.W.S., N.Z.

## The Suddenness of His Coming.

WE will devote this article to delineate the suddenness of our Lord's coming. One text in the Book of Revelation (chap. 22:20) gives us quite a variety of thoughts: "Surely I come quickly. Amen."

1. "Surely" speaks of certainty.
2. "I" indicates personality.
3. "Come" affirms actuality.
4. "Quickly" predicts alacrity.
5. "Amen" assures verity.

So that we may sum up the subject in four words - Quickly! Shortly!! Suddenly!!! Surely!!!!

In both aspects of Christ's coming it will be accomplished with immeasurable rapidity. His coming for the Church will be "In the twinkling of an eye" (1 Cor. 15:52). When He comes for Israel it will be as swift as the lightning flash (Matt. 24:27).

By the use of a few simple similitudes we intend to charge home this thought of the rapidity of the Lord's appearing on every heart and conscience.

1. We will be thinking a thought we will never utter in words. So quickly will our Lord descend that we will be utterly unable to give expression to our thoughts in words.

2. We will be speaking a sentence which we will never complete. It will be abruptly interrupted by the sudden appearance of our Lord.

3. We will be writing a letter to which we will never sign our name. The unshowered coming of Christ will leave our letter unfinished.

4. We will be cooking a meal which we shall never eat. The coming of the Lord will bring to a speedy end all our domestic processes.

5. We will be making garments which we will never wear. The unfinished mantle will be left hanging over the back of a chair.

6. We will be building a house in which we will never live. The unfinished structure will be found standing after we are gone.

7. We will be planning a journey which we will never take. So unconventional will the Lord's coming be that earthly plans will be completely upset.

**But let no believer be unduly depressed** by the complete disarrangement of all his earthly plans and prospects; because in this as in all else God has provided some better things for us. Thus:—

1. If we were thinking a thought when Christ comes we will be raised to higher and holier thinking in His presence.

2. If we were in the middle of a sentence when He comes we shall complete it in the language of heaven.

3. Should we be writing a letter when He comes we will leave it for communion with God and all the saints in heaven.

4. If in the act of cooking a meal we shall never partake of, our next feast will be from the tree of

life which is in the midst of the paradise of God.

5. And suppose we were making a garment never to be worn, we shall put on white robes in heaven which will never wear nor tarnish.

6. And should we be contemplating a house made with hands, and not be permitted to see it completed; we have "a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

7. If some earthly journey were frustrated, think on that glorious journey through the air to meet the Lord Himself; speeding our way over starry streets and through planetary systems hitherto unknown to us.—T. BAIRD.

## Advice to the Young.

IN forming your connections, and choosing your associates, take those only for your friends who will consent to walk with you in the way to heaven, and who give you reasonable ground to hope, that they will help you forward in your journey to it. It is quite sufficient to have the workings of your own worldly hearts to struggle with on the road. You will always find enough in their temptations to turn you from the path, without calling in to their aid the example and enticements of ungodly companions.

And even if this were not the case, even if we could take the thoughtless and sinful as the friends of our youth, without being impeded by them in our course, would it be wise to choose for our most beloved associates upon earth, those whom we should dread to meet in eternity? It is painful to say farewell, even for a short season, to those we love. Is there no pang, then, in bidding an eternal adieu to our bosom friends at the grave? Is there no anguish in shuddering at the very thought of meeting them again?

We may see in some of the lovers of pleasure around us much to admire, and something perhaps to commend; their conduct may be decent, their dispositions amiable, and their society pleasing; we may love their cheerfulness and mirth; but in a few fleeting years all these things will have passed away, and nothing will be left to us from our intercourse with them, but the mournful consciousness that we have friends in eternity, whom we shall see no more; that we have friends gone into a world where no sound of joy has ever yet been heard, nor one ray of hope ever dawned. It is evident, therefore, that our present happiness, as well as our future safety, is connected with the companions to whom we unite ourselves.

Our duty, then, is plain. Let us love our fellow-sinners, and seek to do them good; but if they are determined not to accompany us to heaven, let us not, for the sake of their society, and friendship,

accompany them as they go to destruction. It may sometimes be difficult to avoid connecting ourselves with them; many reasons may be brought forward to persuade us that it is passable, but let us oppose to all the dictates of cowardice, indiffer-

ence, and worldly policy, these plain words of Scripture, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world, is the enemy of God" (Jas. 4:4).

—Aged Disciple.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### SOUTH AMERICA.

##### From Mr. E. F. Smith.

**Yulo, Bolivia.**—The work of the Lord in Bolivia does call for special prayer in view of present facts. Five years ago we were thirteen missionaries, to-day we are five. Two have been called home, six have left the field. We who remain are cast upon our faces that God will break hearts in the Homelands concerning these millions without Christ. It seems that we need to learn afresh the three factors in fruitbearing, namely, desire, submission and travail. When are we going to reach the point as one of old: "Give me children, or I die?" My heart is moved because of these multitudes without a shepherd.

I have been in Potosi twice of late and found much to encourage. The work there goes forward and six more souls are added, chiefly through the wonderful devotedness of Don Gomez. A drunken sot once, vile and helpless, now a man mighty for God. I thank God for the joy of having lived to lead one such as he to the Saviour, to Him be all the glory. Pray also for Don Ricardo at this time when labourers are so few.

Don Clemente Martinez, whose photo appeared a few years back with me in the "Treasury," is at last restored, praise God. Oh, the depths of degradation from which the Lord in mercy has lifted Clemente! I was so pleased upon entering Potosi to see the dear fellow carrying a big bundle of tracts for his countrymen. His wife, once a bitter enemy, is converted. It does cheer one to see the native Christian shouldering his several responsibilities in harmony with the revealed will of God in the Word.

##### From Mr. T. A. Mills.

**Las Piedras, Uruguay.**—Easter week brings us special opportunities for service in the gospel, as many of the Christians are free for a few days from their daily occupations.

This year we have been able to make another visit into the interior. Four of us (the three besides myself being native Christians) made a tour of about 300 miles, two with the motor-cycle, and side-car, and two by train. Travelling by road enabled us to do more work by leaving tracts at all the homes by the roadside. Each home received with the

tracts a printed form inviting the receiver to send for more, a number already have responded.

Open-air meetings were held each night in the two towns visited, San Carlos and Maldonado, at all of which a goodly number gathered to hear the Word of God. It was a special joy to hear the Uruguayans fervently appealing to their countrymen. Some of the native brethren take a keen interest in the open-air work and are really excited about the neglected state of the interior.

Here in Las Piedras we go on much the same as usual. We would like to see more interest being taken in the gospel in the midst of indifference and opposition. Please remember us in prayer.

#### MALAY PENINSULA.

##### From Mr. E. V. Brewerton.

**Klang.**—In the Chinese work we so often brought before the Lord's people for prayer when we were in New Zealand, there is a very definite move for the glory of God. We have had the joy of baptising several believers. The case of one man is particularly interesting. For some time his wife desired baptism, but he forbade her. Prayer prevailed, however, and he destroyed all his idols and commenced to attend the meetings himself, at the same time giving permission to his wife to please herself in the matter of baptism. Now he is saved and baptised with his wife and others.

Since then there is another Chinese woman, for whom prayer has been made for a number of years, desiring baptism, and we believe she is really saved. Her husband has been converted for some time. In cases of sickness in the family she has been given to burning incense to the idols. When she professed Christ it seems the Lord put her to the test by allowing a child to take ill with bronchitis, but, thank God, she had it treated by a doctor and never sought to the idols.

Another case is that of a Tamil woman. She was married when a child, but never saw her husband who came over here to work and was saved during our previous time of work for the Lord in Klang. While we were on furlough it was found that he had been married to this girl, some years before, and our fellow-workers pointed out to him that he should go back to India and try to get her. It was almost a miracle that when he did go his mission was successful, for, as the Indians express it, had

he not left his own land and fallen into the pit of Christianity! He returned with his wife, now a young woman, and she has been saved and bears testimony to the fact both in life and by lip.

There are others who are more or less interested in the gospel.

#### From Mr. H. F. Marks.

**Taipeng.**—The work here continues to give us joy and encouragement, although we are not without our trials and difficulties. Several souls lately have professed conversion, and it is cheering to see some of the young men going on with the Lord and taking intelligent part in the meetings for prayer and worship. The numbers at the various meetings in our two halls have also kept up, and a spirit of hearing and attention to the Word is a matter for thankfulness. Weekly visits to the large State Prison and open-air testimony continue with a good measure of interest, and much seed is sown by word of mouth and the printed page in and around this town and neighbourhood, and from time to time visits are made to more distant places in this and adjoining States, and occasional longer journeys to the adjoining countries.

We need to water by prayer all seed sowing, that God may give the increase.

### CHINA.

#### From Misses Gresham and Rout.

**Weihaiwei.**—A letter was received from the Authorities, saying, that on account of the advance of the Nationalist Armies all missionaries had been recalled from Tsuan and along the Chefoo-Weihaiwei motor road. We hoped our workers would not be disturbed, for most of them report a very ready ear for the gospel among the people, but orders have come for everyone to proceed to the coast.

For several months one of our elder girls, Margaret Wang, has been ill. Her only brother, a professing Christian, who had been in the Dutch East Indies, died about three years ago, from consumption, so we dreaded the same disease for her.

Last week we were impressed with the desire to see her, so went down to her home in the country, and, as we feared found her very ill. While at our school she professed faith in Christ and took the place among the girls as a Christian. She desired to publicly confess the Lord in baptism, but her father who is an unbeliever objected.

We found Margaret responsive, and as we read part of John 14, she joined in, repeating some verses. She cannot read the Bible now, but her father promised to read a chapter a day; we do hope he will do so. Margaret is the only child left in the home, and she is very precious to her father and old grandmother. Being rich people they can give her all she craves for, except the life that appears to be slowly ebbing away. How we should rejoice if his

daughter's illness proved the means in God's hands of Mr. Wang's salvation.

#### From Mrs. M. M. Keith.

**Kuling.**—You will be glad to hear of the safe arrival of Miss Strahan and myself back to China, and you can join with us in praise to the Lord for answered prayer for journeying mercies all the way. Thieves in our absence cleared the house of anything of value we left, fortunately they did not get much, but have done damage to doors, windows, locks, etc.

There are great changes since we left in 1927. Certainly the enemy has wrought havoc in the country. Many of the Chinese were glad to see us back, and they are longing to see us at Fengsin; but we must wait a little longer as the Consul is not keen on us going there just yet, although a letter two days ago from Mrs. Lester tells us he has issued our passports and is waiting on our registration fee.

We still think of our happy time spent in New Zealand, and feel grateful to the dear saints for their loving kindness and practical fellowship.

#### From Miss E. P. Daniell.

**Wentenghsien.**—Once again we have been called upon to evacuate, and for three weeks have been away, while peaceful conditions remain in our district. It is a great trial to be called out just at the most important time of the year, and all the more so when our district is undisturbed. I have been at Mrs. Smith's station, 23 miles from here, but within British territory. I have come back for a few days to open the house, and see to some matters, but must go away again in a day or two.

#### From Miss E. M. Goulstone.

**Weihaiwei.**—You will note from our address that we have been called out again to the coast. Though we feel sad at heart at having had to leave all that is dear to us in our station work, we are grateful to the Lord for having permitted us to serve Him quietly there during the past half year, and we just continue this service by our prayers for His Word as it has gone forth into so many homes.

When packing our boxes with heavy hearts, an old Christian woman said, "Oh, you should be so happy, because the Heavenly Father takes such care of you!" Truly we have much to praise Him for. While here at the coast we just seek to be used of the Lord in whatever sphere may open before us. At present we are doing some visiting in the near villages, finding open doors and hearts for the gospel.

### INDIA.

#### From Mr. A. E. Perkins.

**Diddapura.**—We had a journey to Madras by car. It covered about 750 miles, going and coming. We supplied ourselves with tracts and booklets in

Tamil, Kanarese and English. Several thousands were distributed in city, town and village. It was a unique opportunity of scattering the pure gospel messages in unbeaten tracks.

Education is progressing rapidly. Twenty years ago there were few of the middle-sized villages with schools, now the Government is trying to shut mission schools and open their own schools in every place. The result is that thousands of boys and girls are learning to read. That makes our work easier, for we can place tracts or gospel portions in the hands of the people and leave the Spirit of God to direct the readers into the truth of salvation. Lovely roads are prepared for motor traffic, and it is an easy matter to go 150 miles each day, and petrol is cheap.

We were at the Annual Conference at Montauban, and enjoyed the grip of the hands of many who had borne the "burden and heat of the day." It was inspiring to be among a company of men and women who accept the whole Word of God as the final court of appeal. There are so many so-called Christian missionaries who have abandoned their faith in the whole Word. They receive salaries to pull down the house they profess to build, and pin their faith only to parts that appeal to their mind. I do thank the Lord that I was converted among saints gathered simply to His name, where I learned the truth and nothing but the truth.

There has been rather a remarkable case of a man's conversion from the fanatical Mohammedans. He hailed from Abyssinia and came as a student of law to Madras. He heard Mr. Handley Bird preach on the streets of the great city, and meeting him later he spoke of his desire to be a Christian. This was the commencement of days of study about Christ, and eventually Mohammed (for that is his name) believed and was baptised. His father is a Magistrate in Abyssinia. He has had to flee into hiding until persecution is less fiery.

I am especially glad to tell you that four more of the backsliders in the Doddagajanuru meeting have returned to the fellowship of the assembly. They went out some months ago through the trouble that was caused by the man Roberts.

#### From Mr. J. H. de Carteret.

**Daddi.**—Lately I was at a festival 100 miles from here. I took a large supply of tracts and gospels, and some of my experiences may interest you and draw forth prayer.

At the first my living tent was three-quarters of a mile from the outskirts of the crowd, but as the hours passed by thousands of people came marching in, and finally I was surrounded by people and cattle and carts, and in the heat of the day people were seeking shade under the flaps of my tent. I had little sleep for four nights; a man was groaning with ague a few yards away, and every now and

then a devoted (Hindu) woman would let out wild cries, whether under spirit-possession or by sheer habit I did not enquire. That kind of thing is always to be heard at festivals.

There was no control in sanitary matters, and when perhaps 150,000 people are gathered in a comparatively small space the atmosphere soon becomes positively noisome.

Near by was a small stream in which people were constantly immersing themselves. It is pitiful to see dear little children trying their utmost to follow their elders in idolatrous service. There were two large circus companies, running three performances each night, lighted with electricity and crowded all the time. A large picture show filled all night long. Eight or ten theatrical companies busy all night. Some Hindu religious recitals too. There were giant wheels which carried passengers, but the chief attraction there was the music and the dancing of young girls. Hundreds of the youth of the country-side were filling their eyes and minds with the enchantments which lead to hell—quickly and surely!

Such scenes stir one! Twice for a few moments I met other witnesses for Christ, but amidst the crowds we did not see each other again. There were gambling shows and medical quacks. Next to my preaching stand in one place, a man was selling the oil out of a dripping heap of roasted lizards, with dozens of semi-alive ones crawling around their dead fellows!

May there yet be fruit unto the Lord's praise and glory. As years pass on we long more and more for these people's souls, unlovely as many of these men and women are.

#### From Mr. H. Rees.

**Jamtara.**—Recently my wife and I have been visiting some of the villages lying on the outer circle of our district. To avoid the great heat of noon we take advantage of the early morning hours by being out on our motor cycle soon after dawn. We manage by God's help to cover from three to five villages during the first half of the day. While I have a meeting for the men folk on the street my wife gets the women together in one of the courtyards. We were moving among villages on the banks of one of the tributaries of the river Ganges. Large numbers of poor deluded souls from these villages, also from distant ones, have a special dip in this river at least once a year. By so doing they believe that sins committed during the past twelve months are all washed away in this so-called sacred water. We often point out to them that it does not speak well of the "virtue" of the water as no sooner they have a dip than they plunge themselves again into the same evil doings as before. In the face of all this how precious it was to tell the grandest news concerning "Jesus Christ and Him

crucified" and the power of His blood to cleanse the foulest of sins.

We left quite a few copies of the Word of God in these dark villages, with the joyful assurance that it shall not return to Him void. A young man obeyed the Lord in baptism, along with three other believers. These are the cases we asked prayer for.

#### From Mr. R. W. Rawson.

**Coimbatore.**—We are thankful that through mercy we have been permitted to continue in our varied service for the Master. My wife now that our second daughter is here to help in the home, is set free for the work that lies near her heart, and day by day she is able to visit in the homes and villages, getting usually a good hearing from the women. The gaol work has been greatly blessed and we are thankful for the special service among the prisoners.

Our colportage work goes on well, and with our two helpers we are able to circulate a good number of Scriptures in the various vernaculars, and shall value prayer for the written as well as the spoken Word.

#### ENGLAND.

##### From Mr. R. W. Sturt.

**Bournemouth West.**—We are now much exercised before the Lord with regard to our proposed return to our field in China, early in August, God willing. Mr. and Mrs. Oliver who have been caring for the work in Hada are hoping soon to return to England for change and the children's schooling. If possible we desire to get back in time to relieve them. We have taken the step of reserving accommodation on a boat leaving London (via Rotterdam) for Tientsin, on August 10th, with Miss Macrae and possibly one or more other new workers, including, we trust, a lady teacher for the children's schooling out there—a party of 8 or 9 of us. You will understand how much we shall value prayerful fellowship in all this.

News from Hada is cheering. The Chinese believers have been enabled, notwithstanding the state of the country, to continue with the weekly "breaking of bread" with an average of some 50 each Lord's day, and the gospel meetings in the hall, as well as in the work of bookselling, scattering tracts, and preaching in the streets and in the markets and villages. But they need and ask for our prayers.

#### NOTES AND COMMENTS.

Mr. A. Smith (Paraguay) has been kept unavoidably much about Wellington lately, but hopes to visit various places in the North Island soon. He had two good missionary meetings in the Vivian Street Hall.

Mr. G. A. Black (India) on his way up from South had a meeting in Timaru and spent a little

while in Christchurch, then came on to Wellington and hoped to visit some of the neighbouring places.

Miss A. B. Mai safely arrived back to her field of service in Travancore, India.

Mr. A. E. White (Uruguay) on returning from the South paid Levin and Otaki a visit, and now, accompanied with his wife, has gone to the Nelson district.

Dr. G. Hamilton (Argentine) wishes us to express on behalf of himself and family their very grateful thanks to the saints in New Zealand for their prayers and sympathy in their recent severe trials: and the wide-spread character of both of these, as from one end of the Dominion to the other, has been a real cheer to them. Our brother hopes in time to answer each communication, if the Lord's people who have so sought to comfort them would accept, meantime, this sign of their appreciation.

Mr. L. J. Donaldson (Malaya) with his wife and family reached Sydney from Auckland quite safely after a beautiful voyage. Mr. R. Sayer was on board. Permission for a service on Lord's day was given and 50 of the passengers attended. Our friends may remain in Sydney about two months or more.

Mr. J. Duthie (China) had nice meetings in Dunedin and Port Chalmers, then in Oamaru, Timaru, Pleasant Point, Waimate, Ashburton and Darfield, afterwards he went to Christchurch and Wellington.

Miss C. Shirliff (Malaya) has been laid aside with fever twelve days, but is well again. A change to some hills was arranged for her, and the cool and quiet rest has been very beneficial.

Miss L. Salisbury, born and saved in New Zealand and for about eight years in assembly fellowship at Upper Hutt, and then for about three years resident in Victoria, is leaving for missionary work



A band of text carriers in Dunedin. Suitable texts (20x30) will be supplied, free of charge, to any willing to display them in public places, by Mr. G. Knowles, 432 King Street, Dunedin.



in Central Africa. She is well commended by all the assemblies in and around Melbourne, and by the assembly at Upper Hutt. She has been over to New Zealand to see her people, and is hoping to sail from Sydney for Africa on August 4th. She goes to the late Mr. Dan Crawford's station, and will be travelling with Miss Bryde who has been home to Australia on furlough from those parts.

**Addresses.**—Miss Strahan and Mrs. Keith, c/o Mrs. Lester, Kiukiang, Kiangsi, China.

## Suggestive Bible Subjects.

### A NEW CREATION.

REPENTANCE.—A new mind about God Rom. 2:4

CONVERSION.—A new life for God Gal. 2:19

REGENERATION.—A new nature from God . . . . . 1 John 5:1

JUSTIFICATION.—A new standing before God . . . . . Acts 13 39

ADOPTION.—A new relation toward God . . . . . Gal. 4:6

SANCTIFICATION.—A new separation unto God . . . . . Jude 1

GLORIFICATION.—An eternal state with God . . . . . Rev. 21:3

### CHRISTIAN PRIVILEGES.

CHANNELS of the Holy Ghost. . . John 7:37-38

REFLECTIONS of Christ. . . . . 2 Cor. 3:18

IMITATORS of God . . . . . Eph. 5:1

Do I wish to be a CHANNEL? . . . . . Drink

Do I wish to REFLECT? . . . . . Gaze

Do I wish to IMITATE? . . . . . Study

—C.H.M.

### SEVEN STAGES IN CHRISTIAN EXPERIENCE.

SINNERSHIP . . . . . Romans 3:23

SONSHIP . . . . . Gal. 3:26; (sons) 4:6

RELATIONSHIP . . . . . Romans 8:17

FELLOWSHIP . . . . . 1 Cor. 1:9

CITIZENSHIP . . . . . Phil. 3:20-21

WORSHIP . . . . . John 4:23-24

DISCIPLESHIP . . . . . Luke 9:57-62

—J.M.

## Questions and Answers.

Did our Lord keep the Passover with His disciples at the appointed time, when the Jews would be doing the same; for when He was being led away to be crucified we are distinctly told it was the preparation of the Passover? (John 19:14).

Much difficulty is still felt by expositors over this passage. Some suppose Christ kept the Passover the previous evening, in anticipation of the proper day for its observance, so disposing of the difficulty. But as Christ fulfilled all Scripture we can only

suppose He faithfully kept to the fourteenth day of the first month (Lev. 23:5). Now, as the word "preparation" means "the act of preparing, previous arrangement, the state of being prepared or ready, that which is prepared or made ready"; may not our verse imply, as some believe, that the state of being prepared for the Passover and its feast of seven days had come about, all was in readiness according to the law and the feast was proceeding? If so, the difficulty is gone. However, we leave it at that, unless a better solution is found.

Is there any edifying distinction between the Lord's Supper and the Lord's Table?

We do not divide them. At the Table we partake of the Supper. 1 Cor. 10:16-22 links them together. The Supper is what specially characterises Christianity, in comparison with the sacrificial feasts, both of Israel after the flesh, and of the idolatrous Gentiles. We who partake in communion at the Lord's Table, how can we have fellowship with what is opposed to it, for that would be having fellowship with devils, seeing that all false worship is of Satan, and not of God. The Apostle uses strong language.

Being twenty-two miles from the nearest assembly, it is almost impossible to get in during winter to remember the Lord. We had a brother staying with us (in fellowship) and we kept the feast in our own home. Did we do right?

Where possible we should gather with the assembly on Lord's day morning (Heb. 10:25); but in a case such as yours, it would not be a sufficient excuse, we judge, for the non-observance of the Lord's last wish to say you could not at present get to the assembly, when there were three of you together and able to remember Him and worship in spirit and in truth. We know of no Scripture to prevent an isolated few from "breaking bread," nor could we think the Lord would have them wait till they reached a properly constituted assembly, for when might that be?

A correspondent asks us about the propriety of holding "kitchen evenings" in Gospel Halls, if conducted in a seemly fashion.

It has set us wondering what such things may lead to. The sects mix up all sorts of social and worldly things with their churches, and we have had to come out from them. In early days of assembly testimony, power and blessing, "kitchen evenings" were never heard of, but kind deeds in the bestowal of goods, where needful, were never lacking. The introduction of novelties and changes in custom may at first seem harmless, yet in the end may be much otherwise. Better far to keep to the old and simpler ways, about which there was no question.

Other questions are held over till next issue, for want of space.—ED.

## News of Work and Workers, Etc.

Mr. R. Miller has been holding meetings at Cambridge, good attendances and increasing interest. He has felt liberty in spirit ministering the precious truths of Scripture.

Mr. J. Stout was having meetings at Woodlands, there was a baptism and also a soul professed Christ, and another under conviction.

Mr. T. McKelvey from North Ireland had four weeks' gospel ministry in Napier, with much blessing to saved and unsaved. A number have professed Christ. The hall has been filled nightly, and the last Lord's day evening the Foresters' Hall with room for about 500 was taken and all seats occupied. Rarely has there been so much interest. Our brother has since left for America and Ireland, sailing on July 17th. We hope he may return at some future time, if the Lord will.

Mr. H. Hitchman had a series of good meetings in Armagh Street Hall, Christchurch, with a very nice interest on the whole, and many testimonies of blessing received. Afterwards he passed on to Wellington and began addresses in Vivian Street Hall, interest growing steadily. His evenly balanced ministry on assembly principles should help the saints where visited.

Mr. M. Logg had some good meetings in Feilding, the believers coming out well; then he spent a while in Bunnythorpe where they also attended in fair numbers, considering the rather severe weather.

Mr. J. Blair had three weeks' meetings in Edendale, enjoying the time there. A few souls seemed to be impressed with eternal realities but got no further, so far as could be seen at present. Since then he has started some special meetings in South Dunedin, speaking from his chart, "The Two Roads and the Two Destinies."

Wairio.—Mr. J. Stout spent nearly five weeks here, having meetings weekly at Wairio, Ohai and Nightcaps, also doing much visiting and tract distribution around each district.

Mr. J. Spottiswoode safely reached Cork, Ireland. His first meetings have been in connection with the assembly there, and quite an interest was shown by friends of former days. Also at a small town, Brandon, he had meetings and found a good ear for the gospel. He believes the need of Southern Ireland is exceptionally great both in relation to the gospel and the setting forth of scriptural principles. Many communications have already reached him with reference to meetings. It has been a great joy to meet his aged father again. His wife, daughter and self were all well and enjoying to the full the change to the Homeland.

Mr. A. M. Barry informs us that after many weeks' treatment for muscular injury to her leg, his wife has had to be removed to the hospital, an X-ray

examination revealing a fracture. Prayer will be specially valued.

Mr. N. Hyde during June, assisted by some young brethren, visited and held meetings at Ongarue and Te Kuiti. At the first place two professed salvation; at the latter one young man was saved, but on the whole there was little response though every house was personally visited. We are sorry to know that his wife has been confined to bed for quite a considerable time, and shows little improvement. Prayer for her will be valued.

Mr. F. May in his last note tells us he is improving in health, which many of the Lord's people will be thankful to hear. He is still in Sydney.

Mr. C. W. Winter has continued meetings in Gore, besides some meetings at McNab and Knapdale, and there are evidences of the Lord working. He has visited over 700 houses, leaving gospel magazines and tracts at each, committing the sown seed to God for His blessing.

Mr. J. Binskin had a visit to Waimate, helping the saints and visiting a few sick and aged ones. The Lord sustains him in strength for this service.

Mr. D. Balneaves had over two weeks in Waverley, helping the little assembly and visiting the houses with gospel literature.

Mr. G. H. Cule has been round about Rongotea holding meetings and has established a regular fortnightly gospel service for Ohakea and Kopane, brethren at Rongotea undertaking to carry them on. There are Sunday Schools now in both places, and prospects of blessing.

Mr. J. C. Rock has recently paid visits to Waimate and Oamaru.

Mr. B. Fox commenced some meetings at New Lynn, Auckland, so we understand.

Mr. F. Macleod had a fortnight's meetings at Terrace End Hall, Palmerston North, which were very well attended, extra seats being required on Lord's day evenings. Though a good number of strangers came, yet there were no conversions as far as is known, still the ministry of the Word helped the Lord's people. Our brother went on to Levin.

Mr. H. C. Isaac had four week-end meetings at Stratford which resulted in several young people confessing Christ, and seem very bright. Three are just out from the Old Country and their parents are in fellowship. Others are concerned about eternal things.

Mr. T. H. Salmon since returning to Auckland from visiting places in the North, has had Lord's days at some of the small neighbouring assemblies.

Mr. W. Johnson had encouraging meetings at Henley for a few Lord's days, and hoped to continue a little longer.

William Street, Auckland.—The assembly has experienced good times lately. Also the Sunday

School work is encouraging, about 150 children, including the Senior Bible Classes, being on the rolls. The assembly now numbers over 100, several elder ones being added lately.

Mr. G. Menzies had a very good time at Kaitangata with blessing to saved and unsaved, afterwards going to Milton and then to Mornington, Dunedin.

Messrs. Mai and Aiken of the North Island Gospel Carriage No. 2 had meetings at Te Araroa in the Gisborne District when two Maori young fellows confessed Christ. In the surrounding country several Sunday Schools were held, and at the one in Whakaangi several scholars seemed truly to believe on Jesus. At another place a native and his wife professed conversion and desired baptism, but it was thought well that they should wait a bit. There was also blessing at Tikitiki and Ruatoria. All along the Marked Testaments have been much used of God, several saved through reading them.

Messrs. Howland and Patey of the South Island Gospel Carriage No. 1, have been over some of the ground the carriage visited last season, and have had an encouraging time, many hearing the Word, some souls helped, and two were saved, one being an old man who had been brought up a Roman Catholic. It was good to see his soul led out to God in thankfulness.

South Island Gospel Carriage No. 2.—The Trustees are hoping to see another start made by the first week in October, along the needy East Coast, Kaikoura and North Canterbury. But another worker is needed, one that can drive the motor and possessing some mechanical knowledge. Applications addressed to Mr. E. Shirliff, Spring Grove, Nelson.

Mr. J. McNair had nearly three weeks in Wanganui ministering the Word at Bell Street and Gonville, the believers attended well.

Dr. W. M. Bergin of the Ashley Down Orphanage is still quite prostrate, so Mr. Green informs us. Another operation was performed hoping to remedy the cause of the pain, but with not much success so far. The Lord is graciously sustaining His servant, but it has been a very long time of suffering.

Mr. C. F. Gedge has had large meetings in the Nelson Street Hall, Hastings, the building being filled night after night. A number of souls have confessed Christ and God's people are being refreshed. Some seem exercised to take their place "outside the camp" to the name of the Lord.

Mr. J. Moor had a very happy and profitable time in and around Ongarue and Taumarunui, the Lord's people were helped, the Word was blessed to others, and several expressed a desire to be baptised.

Auckland.—Brethren here have been exercised as to the need of more public ministry on the foundation truths of Holy Scripture. A hall in the centre of the city has been secured for Lord's day

afternoons, and addresses are being given by Dr. Pettit and Messrs. R. A. Laidlaw, H. Yolland and W. R. Wilson in an endeavour to counteract present day perils. A good percentage of strangers are coming regularly to the meetings.

Woodlands.—The little assembly now numbers thirty-three, with a desire to go on with God. Their prayer meetings and Bible readings have always a full attendance, some coming eight miles. Mr. Blair's meetings have left a healthy savour. At his last meeting a man of 65 was saved, and two young men since confessed Christ. Later another man over 60 and two women professed. These men were long prayed for.

Hamilton.—The half-yearly meetings, July 14 and 15, were very well attended and profitable. Many expressed themselves as having been helped and blessed through the meetings. Speakers—Messrs. Burt, Mascull, Isaac, J. and E. Bennett, Oakshott, Ritchie, Stephens, Salmon, Rout.

Messrs. A. J. H. White and A. Compton meet with encouragement in the Bay of Plenty district, one soul was recently saved. There is an interest also among the Maoris visited. A tent is the only feasible way for gospel preaching in these parts, and there is a good offer of a suitable tent for £35. Let us see that the gospel is not retarded this coming season for the want of a tent to get the people in. Various evil cults are already busy sowing tares, and we should not sleep.

Mr. E. G. Whitehead has commenced a special gospel effort in Dannevirke, and prayer will be much valued for the salvation and blessing of souls.

### "FALLEN ASLEEP IN CHRIST."

At Bethel Home, Hunterville, on June 24th, Mrs. Agnes Brown, who came from Kaikorai, Dunedin, aged 77. She has been a very good testimony for the Lord in the Home, though a great sufferer.

At Christchurch Hospital, on June 28th, Miss Scrimgeour. She has been in fellowship in Invercargill, Timaru, Palmerston North and Hamilton, but for the last ten years in Christchurch where she has borne a quiet, godly testimony, active in the distribution of gospel literature and seeking to win souls for Christ.

At Stratford, on July 5th, Mrs. Betts, aged 59. She has been a bright testimony and came out from the Presbyterians against much opposition. Her great desire has been to help the Lord's people in every way, her car being always at the disposal of sick ones and to get people to the meetings. Before she passed hence she sang, "When the roll is called up yonder I'll be there!"

At Gore, on June 19th, Mrs. Russell. She was saved many years and in happy fellowship in the Gore assembly, she ever sought to tread the "separ-

ated path" and has left another gap in the ranks of the praying sisters.

At Auckland, on July 2nd, Mr. George Taylor, brother of Mr. Ben. Taylor of Hamilton, aged 43. He took a stroke in his business while speaking to another brother on the 'phone, did not regain consciousness and passed into the presence of the One he loved and had served for thirty years.

### MARRIAGES.

At New Plymouth, on June 22, Mr. Frank Parkes and Mrs. F. Davies formerly of Cambridge.

At Gospel Hall, Napier, on June 27th, Mr. Francis G. Kerr of Gisborne, and Miss Marion M. L. Lincoln, of Napier.

At Gospel Hall, Napier, on July 11th. Mr. Samuel Hughes, of Belfast, Ireland, and Miss Dorothy Ebbett, of Napier.

At Hope Hall, Eltham, on June 28th, Mr. Alan Trail, of Huntly (formerly of Caversham), and Miss Ada Louisa Robertson, of Eltham.

### BOOK REVIEW.

"Excelsior" Series of Missionary Biographies, by Andrew Borland M.A., published by John Ritchie Ltd., specially prepared for Missionary Study Classes, Sunday Schools, etc. First four numbers out, others to quickly follow; 30 pages, 3d. each, 3/6 per doz. They are excellent and timely and ought to be extensively distributed.

"Onward," a magazine to promote progress amongst Christians, editors W. E. Vine M.A., and Harold St. John. We mention this chiefly because the paper has a simple method of studying the Greek Testament which many are finding very helpful. Any interested can write to Mr. Vine, 1 Widcombe Crescent, Bath, England; or the magazine can be ordered through Mr. J. G. Harvey.

**MAILING ERROR.**—When sending out our July Treasuries, by an accident some one of our subscribers was sent about an extra 20 Treasuries in error. As we are very short of July issue and cannot now reprint, we would be pleased to refund the postage if the recipient will post them back.

**PHOTOS FOR SALE.**—We have had placed in our hands a number each of reproductions of two old photos. One is a composite photo of 63 early "brethren," price 2/6, and the other is of Mr. J. N. Darby, Mr. C. H. Mackintosh, Sir. E. Denny and others seated at a table studying the Word in 1838, price 1/6. Proceeds are for Missionary work.

Phelim McCarthy, the pilgrim of the Holy Wells, an excellent Gospel booklet by G. H. Martin, 3d each, postage 4d, 2/6 dozen, postage 3d.

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A Monthly Magazine

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

THE WORD OF THE LORD  
ENDURETH FOR EVER  
1 Pet. 1: 25

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(Continued on Page 144).

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July 24 to August 22, 1928.

	£	s.	d.
Nelson St. S.S., H.—Orphanage S. Am. ...	5	0	0
Anon., Clive—Mission work ...	5	0	0
Anonymous—Worker abroad ...	2	0	0
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Ongarue—A Missionary ...	1	0	0
"Of Thine Own"—A Missionary ...	7	0	0
Waitara—Worker in India ...	5	0	0
Sister—Sale of lace ...	4	0	0
Eden Hall, M.S.C.—Worker, Africa ...	2	15	0
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S. H.—Worker in N.Z. ...	5	0	0
Mr. and Mrs. J.—Missionaries ...	5	0	0
Miss M.—Mission field ...	5	0	0
Anonymous assembly—Lord's servants ...	211	0	0
Marton—Various missionaries ...	15	15	0
Devonport—Worker abroad ...	8	3	0
Howe St., Ak.—Missionaries ...	16	0	0
Anonymous—Worker in Argentine ...	2	0	0
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Mr. and Mrs. W.—Lord's work abroad and N.Z. ...	49	10	0
Taumarunui S.S.—School work, India ...	1	18	6
Takapuna—Three missionaries ...	6	0	0
R.Y.—Worker in Palestine ...	5	0	0
A.D.B.—New Gospel tent ...	1	0	0
Huntly—Lord's servants abroad ...	5	0	0
Anonymous—Lord's work as guided ...	10	0	0
Wellington St., Ak.—Sister in India ...	3	0	0
Hunterville—Work in S. Am. ...	3	5	0
Mrs. J.—Outgoing missionary ...	2	0	0
Anon., Gore.—Lord's work... ...	11	6	0
Sundry amounts for office expenses ...	14	8	0
<b>Total</b> ...	<b>£515</b>	<b>11</b>	<b>0</b>

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## OUR PERSONAL OBSERVATIONS.

**BECOMING FOOLS.**—Every now and then we have cablegrams in the newspapers of the utterances of learned scientists and references to their great discoveries concerning man's early history, evolution, and this earth upon which we live, to say nothing of the heavenly bodies beyond our sphere.

The latest is the discovery in Inner Mongolia of "a six million-year-old skeleton of the biggest mammal ever in existence, weighing between 15 and 20 tons." Very ancient indeed! But how the scientist knew its age, seeing there was no date on these old bones is probably a secret known only to the craft!

Another giant in scientific discovery calmly states that "the speed at which the earth is rotating is gradually slowing down owing to the friction of tides. The moon is no longer spinning because the earth has produced tides therein which have stopped the rotation." And this "knowledge" is soberly passed on to the credulous world!

Another says, "The foundations of Darwin's outlines of man's history remained unshaken. All the evidence supported the conclusion that man had arisen from the anthropoid ape, giving man a respectable antiquity of a million years." Utter nonsense!

Hear God's commentary: "They became vain in their imaginations . . . professing themselves to be wise, they became fools!" (Rom. 1:21-22).

## COMING MEETINGS, D.V.

**CHRISTCHURCH.**—Young Peoples' Meetings on Saturday, September 8th, 3.30 to 5.30 and 7 to 9. A hearty invitation to all.

**North Island Gospel Carriage No. 1.**—As Mr. G. A. Ritchie has left for Australia to engage in gospel tent work there, a new worker is needed to take his place. He will require to have a working knowledge of Ford Motors, besides being well commended by his local assembly as one whom the Lord has used. Mr. R. Auld, commended by Eden Hall assembly, is the other worker for next season. All applications to be addressed to Mr. H. L. Thatcher, 135 Symonds Street, Auckland.

**South Island Gospel Carriage No. 2.**—Messrs. Howland and Patey were expecting by this time to be once more on the roads, God willing. They will very much value prayer for this special line of service in the gospel.

**Napier.**—The brethren here have the privilege granted them of giving the gospel to the prisoners in the gaol. They have been assured that if application was made to the authorities at other centres a like privilege might be given. Let us take all opportunities of getting the blessed gospel before sinners.

# THE TREASURY:

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

Volume XXX.

SEPTEMBER 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**IN BUSY TIMES.** I was noticing, this morning, that Israel was to rest—keep Sabbath—in eaning time and harvest, their busy time. God does not care to have just our idle moments. One hour given to God out of a busy day is worth a dozen when we are idle, for it takes a glowing heart to give God busy hours, or needed cash. Costly things are precious in His sight. With Him it is not the size of an article but its cost. The widow's two mites were not much in man's sight but it cost her something to give them, and they were precious in His sight.

S S S S

**HOW ABOUT THIS?** It is not the Arithmetic of our prayers—how many they are; nor the Rhetoric of our prayers—how

eloquent they be; nor the Geometry of our prayers—how long they be; nor the Music of our prayers—how sweet our voice may be; nor the Logic of our prayers—how argumentative they be; neither the Method of our prayers—how orderly they may be; or the Theology of our prayers—how correct in doctrine they are. That which God cares for is cleanness of the hands—from worldmeddling; honesty of the heart, desiring only God's will; fervency of spirit, which clings to God and pleads His truth; and that confidence of faith that characterizes a child coming to its father, and receiving more than it can ask or think (Eph. 3:20).

S S S S

**HARD TO GIVE IN.** "Salvation is of the Lord." Experience alone can beat this truth into men's minds. A man will lie broken

at the foot of the precipice, every bone dislocated by the fall, and yet hope to save himself. Piles of sin will fall upon him and bury him, and yet his self-trust will live. Crushed to atoms, every particle of our nature reeks with conceit. Ground to powder, our very dust is pungent with pride. Only the Holy Ghost can make a man receive that humble sentence, "Salvation is of the Lord."

—SPURGEON.

2 2 2 2

**ALL FOR CHRIST.** Believers should seek more and more to enter into the grace and love of

God, in giving His only begotten Son, and into the grace and love of the Lord Jesus, in giving Himself in our room, in order that con-

strained by love and gratitude, they may be increasingly led to surrender their bodily and mental strength, their time, gifts, talents, property, position in life, rank, and all they have and are to the Lord. By this I do not mean, that they should give up their business, trade, or profession, and become preachers; nor do I mean that they should take all their money and give it to the first beggar who asks for it; but that they should hold all they have and are, for the Lord, not as owners, but as stewards, and be willing, at His bidding, to use for Him part, or all, they have. However short the believer may fall, nothing less than this should be his aim.—GEORGE MULLER.

2 2 2 2

**HAVE YOU EVER NOTICED** When some other brother speaks impatiently he is "in the flesh"; when you do, it is the nerves a bit overstrained?

When another brother is set in his way, he is obstinate; when you are, it is just firmness?

When another brother tries to treat some one especially well, he is toadying; when you do you are using tact?

When another brother spends a lot, he is a spend-thrift; when you do, you are generous?

When another brother picks flaws in things, he is cranky; when you do it you are discriminating?

When another brother is mild in his manner, he is a mush of concession, when you are, it is being gracious?

When another brother gets destructive, it is toughness; when you do it is forcefulness?

When another brother says what he thinks, he is spiteful; when you do, you are frank?—ADAPTED.

S S S S

**VERY MARVELLOUS.** Faith has a very long arm—it can reach from earth to heaven;

it is also of very swift flight—the heart is transported by it from earth to heaven in an instant; by it Christ is brought down from heaven into the believer's heart in just as short a time. This is all very real to faith. The mere formalist may call it presumption, the rationalist may call it fanaticism, but the man of faith knows the reality and joy of it. Neither the self-righteous ritualist nor the conceited rationalist are competent judges in this matter; they have no more capacity to understand a life of faith upon the Son of God than a burrowing mole has to form ideas of the flights of the skylark.

## Collective Assembly Testimony.

WHAT about our assembly testimony in a day of ecclesiastical failure? Is there to be no such thing as a collective witness to the truth? Because Christendom is now all confusion; and saints who separated from it and formed scripturally constituted assemblies have been torn by sad divisions; this gives no argument for neglecting to gather simply to the Name of the Lord (Matt. 18:20), owning the lordship of Christ (John 13:13; Heb. 3:6), and the Holy Spirit's guidance into all truth (John 16:13).

Let us be fully persuaded that whatever the Head of the Church legislated for the guidance and observance of assemblies, has never been repealed, nor ever will. It is our duty, therefore, in obedience to the Lord, to seek to give practical expression to all church teaching of the New Testament, as a witness, however feeble, to the truth, right to the end when He shall come. An assembly of saints ordered according to the apostolic pattern, and functioning as Christ intended, becomes a precious testimony in the earth, and more so as the days grow darker spiritually, and as the mass of profession increases in its worldliness and apostasy.

### Our Responsibility.

Brethren, we are under an obligation to give our best efforts to the strengthening and developing of that which is fully in accord with the written Word. The foundation of assemblies has been perfectly laid once for all; let all who labour for God take heed how they build thereupon, for every builder's work will be tested by fire (1 Cor. 3:13). In Israel in the days of the Judges, "every man did that which was right in his own eyes" (chap. 21:25); the unalterable law of the Lord was not binding upon their consciences. There is no liberty in this our day for any of us to choose to do according to our own mind; nay, we are duty bound to follow, without deviation, the teaching laid down for the Church in the authoritative Word.

None of the denominations supporting clericy and denying the unhindered control of the Spirit of God; nor associations where Christians are only free to partially carry out the apostles' doctrine, should have our co-operation. We cannot forbid any who would serve the Master (Mark 9:39); but when He may, in His sovereignty, own whom He will in blessing to others, it is by no means a permission for us to follow with them. "Follow thou Me" (John 21:22). We are not to disparage fellow-members of Christ's body who are not with us in assembly testimony; let us prayerfully recognise all the good in them we see, yet maintain the truth that would keep us separate from the man-appointed systems (2 Cor. 6:17), which hold

these dear saints, and hinder them from enjoying the full liberty of their heavenly priesthood, and their privilege of being gathered to the worthy Name alone (John 8:32).

### A Godly Order.

Oh, that our assemblies were so carefully ordered by the Word, and so pervaded with the presence of Christ that a godly soul in sectarian association will be attracted by the sight, and will desire to be among us! There should fall to us a far greater number than does, of dear saints distressed by evil doctrines and uns Scriptural ways in their denominations, were we walking more in fellowship with our adorable Lord (2 Chron. 15:9).

But if they see some of us in and out of these systems, exercising a false liberty, the effect will be most perplexing. It has been well said, "You cannot stand in a basket and lift it;" neither can we help a child of God out to the Lord's name unless we stand clear of their system ourselves.

To practically maintain the truth of the "one body" (Eph. 4:4) of which every believer in Christ forms part, is not done by levelling every barrier and ignoring all distinctions; for that will lead to sad confusion. We have, truly, a fellowship to cultivate with "all saints;" but there is a limit beyond which we cannot go, when it compromises any truth of God. True fellowship is found when we walk together in the light (1 John 1:7). How many dear saints deny us their fellowship by declining to walk in the paths of separation from the world in its various aspects—its religious aspect too.

Faithfulness to the Word will narrow our assembly fellowship in the midst of all religious profession; but it should not affect that "largeness of heart" (Psa. 119:32) which gladly recognises whatever is of God, and embraces all who would walk in the truth (3 John 3).

—Franklin Ferguson.

## Seeking out Worshippers.

BEFORE entering in and possessing Canaan, God warned the Israelites that they were not to do unto Him as the people of the land had done unto their gods. The heathen had worshipped and sacrificed to their gods upon the high mountains, upon the hills, and under every green tree. All these idols, their groves, altars and pillars were to be burned with fire, hewn down and utterly destroyed. As for Israel, Jehovah Himself would choose out a place to "put His name there," and so the command went forth: "Unto His habitation shall ye seek, and thither (no where else) shalt thou come." There their sacrifices and tithes were to be offered, there were they to worship, and there



were they to eat before their God (See Deut. 12:1-7).

In 1 Kings 8:1-11 we see how after building the temple, on the site God had selected, Solomon brought in the ark "unto his place, into the oracle of the house, to the most holy place"; and how as soon as the priests had withdrawn, the cloud and the glory of the Lord filled the house of the Lord. From then on, for some four centuries, the children of Israel worshipped in Solomon's temple, right up to the time that the temple was destroyed and they were carried away into Babylonian captivity.

Two more temples were eventually built, the former by Ezra, the latter by king Herod—the temple which Christ Himself cleansed, and in which He taught the people with authority.

Yet, be it noted, it was not in the Beautiful Gate of Herod's temple, or under its golden dome, that our Lord gave His never-to-be-forgotten discourse on worshipping God in spirit and in truth (John 4:21-24). But, oh how fittingly, it was in the open air, by Jacob's well, under the lofty dome of heaven itself! Moreover, it was not to one of the chosen race but to a Samaritan woman—a representative of us poor Gentile sinners. For it happened on the eve of Gentile believers being brought nigh by the precious blood of Christ, thenceforth to be consecrated as worshippers and priests, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Pet. 2:5). And this is what He said:—

"But the hour cometh, and now is, when the true worshippers shall worship the Father (not on Samaria's mount, or in Jerusalem's temple, ver. 21) in spirit and in truth: for the Father seeketh such to worship Him (John 4:23).

#### All True Worship demands the Presence of God.

Hence He said to Israel, as already observed: "The Lord your God shall . . . put His name there . . . and thither thou shalt come"—the name, as always in Scripture, denoting the Person.

But in our day there is no temple to resort to!—"Behold, your house is left unto you desolate" (Matt. 23:38). Where then is the habitation of Jehovah? Where shall we find the presence of Him at Whose feet we may fall and worship?

Thank God He has not forsaken His people. With joy unspeakable we turn to Matthew 18:20 and read:—"For where two or three are gathered together in My name, there am I in the midst of them." It is His people who are His "holy temple," it is they who "are builded together for a habitation of God through the Spirit" (Eph. 2:21-22).

The Presence is still with us! And as we gather how surpassingly sweet to remember that our Father God is seeking out worshippers.

It may be that the twos and threes, are meeting

together in some insignificant building in the back streets of some suburb or slum of London, New York or Rio de Janeiro; or they may be hidden in the jungles of Bengal, Brazil or Borneo; or away buried in the dark forests of Central Africa and Asia; or away in the back blocks of New Zealand and Australia; or perchance surrounded on all sides by idol temples as in any city in India, China or Japan—whosoever gathered in stately edifice or under canvass, if they are "true worshippers," the moment they meet, CHRIST is in the MIDST. He has sought them out.

The Israelite gloried in his temple—and it was "exceeding magnificent" (1 Chron. 22:5). He rejoiced in knowing that the shekinah glory shone steadily within the Holy of Holies, between the cherubim. But though his privileges were great, how much greater ours! For we are unhindered by locality; unrestricted by a Levitical priesthood; unobstructed by a massive veil—our Beloved stands in our midst and "the light of the knowledge of the glory of God" (2 Cor. 4:6) shines in His face and in our hearts, as we humbly worship at His feet.

"Gather My saints together UNTO ME" (Ps. 50:5).

—W. C. Irvine.

## A Bible Reading.

THE subject was the meat offering of Leviticus 2. A brother spoke of Christ as the "fine flour"; its smoothness, its evenness and whiteness—all speaking of His holy, harmless, undefiled life; "the oil" mingled with the offering (ver. 4), and the oil poured on the offering (ver. 1) as Christ filled with the Spirit, and at the Jordan being anointed with the Spirit for service (see Lk. 4:18); and as we are more and more yielded to God there will be the more evidence of our being filled with the Spirit too.

Then the exclusion of "leaven" and "honey" were dwelt upon—God wants no flattery, no evil, and no hypocrisy in the offerings, but always some "salt," that has a preserving effect and counteracts the working of leaven.

Another brother said the "frankincense" was altogether for God—no quantity and no ingredients being stated. While we may enjoy much of the beauties and excellencies of the Lord Jesus, there is much that is beyond our comprehension, and which God alone can appreciate and enjoy. This is brought out beautifully in Ex. 30:34-38, where certain spices without measure, but of like quantity, were compounded exclusively for the Lord and brought in before Him, speaking of the unmeasured and unmeasurable excellencies of the Lord Jesus, which earth-born ones could never fathom.

Then we turned to Luke 3, where repentant souls came confessing to John and acknowledging in their baptism that they merited only death and judgment at the hand of God.

Now when all the people had been baptized, the Lord Jesus stood on the banks of the Jordan in all the beauty and excellency of His character—the fine flour. He, too, goes into the Jordan of death, but with Him there is a resurrection recorded—“He came up out of the water.” Then the oil is poured out—the Holy Spirit like a dove descended upon Him; and, lastly, there is the frankincense, only fully appreciated by the Father: “Thou art My beloved Son, in whom I am well pleased.”

H.J.B.

## Not Death.

“Jesus said . . . I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live” (John 11:25).

It is not death to die;

To leave this weary road,  
And 'midst the brotherhood on high  
To be at Home with God.

It is not death to close

The eye long dimmed with tears,  
And wake in glorious repose  
To spend eternal years.

It is not death to bear

The wrench that sets us free  
From dungeon chain, to breathe the air  
Of boundless liberty.

Jesus, Thou Prince of Life,

Thy chosen cannot die;  
Like Thee, they conquer in the strife  
To reign with Thee on High.

—Dr. Malan.

(The above poem was sent us a little while ago by the now late Mr. James Daglish, for insertion in the “Treasury”—Ed.).

## Abraham's Two Young Men.

MUCH valuable truth has been gathered from Genesis 22, more especially in connection with Abraham and Isaac as setting forth the great truth of the Father and the Son, their relationship, their love, and their work. But there are thoughts to be found regarding the two young men, who were privileged witnesses and sharers in the good results of that notable incident. Let us notice these points:—

1. The number “two” is connected with the thought of witness, or testimony (Matt. 18:16-20), and “young men” with strength (Prov. 20:29; 1 John 2:14); so we may learn that there was to be a testimony raised up, and maintained.

2. We notice that they were brought out to a place of vision by a three days' journey (typical of death, burial, resurrection), reminding us of that foundation truth, “Except a man be born again, he cannot see the kingdom of God” (John 3:3).

In verse 4, we read, “Abraham lifted up his eyes, and saw the place from afar” (Newberry), and then spoke to his young men about it. It was God who saw the place (Calvary) from afar, and He has told us concerning it in His word (Eph. 1:4; 3:11; 1 Pet. 1:20).

When we are brought into the family of God, then His truth is committed unto us to keep, that our faith may lay hold of it, and have intelligent communion with Him about it. This makes the heavenly birth a real experience, and a wonderful change—a work of God done within, when we by faith saw a work of God done on our behalf at the Cross.

3. The young men having been brought to the place of vision, they were then commanded, “Abide ye here;” and the words that Abraham said were to remain in them (1 John 2:27-28). When he said, “I and the lad,” it would give them to understand that it was indeed father and son that were going together. May we, as believers, hold fast the truth that Jesus Christ our Lord has eternal relationship as Son with God the Father.

4. They were then to learn that worship was being sought for, and that sacrifice must be the basis of worship. The statement, “And come again to you,” would bind them with a personal interest to that transaction. May we all exercise our own hearts deeply about this, that the Father seeketh not only worship, but “true worshippers” to worship Him, and let us appreciate our personal interest in all this.

5. But then they witnessed another wondrous thing, namely, the only son became a servant when he stooped to carry wood—the wood of the burnt-offering. The shadow of a greater truth comes before us here, that is, the holy humanity and deep humiliation of the Son of God who took upon Him “the form of a servant,” knowing it was for “the death of the Cross” (Phil. 2:6-8). These precious truths are to be held in communion with God by the saints to-day.

6. The ass, typical of nature (Job. 11:12) which can neither see nor receive these things (1 Cor. 2:9-14), was still with them, and would know nothing about “abiding,” but rather would desire to roam, and therefore must be overcome (1 John 2:14). “The Word of God abideth in you,” teaches the saints to know an inward victory first. The wicked one, which is Antichrist, is manifesting himself on every hand to-day, denying the Father and the Son, and is opposed to “the truth” (1 John 2:21), and to “all that is called God” (2 Thes. 2:4):

"therefore, brethren, stand fast" (verse 15).

7. When Abraham returned unto his young men (verse 19), he found them abiding there, and keeping his commandments, for "they rose up and went together to Beersheba." Isaac is not mentioned here, but his presence would be a reality to that company. He may have silently appreciated the result of his work on yonder place, that now those young men were able to walk together with his very own father, whom he had known and walked with before. The love of the Lord Jesus Christ to God the Father, and His full and perfect obedience to His will, "unto death, even the death of the Cross," has made known the Father to His people; and although the Lord is now absent from the world, He is not absent from His own, who continue in faith and obedience.

"The world seeth Me no more; but ye see Me"; and again, "I will manifest Myself to him." He has brought us out from the world, but He does not leave us "orphans"—belonging to nobody—but "ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:18-24); and being in the risen Son the Father's love can reach us in all its warmth and power: "And My Father will love him, and We will come unto him, and make our abode with him."

8. Abraham dwelt at Beersheba with his young men, where he "called on the Name of the Lord, the everlasting God" (Gen. 21:33). What communion they enjoyed! Abraham saw the place, but "ye see ME." What a sight to fill our gaze! And what love and relationship we are now brought into!

May we be found keeping His commandments, and abiding in His love. "As the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (1 John 2:27).

—A.T.K., N.Z.

## Christ or Compromise.

THESE are the alternatives. The church must never tamper with her fundamental doctrines, compromise with the spirit of the age and follow the lead of every would-be leader, vainly imagining that this is the road to success. It is the road to ruin.

Nor must she swallow the Christless catchword of modern thought about the "uplift of humanity" and "the brotherhood of man," crying "peace" when there is no peace, and become the hireling puppet of the enemies of Christ.

Nay! the church is to go forth "fair as the moon, clear as the sun, and terrible as an army with banners." (S. of S. 6:10). She is to proclaim

aloud that the only ground of access to a holy God is the sacrificial Blood of His Son; that the Lord Jesus Christ is no erring mortal like ourselves, but "God over all, blessed for ever" (Romans 9:5); that He is coming back, first for His own, and then as King of kings and Lord of lords.

Morality may give a man a veneer of what is called "religion," but it cannot save his soul and fit him for the realms above. Character building may give man an outward polish; it cannot regenerate. Ethics may instruct and elevate; they cannot prevent from going to pieces on the rocks of spiritual shipwreck.

## United Prayer.

WHEREVER the blessing of the Lord has been given in rich effusion, it has always been connected with the united prayers of the people of the Lord; and it may be observed with equal truth, that where prayerlessness prevails, there is barrenness and drought.

The logic of this is not very difficult to understand; there is no mystery at all about the matter. The solution is simply this, that when God's people are in downright earnest about sinners being saved, when there are sighing and crying for a real revival among the saved, and a spiritual resurrection among the unsaved, they are driven to God, the living God, for both. They know full well that "vain is the help of man," in bringing this about. God alone can raise the dead; God alone can revive the souls of the living.

Therefore, to Him they go; on Him alone they call; to His Almighty hand they look. Prayer is made unceasingly to Him—importunate, believing prayer. Not the dreary round of words and phrases that one gets weary listening to, in season of death, when it seems difficult to fill up the "hour of prayer." No, not these; but the outpouring of burdened, longing hearts that, with inexpressible desire, are seeking unto the Lord in their conscious need.

God has never failed to answer such prayers; He never will. Explain it away, or cavil at it as men may, the fact remains, with abundant proofs in the experience of those who have known it that when in united prayer the saints draw near to God, He opens His hand wide in grace and blessing. There the stream of life will flow; there the dew of heaven will fall. It may seem good to God to test His people's faith, and to keep them waiting and watching, as Elijah did on Carmel's height of old. But the "little cloud" will at last appear and presently "there will be showers of blessing."

May the Lord stir up His saints to "give themselves" to prayer, to seek the Lord unitedly as one man.

## The Tragedy of Lost Opportunities.

WE can conceive of nothing more awful than of a soul being brought face to face with the claims of Christ in the gospel, and then because of some difficulty looming up or some sacrifice to be faced if there was the yielding to the Lord, going back and missing the great opportunity of life. So near to salvation and eternal bliss and losing it. Could there be any greater tragedy in a life? And yet there have been many who have come to that very point and gone back, and so far as known never again have they been brought to the same place of golden opportunity.

What tragedies, too, have been seen in the lives of Christians, who have heard the call of God to some high and blessed service entailing responsibility and some sacrifice and have been turned aside and lost their opportunity. Some other path has presented itself which did not entail the same sacrifice, and yet gave opportunity for service to God, and that has been chosen, and the consequence has been unrest and dissatisfaction throughout the rest of the life. For there have been not a few who have had a call from God for service amongst the heathen who have shunk from it for different reasons, and generally on account of it demanding a sacrifice which they could not face. And while they have been useful in work at home and have done valuable service for God, they have realised in their own souls a real tragedy in the losing of the great opportunity which had presented itself in the call of God.

To every one there comes constantly some opportunities for service fraught with possibilities of great blessing, and yet how very many of us have to acknowledge the loss of them, and the consequent regret and sorrow. "As thy servant was busy here and there he was gone," is too often the experience of many. Business, pleasure, one's own interests and concerns shut out the service of the Lord and hinder the recognition of the opportunity given by the Lord. Then through ignorance of need, through slothfulness, through want of prayer and thought, and through not being watchful, and many other causes, how many opportunities come and fail to be recognised until they have passed and gone. And how many have to admit that such are often not seen until they have passed, and then they have to reproach themselves for the sad failure.

The true greatness of our opportunities will be seen when we stand before the Judgment Seat of Christ; and when this short life is viewed in the light of eternity, what a grandeur and dignity will be given to it. For in this short fleeting life-time we are being given these great opportunities for

living and working which are to determine what our eternity is to be. Oh, for that "quickness of scent in the fear of the Lord" (Isa. 11:3), which will enable us to seize gladly and readily the openings given for testimony and for actions that will turn to gold in that day of reward.—"Missionary Tidings."

## His Last Song.

DOCTORS and nurses gathered round an operating table in a hospital. On the table lay the patient. The operation about to be performed was on his tongue.

He anxiously inquired of the doctors what effect the operation would have. They assured him that he would probably be able to make himself sufficiently understood in speech, but that he would never be able to sing again.

"In that case," said the sick man, "I must have one more song before my tongue is touched," thereupon—in the presence of doctors and nurses he broke out into Cowper's beautiful hymn:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

The last verse was reached:

"Soon in a nobler, sweeter song  
I'll sing Thy power to save!  
When this poor lisping, stammering tongue  
Lies silent in the grave."

The chloroform was given, the doctors skilfully did their work, but the man never recovered from the operation. He had sung his last song on earth, but, thank God, he was singing his first song in heaven.

Aye, it is the song of redemption the saints in glory sing, but they learn the song on earth. Happy is it when songs on earth become sweeter on a death-bed as the prospect of singing "a nobler, sweeter song" draws near. Well might the Apostle John burst forth, "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever. Amen." (Rev. 1:5-6).

Reader, do you know anything of this song? Happy is the deathbed where it is known. Sad, unutterably sad, where it is not. There will be, there can be, no song in hell. Sin carries sorrow in its train, not song.

No wonder the Psalmist in his joy burst forth: "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (Psalm 95:1). No one has any right to be happy but the Christian.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### AFRICA.

##### From Mr. E. D. Rout.

**Komeshia.**—Since I last wrote you we have had two baptisms, and there are now more women than men in our Assembly here. There are several more in whom we have confidence, and judge they are really the Lord's.

I have recently had five weeks' classes for our teachers, seeking to impart general and biblical knowledge. They have not the helps that we have got in the study of the Word of God. I have given them blank books, alphabetically arranged, and under the different letters they are jotting down things for reference. Thus under M comes miracles, and all the recorded miracles of our Lord are tabulated and the places where they are found in the Scriptures; under R is resurrection (a) of the Lord; (b) of the just; (c) of the unjust, with references, etc., etc.

Ten days ago after the Lord's day morning meeting a young man arose asking for the prayers of the people of God. He and another were going out for some weeks into the villages with the gospel, and the people we hear are listening well to the words of life. Others of the Christians purpose doing the same in a short time. Personally, we want to do the same, but the house has been leaking badly and has to be re-thatched.

One of my workmen who has worked for me for years, off and on, went out hunting about three weeks ago. He was successful in the morning and brought the animal in his boat to higher land. He was hunting in the low-lying plains beyond the river, and there is much water lying there at this season. Later on in the afternoon he went back to try and get another animal, but he did not return. Early the next day, a near relative went to look for him. He found his boat and following his tracks through the grass and water came upon his spear which was bent. There were tracks of a crocodile there also, and nothing has been seen or heard of the man since. We trust that this warning will be heeded by some of our heathen workmen.

##### From Mr. F. H. Brierley.

**Kamubangwa.**—Mr. Burrows is still away on furlough, so I am alone here. There has been a lot of necessary work to do, and I have had a number of young people working as well as a few men. Every morning I have had a short meeting with them and we have gone right through "Kalakalakene," a book containing Old Testament stories from the Creation to the journey of the Israelites into the wilderness, all of which was new to them. Also every afternoon I have had school with them for an hour, teaching them my-

self, as at present there are no Christian teachers here. A few are making progress, but it is slow work. To see them, however, reading in the New Testament will be a reward for one's labour.

Not much can be said of results. Since Mr. Burrows left one woman has professed to be saved, whom I believe is real, and three boys; but the latter, I fear, are not real converts. The brother of this woman was standing by when she professed, and he seemed to be pleased. On asking him if he believed, he replied that Satan was still working in his heart.

The people are friendly and usually listen well to the gospel, but, alas, are deeply rooted in their heathen practices and superstitions. One of their beliefs is that all disease is the result of witchcraft, therefore if one acquires a disease he has been bewitched by somebody. Then the witch-doctor or medicine-man is consulted, who, charging his fee, proceeds to divine and someone is accused. Were it not for European administration there would be very great cruelty towards the accused, as it is quite a lot goes on unobserved.

Remember especially in prayer the distribution of books among these Lubans, particularly Testaments, Gospels and Kalakalakere. In my journeys I have sought as much as possible to sell them. Owing to the generosity of saints in the home lands they can be sold at a very low rate. How encouraging to see raw heathen reading the Word of God. It is heart-breaking to see the activity of Rome in this land, so we must not be backward.

#### BRITISH WEST INDIES.

##### From Mr. G. H. Hale.

**Kingston, Jamaica.**—We have now a little company gathered together to the Lord's name at Constant Springs, and there have been some very precious times. I do think these new companies gathered out to the Lord bring us back very near to the early days in the Acts, in the simplicity and freedom from formalism that is like to creep in, imperceptibly, in older assemblies. It is very precious to hear the every-day language in which dear natives speak to God, and we pray that the deep reverence shown in the gathering around the Lord's table may last among us. Quite a nice number of dear souls have lately been baptised.

At the Water Works, three miles further in the country, there is quite an interest. We have had meetings on Wednesday evenings, and each week one or more have been saved.

Souls have been saved also at Papine and Matildas Corner, a few miles in another direction. At Papine is a large open-air market where people from many miles round come with their pro-

duce. Thousands of tracts have been distributed to them, to be carried back to the mountainous districts that would be hard to visit. Matildas Corner is a large district, and there are some dear souls saved in this place. We seek prayer for these places and for godly helpers, both in the gospel and teaching.

In the city we have now the land to build on, and some funds to start building. We have been going on quietly and are thankful for the interest some are taking in the open-air side of the work; we have some good times and souls are being saved.

### CHINA.

From Miss M. E. Strahan.

**Kuling.**—Very many thanks for your letter to hand with enclosure. It is very kind of these dear ones to remember us, and certainly one does indeed appreciate their kindness.

You will have received Mrs. Keith's note telling of our safe journey back to China. What a privilege to be here for our Lord. Oh, for grace to be faithful to Him, for one cannot but remember that it is a responsible position to fill. Please pray for us, "and for me" (Eph. 6:18-19).

I am glad to say all continues to be quiet in these parts, for which we thank God. We look to Him to open our way to go another hundred miles further into the interior in the autumn, if the Lord will. We would like to go to some more needy part.

Mrs. Keith is busy every day with her studies in Chinese. We are both keeping very well.

### SOUTH AMERICA.

From Mrs. E. E. Packham.

**Las Piedras, Uruguay.**—We have had a very changeable summer which caused a lot of sickness, tropical heat and sudden cold the same day; we have never known a summer like it before.

We had a beautiful day for the wedding of Miss Holmes and Mr. Aish, the sisters in La Teja did all they could to make the event as home-like as possible.

With regard to the work: we are kept busy and are continually coming across people apparently interested, though, sad to say, many stay just there. The Sunday School keep up, a few fresh scholars also coming.

We were very pleased with Mr. White's book on Uruguay. We sincerely hope it will stir up interest for this part of the harvest field. The need is great and the labourers are few. May the Lord keep us near to Himself, so that there may be nothing in us to hinder the work, that we may ever have in view His glory, doing His will from the heart.

From Mr. J. H. Ross.

**Buenos Aires, Argentina.**—I am sorry to say that some of our letters are still addressed to Villa Crespo instead of Villa del Parque, and go

there, and in all probability some have been lost.

The work here goes on with joy and encouragement. Lately four stood up and gave their testimony of faith in Christ. They had all been attending the meetings for some months, and are now going on nicely and very happy in the new-found joy of the Lord. Since our coming to this part of the city nine souls have confessed Christ. We hope to see others saved before long. There is a deep and real joy in all the meetings and the presence of the Lord is very manifest.

They have opened a new hall in Saenz Pena. I have been asked to take a series of special meetings, and am looking to God to give blessing with the Word.

The building of our hall in Villa del Parque is going on steadily, and should be finished and occupied in August, God willing.

We very frequently see Dr. Hamilton. He has much improved in health since his arrival in Buenos Aires, and though not able to take a very active part in ministry yet his presence in the city is doing good.

From Miss M. McGregor.

**The Launch, Paraguay.**—The past months of our trip from Asuncion to Corumba have been full of blessed and unique experiences. In Puerto Guarani we stayed over three weeks. The schoolmistress there, an elderly Christian Paraguayan, has been teaching her scholars Bible stories from calendars, etc., we had given her on our way north. She arranged Sunday School for Mrs. Airth and me on the three Sundays the Launch was in port, when it was quite a treat to see the interest displayed by the young people in learning scriptures, choruses and Bible lessons. So unusual is it for us to meet a school-teacher in sympathy with our work, that you cannot imagine how much we enjoyed this woman's hearty co-operation and help.

At Muritinho our boat stayed nearly a month. Mrs. Airth held meetings for women and children, managing to address them in their Portuguese language. Those afternoon meetings were a great pleasure to us, for they were so splendidly attended. To hear the children singing hymns from our hymn-sheets was something we shall not very soon forget. Never have we been in a place where we have received so much kindness and encouragement. The general cry was, "Come back soon again."

Please pray with us that very soon some one may be forthcoming to go and open up a work there where there is such a splendid opening for the gospel.

From Mr. P. W. Aish.

**Las Piedras, Uruguay.**—I am very grateful to the Lord that He has been pleased to give me a wonderful recovery from my serious illness. During season of bodily weakness Satan tempted me to be very despondent. Just then my reading was in the Book of Kings, and was greatly encouraged

and helped in meditation on the life of Elijah, and on the great faith of Obadiah who hid and sustained the hundred prophets of the Lord.

I am hoping to settle in Canelones with my wife, and am searching for a suitable house in which meetings can be held. We intend closing the little meeting-place and moving to a new part of the town, and get into closer contact with the people. We are able to keep in touch with a number of apparently interested women who attended regularly at the beginning. We shall have a hard battle against Romanism and the powers of Satan, but in nearly every place where a gospel testimony is opened and continued a few precious souls are generally saved.

### MEXICO.

**From Mr. Eglon Harris.**

**Orizaba.**—Though we have had no hindrance in preaching in the various halls, yet we live as with a sword of Damocles hanging over our heads. The law demands that all religious services be held in buildings owned by the Government, and most of our halls are rented. The Roman Catholic priests have been on strike for two years and are mad with us because we continue. They often get fined heavily for saying mass in private houses instead of in their temples, which all are owned by the Government. In spite of all the turmoil God's voice is being heard and many souls are being saved.

### INDIA.

**From Mr. F. Rowat.**

**Mihijam.**—Our annual fellowship meetings this year brought together over 200 believers from 17 villages. Several brethren who have charge of Sunday School and evangelistic work at out-stations gave interesting reports of progress. The gospel message has been sounded out in hundreds of heathen villages and open-air testimony held at markets and festivals. Quite a goodly number of Scripture portions in the vernaculars have been circulated besides thousands of gospel tracts. Six persons were baptised and others are waiting. The Orphan Home still gives shelter to 40 needy children. Food is at famine price, but we take in the children in faith and look to the Living God to supply their need and ours. Entering upon our 40th year of Indian service we can raise a grateful "Ebenezer"!

Many thanks for the "Treasury" which comes to hand regularly.

**From Miss E. Starck.**

**Amalapuram.**—How great is the mercy of the Lord and His faithfulness never fails! I am much better for my visit to the hills and hope to be quite fit to return to the plains again. The heat there has been intense and we feel sorry for those who were not able to get away.

In some places there has been an epidemic of cholera, and in one village where we have a school, 47 have died, including 4 of our school

children. One young man, an old school boy, fell sick of cholera and twice it was feared he was dying. His father brought a goat for him to do worship; he at first refused, but later yielded to the entreaties of the others. There was no improvement, however, and the father then got a fowl and the lad was asked to worship this. He refused and told them all that only the Lord Jesus could give life and healing. "I shall pray to Him" he said, and then requested a school boy present should read some verses of Scripture and pray with him. Gradually he began to recover and is now well again. Praise the Lord!

Please pray (1) that this dreadful visitation may be used of God to awaken poor souls to their need of a Saviour; (2) that the school children there may not only refuse to worship idols but definitely be converted; (3) the same for our school girls in Amalapuram; (4) for a caste convert and his wife, still unsaved, who, since his baptism refuses to live with him and (5) for the assembly here and in the villages around.

**From Mrs. W. T. Revall.**

**Kadianallur.**—We found on our arrival back from the hills that our well was very low, and we have been having a bore put in, hoping to tap the spring and thus augment the supply. In India one needs much patience, for men are very slow to begin work. There may be a death, or a wedding, or it may be an unpropitious day to start.

We have to mourn the lapse of a caste convert woman, who seems to have given place to one of the evil spirits with whom she was familiar before she knew the Lord. From a human standpoint we are up against it in trying to win her back, but, praise God, with Him nothing is impossible.

My husband had a good time in the South. Mr. and Mrs. Young and Mr. and Mrs. Gander were with him, and the brethren ministered the Word. Some adults obeyed the Lord in baptism. It was a courageous step for them to take, and they had not the full sympathy or fellowship of many of their relatives who still stick very tenaciously to their old Church Missionary Society ways and ritual.

**From Miss A. A. Dyason.**

**Amalapuram.**—Just before leaving for the hills we had our special gospel week. We were encouraged to see many of the Christian women making a special effort to come out with us. The last day of our effort (Lord's day) a native festival was held not far from our home. Thousands of people went down to the canal and were bathed by the Brahmans, who must have made a lot of money that day, for the poor Hindus had to pay them before they would bathe them or pour water on their heads. Hundreds of bulls were also on the canal banks. Each village has its sacred bull which is decorated up for this special occasion with bells, coloured paints and cloth.

It is supposed to be their god. The beasts hold their heads high in the air, as though they know that this is their day, and they are being made a fuss of. We were out among the people soon after 6 a.m. distributing tracts and getting in a word whenever we could.

**From Miss L. Sundgren.**

**Trichur.**—Recently we had the joy of seeing six of the girls obey the Lord in baptism. Four of them are girls in the orphanage, one is the sister of the Indian sister who helps me in the work, and the other is the daughter of one of our old orphan girls. The mother was found under a tree in Farur in a diseased condition and with nobody to care for her. With attention she got well and now she is the mother of several children, and this is her eldest child who was baptised. Pray that these girls may grow in grace, and that we may have the joy of seeing many more of our girls, and others too, following the Lord.

We have had special meetings in Trichur. Mr. Naismith from the Godavari came, also Mr. and Mrs. Noel, Mrs. Nagel, Miss Mitchell and some of the believers from the different places around. Meetings were from Tuesday till Sunday, they were well attended and the ministry enjoyed.

I am glad to say we are all keeping well and the spiritual tone among the girls is good. Pray that the Lord will go on to bless His work in this orphanage and save many precious souls.

**From Mr. W. Redwood.**

**Bangalore.**—The printing press is steadily progressing and I suppose we are putting through the press twice as much as this time last year. We have been able to print as much as 70,500 booklets and over 10,000 pamphlets and tracts in the first four months of this year, for which we are profoundly thankful, for every whit of it is precious seed and all of it has been sown.

Our school which had a roll number of over 130, re-opened after the holidays with a good increase of children. Some have fancied that "school work" is not mission work, but it is one of the best means to an end in our experience, after fourteen or more years of it, for it can be both evangelical and evangelistic in its methods, and the fruit is of the best.

The Sunday Schools and young men's and women's Bible classes are flourishing, I am glad to say.

**NOTES AND COMMENTS.**

Mr. J. Duthie (China) had missionary meetings in and around Wellington, afterwards visiting Martinborough, Woodville, Pohangina, and Palmerston North and neighbouring assemblies.

Mr. A. Smith (Paraguay) has been visiting Hastings, Napier and Gisborne, speaking upon the Lord's work in South America.

Mr. A. E. White (Uruguay) has been over to

the Nelson district visiting the assemblies there, afterwards having meetings in Wellington and neighbourhood.

Mr. G. A. Black (India) has had meetings around Wellington, and at Ashhurst, etc.

Mr. L. J. Donaldson (Malaya) is finding ample opportunities among the assemblies in Sydney (Australia). His wife expected to enter a Nursing Home, and when strong enough they hope to go to Melbourne, Adelaide, etc., and on to Singapore.

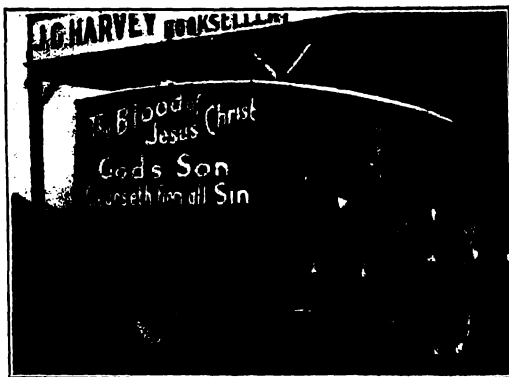
Mr. E. E. Clarke (China) since leaving New Zealand spent a little while in Melbourne, and afterwards visited a number of assemblies as far north as Rockhampton. He hoped to leave Melbourne for China on September 13th. Whether his wife will go too will depend upon what arrangements can be made for their sons, who will remain in Australia.

Mr. A. Simpson, writing us from Malaya, says, "I thank God for the privilege of being led in His will to this land. I have been some months in Ipoh, studying Cantonese and at other times giving an eye to the Boys' Home. As opportunity permits I get out to the towns and villages giving out tracts and selling Gospels, etc."

Miss J. L. Treweek (India) hoped to have been in New Zealand before now, but is detained owing to Mrs. Rose's condition of health keeping her in England still.

Mr. G. Wilson (Malaya) had some very good meetings in the two halls in Palmerston North, and had a large audience to hear a special address on the catacombs of ancient Rome and their lesson to us.

**China.**—Mr. E. E. Clarke sends the following extract from a letter he received from Mr. Pucknell



The New N.I. Motor Gospel Carriage No. 2. The Carriage will be starting out again shortly (D.V.) for the next season. Mr Victor Mai (right) will not be accompanying the Carriage, but Mr A. Aiken (left) will be going with it, and the Trustees will be pleased to hear from any whose hearts the Lord stirs up to accompany him. Communicate early with Mr. A. J. Clarke, P. O. Box 41, Palmerston North.



in Southern China: "I have been back in the Kiangsi province three months and have travelled round to all our stations. Everywhere the people are friendly and the civil authorities are polite, and the people have come in crowds to listen to the gospel and have readily bought books. Conditions are very peaceful and quiet. Only in Tukiapu are there still soldiers and our hall and house still occupied by them, but they are friendly."

Mr. Price also writes: "As far as I can see there is absolutely nothing to prevent any of our people from being back at their work."

## Suggestive Bible Subjects.

### GOD'S LOVE.

The MANNER of God's love . . .	1 John 3:1
The MEASURE of God's love . . .	John 3:16
The MUNIFICENCE of God's love . .	Rom. 5:8
The METING OUT of God's love . .	Rom. 5:5
The MIGHTINESS of God's love . .	Rom. 8:35
The MANIFESTATION of God's love .	1 John 4:9
The MAGNANIMITY of God's love . .	1 John 4:10
The MARVEL or MYSTERY of God's love . . . . .	1 John 4:16
The MODEL of God's love . . . . .	1 John 3:16
	—F.P.P.

### SEVEN "FEAR NOTS" IN LUKE.

Fear not of PRAYER—Fervency . .	Luke 1:13
Fear not of FAVOUR—Favour . . .	Luke 1:30
Fear not of The GOSPEL—Fulfilment	Luke 2:10
Fear not of SERVICE—Fishing . .	Luke 5:10
Fear not of FAITH—Faith . . . .	Luke 8:50
Fear not of our FATHER'S care— Fatherhood . . . . .	Luke 12:7
Fear not for the FLOCK—Faithfulness	Luke 12:32
	J.M.

## Questions and Answers.

How are we to harmonise John 13:33—"wither I go ye cannot come," with John 14:3—"that where I am, there ye may be also"?

There is no variance between the two. In the first instance our Lord is leaving His disciples and returning to heaven, and much as they wished they could not go with Him then. But after He had prepared for them He would come again and take them to be with Him where He is in glory (see John 17:24).

What does "butter and honey" mean in Isaiah 7:15, and what is the general meaning throughout Scripture?

Butter here is really curdled milk (see R.V.) and is the Bible symbol for the pure food of God's Word for the soul (1 Pet. 2:2). Honey stands

for what is sweet (Jud. 14:18) and enlightening (1 Sam. 14:29). The Promised Land was described as "flowing with milk and honey" (Exo. 3:8)—food without scarceness and an abundance of what is sweet to the soul. So with the Christian's spiritual food. The simple and wholesome fare of the Word is both nourishing and enlightening, so that he who is well fed thereon has no difficulty in discriminating between the evil and the good. Our Lord fed on the Word (Matt. 4:4), and enjoyed the sweetness of communion with His Father (John 14:10-11), so that He always did those things that pleased the Father (John 8:29).

In John 15:2, 6 every believer in Christ is a branch in the true Vine, but the unfruitful branches are cast forth and burned. Does verse 6 apply to the backslider, or what?

The whole subject is fruit bearing, and not salvation. As it does not tell us how to be saved, neither does it declare how you may at last be lost. The end in view in the believer's life is the bringing forth of much fruit, and this can only be accomplished by abiding in Christ, as the branch does in the vine. To get out of communion with Him is to cease yielding fruit; and an unfruitful Christian is of no value to God as a testimony, just as a withered branch is none to the gardener. Being valueless, men burn them. Do men burn souls? What may God do with His child whose testimony is useless? Take that one away, as in 1 Cor. 11:30; such will be saved, "yet so as by fire" (1 Cor. 3:15)—just snatched from burning; all gone but their eternal life in Christ. It is most solemn.

M.T.—Re your questions: (1) "The cup of blessing which we bless" (1 Cor. 10:16) must be understood in the sense of giving thanks for. In Matt. 26:26 we read: "Jesus took bread and blessed it," the margin has "gave thanks," and with this agrees 1 Cor. 11:24. We do not bless the emblem, that is ritualism; we do give thanks and bless the One the emblem sets forth. (2) The first part of Eph. 4:8 is clearly at the time of our Lord's ascension; and the second is after taking His place at the right hand of God.

## News of Work and Workers, Etc.

Mr. W. Burt has had a special gospel effort in Hamilton, and despite the wet weather and much sickness the people have attended fairly well. He and Mr. Moor have visited from door to door and distributed nearly a thousand copies of gospel books and Marked Testaments.

Mr. H. C. Isaac has had meetings in Wellington Street Hall, Auckland, with blessing to souls. Some have obeyed the Lord in baptism.

Mr. B. Fox had four Lord's days at New Lynn,

Auckland, with blessing to the salvation of some souls. At Manurewa and Papatoetoe he had cottage meetings.

Mr. F. Bickerton wishes us to notify his change of standing address from Taumarunui to c/o Mrs. A. R. Cleland, Record Street, Fitzroy, New Plymouth.

Mr. J. McNair spent a little while in Stratford preaching the gospel in the hall and from house to house. He hoped to visit other parts of Taranaki before rejoining the South Island Gospel Carriage No. 2.

Mr. J. C. Rock has seen a little fruit in the Dunroon district lately.

Mr. H. Adam had three weeks' meetings in Raetihi, mainly in the hall, a few cottage meetings being held also. Some professing Christians from outside attended, besides others; the ministry was appreciated and was not in vain.

Mr. M. Harrison has been confined to home of late. The cold tries him at his advanced age, and his heart has again been strained and is in the doctor's care.

Mr. A. V. Brown had about three weeks at Gisborne, when he and Messrs. Mai and Aiken of the Gospel Carriage had a nice time preaching and visiting together, God blessing their efforts. Later he and Mr. Aiken had a few meetings in Wairoa where three persons were baptised, one being a young Maori.

Mr. D. Balneaves spent about three weeks in Waganui East, visiting from house to house. Afterwards he spent some time at Taikorea, between Palmerston North and Foxton.

Mr. E. G. Whitehead had a nice time at Dannevirke, 50 or 60 people out on week nights and over 100 on Sundays. A few souls professed to be saved.

Palmerston North.—The two assemblies united for a week of prayer, August 6 to 13, the believers came out well and the time spent before the throne of grace was felt to be a distinct blessing.

Messrs. G. H. Ritchie and S. A. Palmer, commended by brethren to whom they are well known, left New Zealand on August 17th to engage in gospel tent work in Australia. Mr. Ritchie has had several seasons with the North Island Gospel Carriage No. 1, and Mr. Palmer about two years evangelising and visiting in the country districts. Mr. E. G. Whitehead has accompanied them for a while.

Maori Work.—Miss Martin writing from Wairoa, says: One of our Maori scholars, aged 15, has died recently. She had never made a definite profession of Christ to us, but had evidently let her light shine at home. Her mother and father have told Miss Rout she was always speaking of Jesus and reading her Testament. As she was dying she told her parents (in Maori) to "be strong to believe," and

added, "Jesus is giving me rest." Later she said she could see God and His Son, saying, "They have come for me! I am going to be happy!" How glad we are of her testimony.

Mr. C. W. Winter remained at Gore, with occasional visits to McNab and Knapdale. Interest has steadily increased, two souls have definitely confessed Christ and some others seemed under conviction, believers have been helped, one from the denominations has asked for fellowship and another has desired baptism.

Mr. C. F. Gedge has had seven weeks at the Nelson Street Hall, Hastings, with much blessing and interest right through. The hall has been filled to its utmost. A good number have been saved (chiefly men), some backsliders restored, eight believers left one of the churches and came into fellowship and seven others from the same were applying. There has been a considerable increase to the assembly and much thanksgiving has been rendered to the Lord.

Tauranga.—The Lord has given a little refreshing lately. Encouraging numbers of the unsaved have been coming to the little hall, four young people have confessed Christ and an elderly woman.

Mr. H. Hitchman had very well attended meetings in Wellington, the Vivian Street Hall being comfortably filled each night for about three weeks. Afterwards he had a fortnight at Petone and then commenced in Upper Hutt. Wherever he has been the believers are expressing appreciation of his helpful and timely ministry, dealing with those scriptural principles that should be held and taught by all companies of saints gathered simply to the Lord's name. The rising generation in the assemblies are needing instruction such as our brother is giving, in order to know and appreciate why we gather as we do.

Mr. M. Logg after his meetings in Bunnythorpe spent a while in Hunterville, afterwards going to Marton.

Mr. F. Macleod had several weeks in Levin, preaching the gospel as well as confirming the newly saved ones during the visit of Messrs. Whitehead and Palmer. Despite much local sickness the interest has been keen, several more have confessed the Lord, and others were, in degree, concerned. Some others expressed their desire for baptism, fellowship, etc., and there has been much cause for praise to God. Our brother has now started gospel meetings in Vivian Street, Wellington.

Mr. G. Menzies had good meetings at Morningside, Dunedin, notwithstanding several other series of meetings going on at the same time in the city. There have been quite a number of interested and seeking souls got in touch with, and some have had happy deliverance and are rejoicing in the Lord. Our brother has now returned home to Napier, after

five months in the South, and has had the Lord's blessing in a way that leaves him greatly thankful.

Mr. J. Blair was still in Dunedin, having felt it needful to take a little rest, though he has shared the gospel meeting on Lord's days and given a short word to the believers at the end of the Tuesday and Thursday night meetings. The little relaxation has freshened him up.

Mr. R. Miller during the time of his meetings in Cambridge was far from well, and when visiting Auckland later he sought medical advice. A blood test revealed a bad state of things, and the heart being affected he was advised to enter a hospital for observation and treatment. Returning home to Wellington he acted accordingly. He is receiving the attention of a specialist, who is hopeful, though recovery may be slow work. Mrs. Miller is in a very poor way of health too, so we shall do well to specially remember them both before the Lord.

Mr. J. Stout returned to Dunedin after about ten weeks in the South where he has been actively engaged in visiting and ministering at Ohai, Wairoa and afterwards at Woodlands, with a measure of encouragement.

Newtown, Wellington.—There has been a little cheer of late, two young sisters were baptised and a young brother desired fellowship.

Mr. J. Chrystall had a week at Tokomaru, and then about a week at Otaki and Manakau. There has been a little blessing from God. Afterwards he went to Miramar, Wellington, and did some visiting, as well as holding meetings.

Mr. H. J. Bates has been up at Nightcaps, having meetings at Ohai and Wairoa for three weeks and visiting homes with the gospel.

Mr. J. Stevenson seemed to be improving in health but has had a set back which brought him down very low. Let us remember him at the throne of grace.

Ongarue.—The Lord continues to own and bless His Word here, five more believers have testified for Christ in baptism when about 160 people gathered to witness it. A week later two others followed, and there were more to come. The whole district is stirred and prayer will be valued that God will convict and save more souls.

Children's Home, Hunterville.—Mr. Hyde wishes us to state that an amendment to the Act of Parliament relating to Children's Homes has compelled him to register the Hunterville Home. This will in no way alter or affect the principles upon which it is maintained, as published in the Annual Report, though some minor alterations may be necessary to comply with Government regulations.

### "FALLEN ASLEEP IN CHRIST."

At Napier, on Lord's day afternoon, July 29th, rather suddenly, Mr. Joseph Ebbett, aged 65.

He was saved during that memorable work in Maharahara in 1896, was then received into fellowship and remained there till about seven years ago when he removed to Napier. He maintained a quiet and steady testimony all along.

At Dunedin, on August 10th, Mr. James Daglish, aged 65. He was saved in his native town of Newcastle-on-Tyne, England, when 15, came to Australia at 21, and to New Zealand 26 years ago; been in fellowship at Christchurch, Mosgiel and Dunedin, during which period he faithfully witnessed for the Master, firstly as a commercial traveller in both islands, and latterly in residence in Dunedin.

At Auckland, on July 19th, Mr. William Bush, aged 76. He was born in Salisbury, England, in 1852, migrated to New Zealand with his wife and family end of 1885, came in contact with gospel testimony in connection with the Parnell assembly about 1891, was definitely led to Christ by the late Mr. Geo. Mills, snr., and was baptised and received into fellowship. Ever since associated with believers gathered to the Name, maintaining a consistent witness for God by lip and life, and ministering the Word and preaching the gospel according to the measure of the gift given him of the Lord. His aged and invalid widow needs our prayers.

At Otane, on July 27th, suddenly, Mrs. Blackman. She had been in fellowship at Otane for about ten years, and has borne a good testimony.

At Palmerston North, on July 25th, Mrs. Henry Browning, aged 82. She came to New Zealand with her husband 53 years ago, both being in fellowship, and for many years "broke bread" in Feilding. About eleven years ago they moved to Palmerston North. Mr. Browning predeceased his wife by three months. Our sister faithfully and fearlessly served the Lord, never losing an opportunity to speak to any one of eternal things.

At Timaru, on July 14th, Mr. James Gliddon, aged 83. He was connected with the assembly about 30 years and was a very consistent and useful brother.

At Christchurch, on July 27th, Mr. R. M. Turpin, aged 89. He was saved 34 years ago at Greenmeadows, near Napier, through Mr. Chrystall coming to his house. Received into assembly fellowship at Napier, and after two years moved to Christchurch where he continued with the assembly there till the last, bright and happy in the Lord.

At Christchurch, on August 9th, Mrs. Turpin, wife of the above, aged 90. She was saved 38 years ago through the simple message spoken by a grocer delivering his orders, but never saw deliverance till helped in the Word by Mr. Chrystall in her home at Greenmeadows. She came into assembly fellowship when her husband did, and, like him, went on bright and happy in the Lord.

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*A Monthly Magazine*  
*For Ministry of the Word*  
*and Tidings of the Lord's Work*

THE WORD OF THE LORD  
 ENDURETH FOR EVER  
 1 Pet. 1: 25

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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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 Edited by J.G.H.

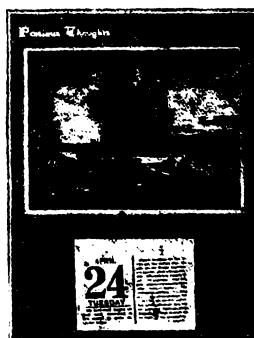
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Missionary Mtg., Ak.—Worker abroad ... ..	5	0	0
Sundry amounts for office expenses ... ..	6	13	10
<b>Total</b> ... ..	<b>£532</b>	<b>15</b>	<b>10</b>

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Cheques and Money Orders should be made payable to Mr. Franklin Ferguson, and sent to his address—16 Fitzroy Street, Palmerston North.

## OUR PERSONAL OBSERVATIONS.

URUGUAY.—During his stay in New Zealand, Mr. Arthur White has taken a good deal of pains to compile a Manual on this South American Republic. This has been printed, and a number have been sold at places where Mr. White has been able to give an account of missionary work in Uruguay. As there are parts of the North Island he has been quite unable to visit he would be pleased if believers in those places could purchase copies of the booklet, and thus get some information of the work. The Manual has 40 pages and deals fairly fully with the history, climate, population, education (or lack of it), religion, social conditions, gospel labours in five centres, Scripture and tract distribution, etc., etc. We commend the booklet to our readers knowing that a perusal of its pages will help to a more intelligent interest in prayer for the work and workers in that part of the Lord's harvest field.

Gospel Postal Work to Australia.—Mr. A. M. Paton mentions several new replies having come; one being specially interesting and cheering. A man writes: "I was delighted with Ambassador No. 330, and that this, my first work from you, was about John Bunyan, for I was born not many miles from Bedford." Then he concludes that "some kind friend gave you my address. I would deem it a pleasure to have theirs; for living as I do away out back, a friend would be a friend indeed." This tells a tale of loneliness and longings, and with many such it is so.

North Island Gospel Tent No. 2.—The trustees of this tent wish us to state that, if the Lord will, when the weather permits, gospel work will be resumed in the Wairarapa district, when Mr. A. V. Brown will be accompanied by Mr. R. Nairn, of Napier.

Tent for Bay of Plenty.—Messrs. A. J. H. White and A. Compton are hoping to see a tent pitched the coming season in this very needy stretch of country that can only be successfully worked in this manner. A few gifts have come to hand for a tent, but not all that is needful for its purchase. There is a good offer of one at £35. While we delay, the enemy through evil cults are sowing their pestilent seed.

Palmerston North.—The Terrace End Assembly have recently completed the erection of an additional building containing three class rooms at the rear of the Hall, for the purpose of enabling them to commence adult Bible Classes and additional room for the Sunday School. Not a penny is owing outside. A special contribution made by the assembly, and sums from the regular weekly offerings, will, it is confidently hoped, clear all by the end of the year. The number in fellowship is from 130 to 140. Much gratitude is felt to the Lord for His bountiful blessing.

Christchurch.—The Young People's Meetings held Saturday afternoon and evening, September 8th, were well attended, the general impression being that the time spent was instructive and stimulating. Speakers: Messrs. Fleming, Neville, G. Ferguson, Le Couteur, McIntosh and Burrows.

# THE TREASURY:

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

Volume XXX.

OCTOBER 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**Anxiety.** Have you one anxious thought you do not bring to Jesus? Have you one care you deem too light, too small, to lay before Him? It is then too small to give you one moment's concern. Either cast your care (great or small) upon Him that careth for you, or cast it away from you altogether: if it be unfit for His sympathy, it is unworthy of you (1 Pet. 5:7). If we examine the troubles of God's children we shall find that too many of them arise from unbelieving fears concerning the future. Let us but remember that Christ, at the right hand of God, counts all my troubles His own; and then away with my fears concerning the morrow! It is only at the mercy-seat we may lawfully think of the morrow. There will be no room for the fretfulness of unbelief, if I only see that He who is the Ruler of heaven is my very Kinsman. Let us not nourish unbelief by plans and contrivances of fleshly prudence. Unbelief cripples and puts in fear where no fear is; it leads to despair, and despair is but unbelief without a bridle.

2 2 2 2

**Patience.** Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples on temptation, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in the families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us; she delights the faithful and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and every age. Ye have need of patience.

S S S S

**Leave the Gift.** Suppose a man is going to the temple with an offering to lay upon the altar.

As he comes to the door, he remembers someone outside who can point the finger of scorn and contempt at him, who knows of a wrong relationship which exists between him and one of his

fellows. What must such as he do? Is he to go into the temple and pray that God will send a great wave of religious enthusiasm over him, in which all the moral uneasiness will be lost? "No," said Jesus, "leave . . . thy gift . . . and go thy way; first be reconciled to thy brother." A man has no gift for God in his hand who has some dishonour in his heart.

2 2 2 2

**Assembly Condition.** It is not too much to say that the condition of an assembly depends far more on the spiritual health of the less honourable members, than on the shining gifts possessed by those who are gifted as teachers and leaders.

S S S S

**Water of Separation.** One offering, Christ, settled forever the question of guilt between God and the sinner. This question can never be raised again. But uncleanness, or defilement contracted by the way must be met, as typified in the provision of Numbers 19, by the water of sanctification, or there can be no communion or fellowship enjoyed. Fellowship must be maintained in the light: if not maintained declension sets in and manifests itself by complaining and discontent. Self becomes the object around which everything revolves, not Christ. If this continues without the cleansing by the Word we will soon separate ourselves from those with whom we ought to walk. But the Word of God pierces, penetrates and sanctifies, fitting us for His presence, and enabling us to learn of Him.

S S S S

**End Coming.** The day of God's long-suffering is rapidly drawing to a close, and the day of wrath is at hand. The wheels of Divine government are moving on with a rapidity soul-subduing; human affairs are working to a point. There is an awful crisis approaching; precious souls are rushing forward along the surface of the stream of Time into the boundless ocean of eternity. In a word, "the end of all things is at hand" (1 Pet. 4:7). "The days are at hand, and the effect of every vision." Now, seeing these things are so let us ask each other, How are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging our four-fold responsibility to the Lord, to the Church, to perishing sinners, and to our own souls?

## A Double Symbol.

THERE is a beautiful double symbol in the Passover Feast and in the Lord's Supper. In 1 Corinthians 10:16-17, we read, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread."

First, we are introduced to the bread (the one loaf) which is broken—the body of Christ given for us (Lk. 22:19), which in symbol has passed through the fiery judgment. But we also see in the loaf another body associated with that which has passed through the judgment—the whole Church of God. God would have us occupied, not with our own little circle of fellowship only, but with the whole Church of God as represented in the one loaf.

As the Israelites stood around the table and carefully partook of the flesh of the lamb which had recently passed through the fire, and by the blood of which they were sheltered from judgment; that which was hidden from the judgment, though passing through it, came into view, namely, the bones, not one of which was to be broken. The more they fed on the roast lamb, the more apparent would the bones become—each occupying its particular place, and not one missing. What a suggestive picture of the Church, each member set in the body as it pleased Him (1 Cor. 12:18), and to every man his work (Mark 13:34). "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30). This is now bone of my bones, and flesh of my flesh" (Gen. 2:23).

In John 19:32 the soldiers go forth to violate a scripture—to break Christ's bones; but God had decreed that "a bone of Him shall not be broken" (verse 36); note the change in language from Exodus 12. So instead of violating one scripture they fulfilled another in piercing His side.

"I have betrayed the innocent blood" was Judas' testimony to the purity of Christ as an offering (Matt. 27:4). It was a valuable testimony coming from an enemy who had companied with Him for years. John who had now returned after taking Mary to his own home, testified that a bone of Him was not broken—that He was a perfect Sacrifice. Then the soldier with the spear pierced His side, and from a perfect Offering and Sacrifice (Eph. 5:2) the cleansing blood flowed forth. The "blood" and the "water" both flowed from the same riven side; the blood to cleanse, and the water (the Word) to keep clean—"purifying your souls in obeying the truth" (1 Peter 1:22).

At the Marriage Supper of the Lamb, when all the shadows have fled away (S. of S. 2:17), the con-

summation of this double symbol will be fulfilled. The Lamb "as it had been slain" will be in the midst of His gathered people—the "one body" complete with not a "joint" out of place, and not a "bone" missing.

—H.J.B.

## A Striking Testimony.

A WELL-KNOWN "modernist" clergyman invited Dr. Howard A. Kelly, the noted surgeon of John Hopkins University, to co-operate in a large religious organisation of which this clergyman is head, and here is Professor Kelly's answer to the invitation:

I write thanking you for the courtesy intended in asking me to join the ———, to explain the impossibility of any such intimate joint work as such an association would demand.

Our positions as I understand them, on the great basic truths of our faith are as far apart as nadir from zenith. It is my profound and unalterable conviction from the experience of a lifetime and its observed effects upon the spiritual life and well-being of others that the Bible throughout, in the most profound sense in which it is possible to conceive it, is the Word of God to man.

While I see in the Old Testament record the gradual unfolding of God's great purpose in preparing men for the coming of His Son, I find no evolution there in any other than a figurative sense. I find the Old Testament a picture gallery crowded with wonderful prefigurations or types of Him Who was to come—Christ Jesus our Lord.

I believe when God created light that it was specifically the most perfect and wonderful figure in the whole realm of nature He could give His intelligent creatures whom He wished to bring closer to the Godhead of Jesus Christ soon to appear as the Light of the World. And so in type do I find Him written in large letters on all the pages of the Word: in Noah's salvation in the ark, in the lives of patriarchs, remarkably in Joseph's life, in Moses as a figure of that Prophet who was to come, and above all in the sacrifices of Leviticus and so on throughout, including all the prophecies, Psalms, and other writings, made sacred by this holy content of the Lord Jesus who was in the bosom of the Father until His advent.

I believe that Jesus was miraculously born of a virgin, thus uniting His Deity to our humanity for ever—the Lord God Most High became one with the lowliest of His creatures. My faith not only accepts but rejoices in the miracles manifesting His power and His glory and His compassion for our lost and suffering humanity.

I find in the Gospels fathomless wellsprings, ever new and refreshing, daily revealing to us the pur-



poses of God. I see clearly that Christ's one great pregnant purpose in coming was to go to the cross to bear the sins of the whole world, to offer Himself a propitiation for sin, our substitute. Without His sacrificial death as an expiation of our sins and for sinners, the whole Word of God, including the Old Testament, so abundantly honoured in its fulfillment in the New Testament, becomes utterly meaningless and futile. It is the most profound conviction of my life, now not distant from its close, upon which all my hopes rest, that I shall see our God and Father and His Christ and my loved ones who have gone on ahead of me: it is, I say, my unalterable conviction that all these assurances and blessings come to me and to all Christians by the way of the cross, which is ever before me.

Need I add, then, my assurance that this mortal body will rise again, having put on immortality, and seeing my Lord Jesus Christ I shall finally reach my goal in being transformed into His image, and my body being made like unto His glorious body.

I rejoice, therefore, in His resurrection, the substantial ground of my hope, His gift of His Holy Spirit—my mentor, my guide, my teacher, and the Spirit of love who broods over my naturally cantankerous, rebellious, lustful human nature, and by His divine alchemy wrought by the way of the cross, ever draws me to the foot of that cross as the one great effective source of all blessings now and through the ages to come.

The longer I live, the more increasingly wonderful becomes the cross, that via crucis, as our only way of salvation.

Believing these precious truths, I see with the eyes of faith our Lord Christ seated at the right hand of the Majesty on High, the place of honour, power and glory, waiting until once more in the fulness of the times He shall come again to raise the bodies of the saints from their graves and begin His glorious millennial reign on earth towards which all history is tending.

Holding all these settled and unalterable convictions, these precious doctrines, or dogmas, if you will, I rejoice in them daily and ever seek grace to live as one who has put off the things of the flesh and has put on Christ. How imperfectly, alas, I succeed in representing Him, only those who knew me in the intimacies of our daily life can testify. Nevertheless, as He hath enjoined forgiveness of our fellows until seventy times seven, so the resources of infinite grace to the penitent suppliant are inexhaustible for the home-journeying pilgrim who strains his longing gaze ever toward the Celestial City and its King and all the saints who dwell there.

I write in that spirit of love which unites me to all for whom Christ died, to all who are also called to this great life in Him, imparted by His Holy Spirit.

The love of Christ seems to draw me especially to those who differ, as I believe we do on these vital questions, hoping that our Father will give us grace to see these profound truths alike, when we shall place our whole confidence in Him Who is the Way, the Truth and the Life, the root and offspring of David, and God's sacrificial Passover Lamb.

## How to Act Mid Failure.

**A**MIDST the changing scenes of the passing seasons, we would commend to your prayerful meditation the threefold prayer of Moses, the man of God, which he pleaded amidst the scene of failure and sin which had called forth the righteous indignation of Jehovah in Exodus 32 and 33. The Lord had shown him grace and promised him great reward; so, taking the intercessor's place, Moses pleaded:—

1. That he might know the way of the Lord. And how essential it is for us all to know the way of the Lord. Ignorant as to this we are in danger of wasting a lifetime of precious opportunities for glorifying God, of causing dishonour to His name, and bringing trouble upon our souls. May our daily prayer to the Lord be: "I pray Thee, if I have found grace in Thy sight, show me now Thy way" (chap. 33:13).

2. Moses pleaded that he might realise the presence of the Lord. It is blessed to be in the way of the Lord; but more blessed still is it to realise the intimate companionship of the Lord in that way. What sweet communings of spirit are enjoyed when the saint walks in the unclouded sunshine of holy fellowship with the Lord; and what a pledge of constant victory is His presence! "If God be for us who can be against us?" (Rom. 8:31). Verily we may say with the man on the mount, "If Thy presence go not with us, carry us not up hence."

3. Communion with the Lord gives boldness in request; so we find Moses thus entreating the Lord: "I beseech Thee, show me Thy glory." Bold indeed was the request, and in so far as Moses was able to bear it, the request was granted. The Lord cannot withhold the bright display of His very glory from a soul really in communion. Oh, if we do but walk with God, He will keep nothing from us! John on the bosom of the Lord, could get at the secrets of his Master's heart; while others were powerless to discover them. He that walks most with Christ will know most of the glory of Christ.

May the acceptable prayer of each reader be: "I beseech Thee, Lord, show me Thy way; reveal to me Thy presence; and display to me Thy glory." Amen. —H.

## The Glorious Security of the Children of God.

**T**HE true children of God are, according to the Scriptures of Truth, eternally safe and secure, because :

1. They are born not of corruptible seed but of incorruptible (1 Pet. 1:23).
2. His sheep shall never perish (John 10:28).
3. Their lives are hid with Christ in God (Col. 3:3).
4. They are chosen in Him before the foundation of the world (Eph. 1:4).
5. They are already seated in the heavenlies in Christ (Eph. 1:3; 2:6).
6. They are sealed by the Spirit until the day of redemption (Eph. 4:30).
7. The Lord knoweth them that are His (2 Tim. 2:19).
8. Having begun a work in them He will perform it (Phil. 1:6).
9. They are already living stones in God's spiritual building of which Christ Himself is the Chief Corner Stone (1 Pet. 2:5; Eph. 2:20-22).
10. They are members of the Body of Christ, each with a peculiar function—without the least member the Body would not be complete (1 Cor. 12:12-27).
11. They are kept by the power of God (1 Peter 1:5).
12. The inheritance is reserved in heaven for them (1 Peter 1:4).
13. God's people are a gift of God to Christ (John 17:6, 7).
14. Backsliding is a sin, but "the blood of Jesus Christ, God's Son cleanses us from all sin" (1 John 1:7).
15. He is able to save to the uttermost (Heb. 7:25).
16. They are already "accepted in the Beloved" (Eph. 1:6).
17. Nothing can separate them from the love of Christ (Rom. 8:38, 39).
18. Because He loves them "to the end" (John 13:1).
19. By one offering He hath perfected for ever them that are sanctified (Heb. 10:10, 14).
20. They are never more reckoned in the first man Adam, but have passed through in the Second Man, Christ (Rom. 5:2-19).
21. They cannot be unborn (John 3:6-8).
22. Christ dwelleth in them (2 John 2).
23. He gives His sheep eternal or everlasting life (John 10:28).
24. Whom he foreknew, He also predestinates, calls, justifies and glorifies (Rom. 3:28-30).
25. In their flesh dwelleth no good thing; they

are saved by grace (undeserved favour) not by works (Eph. 2:8, 9).

26. The gifts and calling of God are without repentance (Rom. 11:29).

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## Get Right Back.

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Let's get back to the fountain head

Where are waters pure and sweet,  
Before the river in its course,  
Mixed with streams from tainted source,  
Or alien waters meet.

Let's get right back to the fountain head,

To find the simple faith,  
From man's contaminations free,  
Taught on the shores of Galilee,  
By Him of Nazareth.

Back, right back to the fountain head,

Back from sectarian strife,  
Back from all factions, forms and creeds,  
Back from religion's dreadful deeds,  
Back to the Way of life.

Back from the critic's new idea,

Back from all pomp and pride,  
Back from the priest-craft false and vain,  
Back to the fountain head again,  
Back to the Crucified.

—J.H., N.Z.

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## Reasoned Into It.

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**I**T was the after-meeting on a Wednesday night, and approaching two intelligent girls of some thirteen or fourteen years of age, sitting near the front of the hall, I said: Well, how are you to-night? "Quite well." And what is your name? "Jane T——." And what is yours? "Jane S——" Indeed, two Janes! Then I'll just need say Jane and mean you both.

And is it long since you were saved, Jane? "A week past Sunday night." And where was it? "In Pier Street." That is very good, Jane. Now tell me nicely just how it happened; how you got saved? "Well, you know," replied the brighter one of the two, "Jane here and I went to the little meeting in Pier Street and at the end of the meeting Mr. D. and Mr. G. spoke to us and showed us John 3:16, and you know

**They put it so nicely**

we couldn't refuse."

Then you think you got saved a week past Sunday night; and have you been happy ever since? "Oh, yes." Well, now, Jane, tell me what you got saved from? A look of perplexity came

across both countenances, for neither seemed to have thought in the least, what they had been saved from.

You know, Jane, if a man was in the dock and someone saved him, he would be saved from drowning. If you had been in the recent fire at — you might have been saved from burning. Now when you got saved on that Sunday night, what did you get saved from?

One meekly ventured, "From sin." And were you ever such a sinner that God should have sent you to hell? "Oh, well, we wouldn't like to say that," and both of them seemed shocked at anyone suggesting they were only "fit for hell."

If you had both died before that Sunday night at Pier St. hall, where would your soul have been?

These and similar thoughts seemed never to have entered their heads, much less troubled their hearts; for they had evidently been "reasoned into it," shown from John 3:16 that "God loved them," and they had "only to believe" they "couldn't refuse."

Alas! these are not solitary cases, for many are to be found now-a-days who "believe in their believing," who "have been reasoned into it," or who "couldn't refuse" when it was "put so nicely;" while the conscience remains undisturbed concerning sin and concerning judgment, the heart remains at ease concerning vital belief in the blood-shedding of God's beloved Son, a simple assent of the mind has been given to "something," and often because it was "put so nicely," as Jane truly said.

Fellow-labourers—ye who seek in any way to win souls for Christ—

### Put the Plough in deep to begin with.

Lay the great facts of man's sin in Romans 3 before the anxious one ere you take him to the glorious truth of God's salvation in John 3. Show him his death (Eph. 2:3, 5, 12); his danger (John 3:36; Gal. 3:22; Rom. 3:23), his doom (Mark 16:16; Rev. 20:15; Rev. 21:8; Lk. 16:24; 2 Thes. 1:8-9), and you will then find one ready to hear of God's great deliverance (John 3:16; John 5:24; 1 John 1:7; Isa. 53:5).

"Noah moved with fear prepared an ark," and God had little trouble to get him in. Jonah cried "Yet forty days and Nineveh shall be destroyed:" this accepted grace could easily flow to the six score thousand souls (Jonah 4:11). Paul, the successful soul winner, ever kept before his hearers that Christ died for our sins (1 Cor. 15:3) and that Christ came to save sinners; Luther, Whitfield, Wesley, Spurgeon in London, Matheson in Scotland, Denham Smith in Ireland, and Moody in many parts of the world, have been men who have ploughed deep ere sowing the seed.

Young believer in these days when it is becoming popular to have "been converted," see to it that

you aim at leading sinners to a real break down before God. Don't heal the wound slightly; don't reason sinners into it; don't press them to say they see it.

Oh, may God save us from making hypocrites!

—Hy. Pickering.

## Missionary Conference.

TAKING advantage of the presence in New Zealand of five missionary brethren, arrangements were made for holding another of the periodical missionary conferences that have been convened for the special object of ministry from the Word bearing upon world-wide evangelisation, rather than the usual accounts of what God has wrought in the various fields from which our workers come. It is an attempt to meet the need for fuller instruction on the vital questions of universal gospel labours, by those best qualified to give it, that we may the more intelligently apprehend these pre-eminent subjects.

The Conference was held in the Gospel Hall, Main Street, Palmerston North, on Saturday afternoon and evening (interval for tea) and Lord's day afternoon, August 25 and 26. Fine weather prevailed. The large hall was well filled at each meeting, about 350 present, assemblies over a wide area being represented, with odd ones from so far as Auckland and Christchurch. A big percentage of young brethren and young sisters were there, and the sight of so much young life, with such great possibilities if yielded to God, was most inspiring and not likely to be forgotten. Each Conference held so far has been well worth while, but this seemed to excel them all. To God be praise.

Mr Franklin Ferguson briefly opened the Conference, explaining the object for which it was called together; and after a number of brethren had engaged in prayer the meeting was then handed over to the visiting missionaries to minister as the Lord should guide them. The first one to rise was—

Mr George Wilson (Malaya) who took as his subject "The Gospel" basing his remarks on Paul's Epistle to the Philippians—(1) the "Beginning" of the gospel, chap. 4:15, pointing out that it turned eastward and not westward, Philippi being the first city in Europe to hear the gospel, and what if it had gone westward instead! (2) "Fellowship" in the gospel, chap. 1:5, shown in two ways, by prayer and by gifts; (3) "Defence" of the gospel, chap. 1:7; (4) "Furtherance" of the gospel, chap. 1:12; (5) "Becometh" the gospel, chap. 1:27; (6) "Faith" of the gospel, verse 27, the death, burial and resurrection of Christ; and (7) "Service"

of the gospel, verse 27. On these points he gave us a very good message.

Mr A. E. White (Uruguay) followed on, and from Ezek. 3:4-19 and 33:1-11 he strongly pressed home our responsibility and accountability in the gospel; and from Mark 16:15-16 and Luke 24:46-49 the commission to give the gospel to every creature, with the solemn result to those who disbelieve it—"shall be damned". Then he referred us to 1 Cor. 9:7 etc., and Acts 20:25 etc., instancing the apostle Paul as an example of a gospel labourer.

Mr Allan Smith (Paraguay) took up three things, (1) the disciples sleeping, Mark 14:37; (2) to awake from sleep, Eph. 5:14; (3) to watch and be active, 1 Thess. 5:6, concluding with stirring exhortations. This closed the afternoon, when tea was served round to all present.

Mr James Duthie (China) spoke first in the evening, reading Acts 11:19-30; 13:1-4; 14:19-28, taking up the church at Antioch as a model, showing it to be the first Gentile church, first called Christians there, first Gentile church to send a foreign missionary, first church to which a missionary report was given, it was a gifted church, a prayerful church, a church of which the Spirit's guidance was recognised, the one in which the doctrines of grace were confirmed, it was a loving Gentile church that sent gifts to poor Jewish brethren, a giving church, and a unanimous church. The address was most enlightening.

Mr J. Bennett (Auckland) followed with Acts 15:13-18, and dealt with God's purpose in this dispensation in taking out a people for His name, and gave much interesting particulars of the progress of the gospel, especially on the part of believers who gather to the Lord's name, special reference being made to what New Zealand assemblies have accomplished.

Mr A. Smith (Paraguay) concluded the meeting with Romans 12:1, stressing the great importance of presenting the body (ourselves) a living sacrifice to God, and what might come out of such a company of young men and young women as those present, if this were really done; thus bringing to a close a really fine afternoon and evening conference.

Sunday afternoon saw the hall again filled, and after a little prayer, the first to rise was—

Mr. G. A. Black (India) who gave a very good address on Christ as the first and pattern missionary of whom we all are to learn, and His example forms the true qualification and method of work. We are, like Him, to be first learners, Isaiah 50:4; given to prayer, Mark 1:35; do personal work, John 4:5;

do house to house visitation, Mark 14:3; do open air work, Mark 6:34; do indoor preaching, Luke 4:16; medical work if possible, Matt. 4:24; care for the children, such as Sunday School work, Matt 19:14; hospital work, John 5:1. Besides being the practice of real missionaries, these points are the true tests for prospective missionaries.

Mr James Duthie (China) referred us to Acts 13 to 20, mentioning seven things recorded in these chapters which a God-sent missionary will do, viz., preach the gospel, itinerate, win converts, found assemblies, organise them on a scriptural basis, revisit assemblies, minister to their temporal and spiritual needs.

Mr Pulling, for many years doing colportage work in South America, testified to the tremendous need of that great continent.

Mr George Wilson (Malaya) read Mark 6:34-44, dwelling upon our Lord being moved with compassion for the multitude, the day being far spent, the disciples saying "Send them away," and His reply, "Give ye them to eat." It was a fine word.

Mr. A. E. White (Uruguay) came last with pointing our attention to the missionary's equipment in Ephesians 6:10-20—what he wrestles against, his need to "stand" having done all, and the important place prayer occupies.

This brought to a close, with much thanksgiving to God, our missionary conference, and we have no doubt seed has been sown that will bear fruit for the "regions beyond," as well as fruit in parts nearer home.

Extra copies of this month's "Treasury" have been printed to enable any who desire to pass one on to a friend, to do so. —F.F.



Interior of Gospel Hall, Palmerston North, showing Missionary Map as used at the Missionary Conference. By means of numbers on the map, and corresponding numbers against the names of workers on the lists alongside, the location of each worker could be readily seen.

## Missionary News and Notes, Etc.

### WHAT SHALL WE SAY?

FOR the Missionary Conference held at Palmerston North on August 25th and 26th we compiled a small leaflet, a copy of which was handed to each person who attended. Thinking it may appeal also to others of our readers we reprint the major part of it, as follows:—

#### Weighty Facts.

"The Church of God is not responsible to convert the world, but it is responsible to evangelise the world."

"If the women of India were to file past our door at the rate of twenty thousand (20,000) per day, and we were to hand a Bible to each as she passed, over twenty-one years would elapse before the last woman in the procession would receive her copy of the Scriptures. Another twenty-one years would not suffice to hand a Bible to each man, for there are five million more men in India than women."

"If you wished to preach ONCE to all the heathen of China you would need to have a service attended by 500 people every day for over 2000 years. Supposing you had begun preaching in the year Christ was born and gone on every day till now, you would not yet have preached to all the heathen now living in China."

"If, knowing that a thousand millions of our own fellow creatures are still lost in heathen darkness, we make no effort for their enlightenment, how do we show our devoted attachment to Jesus Christ our Lord, and our gratitude to Him for our personal salvation?"

"Since the importance of preaching the Gospel to the heathen is stressed by Christ (Matt. 28:19; Mark 16:15; Acts 1:8) it is to be concluded that the heathen are eternally lost apart from the knowledge of Divine grace."

#### Suppose.

Suppose some one were to offer me a thousand pounds for every soul that I might earnestly try to lead to Christ, would I endeavour to lead any more souls to Him than I am endeavouring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul winner.

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that

I were to sit by without concern or any effort to warn or save him from certain death, would I not be guilty of his death in God's sight? The death of a body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible?

Suppose that "when the roll is called up yonder," I am there myself, but unable to find a single person who is there because of my having led him to the Saviour, how will I feel at the Judgment Seat of Christ?

Yea, Lord, I gladly respond to Thy call (Mark 1:17), and will do what I can from this day forward to help win the unsaved to Thee.

### EXTRACTS FROM LETTERS.

#### INDIA.

From Mr. W. T. Revell.

**Kadianallur.**—I often thank God that He gave me the grace to leave all to follow Him, and I have never questioned the wisdom of it, never once thought that it would have been better if I had stayed at home.

We are finding the people more ready to buy Bible portions. Recently at a festival we sold in two days 800 gospel portions, besides giving away many tracts. Then as I move from village to village on my motor cycle I am able to sell many. I feel more and more the necessity of keeping to the villages with the gospel, for "how shall they hear without a preacher?" The great tendency to-day is for workers to get taken up with institutional work, while so few do continuous itineration.

We thank God that we are still able to go forth with His message into all villages, although the political state of the country is not happy. How long this freedom will last one cannot judge, but it should be an incentive to us all to buy up the time that remains, in order to give the people the blessed news and an opportunity of salvation.

From Mr. W. C. Irvine.

**Belgaum.**—India is passing through troublous days, and though your readers are not interested in the politics of the country, yet I think the following, throwing, as it does, light upon the social condition of the people, will prove of particular interest to those who take a prayerful concern in connection with the work in this caste-ridden country. The writer, a correspondent of the "Times of India," was sent to inquire and report on the trouble in Badoli. He writes very fully, but I only quote that which throws a light on Christian work in India. He says:—

"The question will naturally be asked how these wholesale resignations (of officers) have been brought about. All the patels (village chief men) and talatis (other officers) who have struck work are not necessarily disloyal to Government, nor are they totally impressed by Mr. V. Patel's doctrines. They have simply succumbed to social boycott or threats of such boycott by the villagers. Only people who have lived in Indian villages for a number of years can have a clear knowledge how terribly effective such boycott can be. The third degree methods of the American police are nothing compared with the social boycott of an individual or a family in an Indian village. No one is allowed to go to his house. Neither he nor any member of his family can go to the village temple. He cannot get his supplies locally and his life can be made miserable inside two days. If he emigrates to another village the word will quickly be passed round, and the treatment he gets at his new place of abode will be infinitely worse. It is by methods of this kind that the patels and talatis of Badoli have been won over and the revenue work of the whole taluka completely paralysed."

The value of this testimony lies in the fact that the writer has indirectly, yet faithfully, visualised the real thing which any caste man is up against, if he dares to confess Christ as his Lord and Saviour. Doubtless the above states, as of course many of us have known for years, the reason why so many in our district (Marathas) have drawn back after raising our hopes that they would come out for Christ. May it stir up the Lord's people to pray for us, for in our field there is such a predominance of caste people.

#### From Mr. A. Redwood.

**Bangalore.**—An interesting and valuable tribute to the very important place held by literature in mission work was given by Dr. S. M. Zwemer of Cairo (the noted missionary to Moslems and Moslem lands) on a recent visit to Bangalore. He stated in his addresses that of the varied methods of reaching Mohammedans, he considered that of the printed page to be the most successful in his experience, except perhaps that of personal dealing, although even then a tract will often pave the way and make it easier. He related how Mohammedans themselves had now come to see its value and were exceedingly active in all Eastern countries (especially in India, Java and Egypt) in pouring out a voluminous stream in the shape of monthlies, quarterlies, new editions and translations of the Koran, etc., etc., in all the leading languages. He exhibited a number of specimens he had collected in his travels, including a 4-page daily paper in Urdu printed in Bangalore, which was busy attacking the atonement of Christ and other Christian doctrines.

Dr. Zwemer's visit has given a fresh impetus to just such work as we are trying to do through our printing press and depot, and it has stirred

some of us missionaries to renewed efforts to reach the forty thousand Mohammedans in Bangalore by this means. And it cannot be amiss for us to appeal to praying ones at home to remember this literature work and rally to its support. But whether it is the Roman Catholic, Anglo-Indian, the Mohammedan, the heathen, or the "no-religionist," they are all needing the gospel, and the time is getting very short in which to reach them.

#### From Miss A. B. Mai.

**Kumbanadu.**—I received a hearty welcome back from Mr. and Mrs. Noel and the believers. I thank God for enabling me to return to the work, and also for all His help throughout the journey.

The work in these parts is progressing, and on my return it is encouraging to see new faces round the Lord's table, evidence that He is blessing the preaching of the gospel. We are very interested in two elderly couples, parents of two converts from heathenism. They know that this is the right way, but are afraid to confess Christ and come out.

My black friends are very pleased to have me back to visit them, and I do trust the Lord will make me a blessing to them.

#### From Miss S. R. Taylor.

**Narsapur.**—I have been studying hard at the Telugu language, and so have let other things (correspondence included) stand aside meanwhile. While at Montauban I took full advantage of the language school, as it is a great help to study with others. Montauban is indeed a home to all who come, and the atmosphere is one of hearty fellowship. We can never thank the Lord enough for the faithful and cheerful service of dear Mr. and Mrs. Thomson who contribute so largely to the health and happiness of all in the Home.

Now I am back on the plains, and the temperature is 92 degrees inside the bungalow. Large numbers come to the hospital for treatment, and on most days a few Mohammedan women too, so I have the joy of telling them the gospel in Urdu. We are all well.

#### From Mr. C. W. Thomson.

**Montauban, Ootacamund.**—Once more we have had a happy season at the Home, all the visitors seemed to enjoy their stay and it is a joy to us to entertain them. It has been a disappointment to them, and to all of us, that Mr. and Mrs. Patient were laid up, each with influenza, just before the conference meetings began.

We are not a large household just now, but have more with us than is usual at this time of the year. Mrs. Storrie has been here for some weeks to recuperate after an operation; Mrs. Irvine is here caring for her daughter Amy who is ill with rheumatic fever; and Mr. Wilcox has been in hospital with enteric fever, but is recovering and will come to us to convalesce. Mrs. Thomson and I are well. We had a few days' rest and change at "Brooklands," Coonoor.

**FRENCH EQUATORIAL AFRICA.****From Mr. J. R. Olley.**

**Fort Lamy, T-chad.**—I informed you in my previous letter of the resignation of Mr. W. Ganz from his American Council and of the establishment of an assembly of about 100 native brethren at Doba. They may transfer later to a place called Bejondo where we hope to obtain the grant of a "concession."

I also informed you of a favourable letter (I judged it thus to be) from the Governor-General of French Equatorial Africa, inviting me to go to Fort Lamy to see the Lieutenant-Governor (a newly appointed officer as I expected). I left all in order at Doba with Mr. Ganz and set off for Fort Lamy with Otman and another Christian young man whose name is Ndom, and native porters.

We trekked via Lai and Bongor through the Kabelai and Banana country which is, I suppose, one of the most uncivilised and neglected parts of this world. The Bananas are practically entirely naked and living in a semi-savage condition, although under a European flag. Missionaries have entered the tribe on the Cameroon side of River Logone, opposite Bongor, but the tribe is very large with a great number of dialects which differ entirely. The Kabelais have no missionary among them, although the American missionaries were granted a "concession" at Lai over two years ago, but it has never been occupied. I asked for this "concession" through Mr. Ganz at Doba, but the "Field Director" refused to transfer it over to me.

At Lai I met one of our best Kabelai converts recently returned from Kano, who was living in sin by his own confession. He had been taught by the Pomeroyes and had been with South Interior missionaries to Zinder. He came recently to visit his tribe and started to preach, but having money and clothes and being able to read made him an attraction to the heathen women, just in the same way as Morjum at Moissala last year. I dread to see any native convert go back to his village after having been abroad and lifted above his fellows. That is a reasonable plea for the establishment of the gospel right among the tribe.

We reached Fort Lamy after 20 days' trek. The last two or three days we passed through Moslem Kanuri tribes who were filthy and far less hospitable than the heathen Kabelais and Bananas. We passed through a small tribe of a totally different language, living in proud hostile independence, called the Gams. They have only five villages, very filthy, naked and uglier than the other tribes, but seemed friendly and good natured.

We prayed that the Lord might raise up labourers at every place we camped; and where we could (twice only) we preached, but in most of the camping places none of us could speak to the natives, although they understand a kind of Arabic which is merely negro market jargon.

Arriving safely at Fort Lamy we rented a Sudanese mud house of a Tripoli Arab in the native town for seven months, in order to pass the rainy season and do what we have on hand. The next day I went to see the Lieutenant-Governor, who to my surprise was no other than my old adversary, Monsieur de Coppet who had been unexpectedly returned by the Governor-General at Brazzaville for another year.

The Governor received the document you forwarded him, and sent me a rather favourable letter; but evidently M. de Coppet got to know about it and influenced the Governor to change matters, and the only way he could do so was to write a second letter annulling his first one to his Lieutenant at Fort Lamy, and stating that he now regards the "document" sent by the brethren in New Zealand as "insufficient" (note he does not say of no value).

M. de Coppet now informs me that I cannot preach or teach the gospel in T-chad and Wadai, and gives as his pretext that this is the Governor's decision, when it is evidently his own work! The policy of the Governor is to allow each of his four Lieutenants the power of deciding such matters as these according to their respective views and policies, and of course, accepts their decisions as far as he can.

This is the second time M. de Coppet and I have been brought face to face over the question of the gospel in Wadai. This is the third year of our warfare in this land, and the battle still rages. However, we praise the Lord not only for the victories we have experienced all along the way, but for the souls saved even at Abeshr, the heart of this great French Sudan. Many in the Government Offices have been brought in contact with us, some we hope for eternal good. Then at Doba the Lord established an assembly of native brethren. M. de Coppet has, I think, about six more months to fulfil before retirement, and then we may find the door opening at last.

We hope to complete the revision of the translation of Luke's Gospel in Sara, and a hymn book, and perhaps translate the tract "God has Spoken," and do all we can locally. Meanwhile we wait upon the Lord in earnest and continuous prayer for final victory over "the powers that be" that hinder the going forth of the gospel.

Otman remains faithful and is being used continually to natives and others. Ndom (whom God gave me in place of Morjum) is a dear earnest young man; his tears for the gospel and his fellows speak eloquently of a true work of God in his soul for the salvation of others. From the first he has had to suffer for his faith, and I am told that some in his village sought to kill him.

**SOUTH AMERICA.****From Dr. G. Hamilton.**

**Buenos Aires, Argentine.**—You will be glad to hear that this week I have taken two meetings—one for gospel and one for believers—and am really none the worse. I have taken them in the smaller assemblies to start with. It is such a joy to be able to minister again after six months' forced idleness; of course I feel that I must go on carefully.

The Hornes are back in Santa Cruz and have all been down with malaria since their arrival; but were improving again and had opened their new hall, with good attendance.

**From Mr. P. W. Aish.**

**Montevideo, Uruguay.**—The meetings in Canelones have been suspended for the time being. During the four months previous to closing down

there has been only one gospel meeting, and the young men who came fairly regularly for a while have ceased to come any more.

Owing to the vacancy in La Union caused by Mr. and Mrs. J. Constable returning to England, we believe it is of the Lord's guidance for us to settle in that part of the city and endeavour to care for the work and see to the gospel testimony. We may remain till the return of Mr. and Mrs. Brown from North America. The assembly numbers about 35, the gospel meetings are well attended, and there are a number of interested souls who come regularly. Several were brought to Christ during Mr. Leer's special services last Easter. These precious souls need an interest in our prayers.

### **MALAY PENINSULA.**

**From Mr. W. S. Blick.**

**Singapore.**—I have good news from Mrs. Blick and the boys in England; they will be together for the mid-summer holidays. It was a cheer to me to hear that Harold had taken part in the Lord's day morning meeting for the first time.

I am still busy in the Chinese work and I am given abundant opportunities to make known the glad tidings the same time taking my share in the English meetings.

Recently we had our annual fellowship tea when quite a nice number sat down; afterwards the subject for ministry was, "The scriptural reasons for our gathering to the Lord Jesus." Mr. Turner opening, myself following, and then Mr. Teskey. The next day, Sunday, there was a baptism when nine obeyed in this ordinance, one being the wife of our helpful brother Ong Tiang Tye. It was a joy to see her baptised for she had not been at all in sympathy with her husband, and at present her mother opposes. Our brother has been a true Nazirite for many years and when his day's work is done he goes with me to preach in Chinese in the streets on Wednesdays, returning in time to preach in Baba-Malay in the "Bethesda" English hall. Thursday evenings he preaches in the Chinese hall, takes his turn at Au Kang and Yeo Chu Kang Chinese meetings once a month, and teaches in the Sunday school in Malay at Neil Road every Sunday. So he works in English, Chinese and Malay, and is also on the English oversight.

### **SCOTLAND.**

**From Mr. E. Buchanan.**

**Motherwell.**—We have been a good while in Scotland since our arrival from India and kept busy with meetings, and no little kindness has been shown us by the Lord's people. Many of the dear Scotch brethren are passing through hard times, owing to industrial depression.

Recently we had three weeks in and near London, and also had the privilege of attending the Bath conference, where we met many good and true friends of the Lord's work in the foreign

field. While in London we provisionally booked third class passages on the "Orama" which sails on November 11th for Colombo. We hope to take our youngest boy Kenneth back with us. He has been in England with his aunt for the past four and a half years and has grown well and made a good start at school.

### **NOTES AND COMMENTS.**

Miss Treweek was hoping to leave India for New Zealand at the end of August, so we heard, and should have arrived by this time.

Mr. and Mrs. A. E. White booked their berths by the "Pakeha," scheduled to sail from Auckland on September 28th for Montevideo. Mr. White much regrets having been able to visit only a limited number of North Island assemblies (South Island well visited earlier on), partly because of having to leave by a boat much earlier than was anticipated, and partly through time occupied in seeing to the translation, and printing by Mr. Harvey, of three publications in Spanish for circulation in South America. Mr. and Mrs. White have found it very sweet to be in New Zealand once more, and, as they leave with hearts filled with thanksgiving for the Lord's mercies and for the much kindness of His people, they crave a continued and deeper prayerful interest in the gospel in Uruguay.

Miss G. Strachan heartily commended from Invercargill and Dunedin (referred to in our July issue), is accompanying Mr. and Mrs. White. She is leaving for Bolivia to labour among the Indians, in fellowship with Mr. and Mrs. E. F. Smith, and will much value an interest in our prayers.

Mr. J. Kirk, who was our first New Zealand missionary for abroad (left in 1896 for South America), and for a number of years filling an important post on the Argentine railways, affording him many opportunities of serving Christ over a considerable area, has been granted "home leave" for five months. He hopes to be here about the close of the year, when it will be a pleasure to renew our fellowship with him.

Mr. and Mrs. L. J. Donaldson are expecting to be back to Singapore about the end of the year. They are still in Australia. A daughter, Olive May, was born to them on August 28th—all things going well.

Mr. J. Duthie (China) visited a number of assemblies from Palmerston North to Gisborne, then up the West Coast, Main Trunk Line, Waikato and Auckland districts. Much interest has been shown in his accounts of China. He is hoping to leave New Zealand again for his field of service early in November.

Mr. G. Wilson (Malaya) had meetings at assemblies around Palmerston North, then proceeded along Hawke's Bay, hoping to reach Gisborne from whence he purposed going to Auckland. His addresses and ministry have alike been very interesting and helpful.



Mr. G. R. Gough, who took over the charge of Mr. G. Wilson's work at Ipoh, Malaya, has been found to be affected with leprosy and hurriedly had to leave for India where the best treatment is obtainable. It is a particularly sad visitation and has cast a great gloom, yet Mr. and Mrs. Gough are much sustained of God and are acquiescing in the divine will. Mr. and Mrs. O. B. Wyllie are meanwhile filling the vacated position, till Mr. Wilson returns.

Mr. G. A. Black (India) has visited assemblies in and around Palmerston North, Wairarapa, Hawke's Bay and Taranaki, and had good and encouraging meetings. He and his wife hope to leave again for Travancore sometime in November.

Mr. A. Smith (Paraguay) after being at the Missionary Conference in Palmerston North, had meetings in Norsewood and Waipukurau, returning afterwards to Wellington.

Mr. and Mrs. R. W. Sturt and family left London on August 11th, via Rotterdam for Tientsin, North China.

South American Launch.—We can return thanks to God that the £500 required for the new engine to burn crude oil instead of petrol, at an estimated saving of 75 per cent. running expenses, has been provided by various donations and an order has gone to England for it.

Intimation.—At the last Conference held at Ootacamund, India, the brethren placed on record the following:—"As a body of workers we feel that in receiving new workers, action should be taken only in accordance with the united judgment of experienced workers in the district in which the new worker is hoping to labour." It was felt that this was an important matter in view of the prospect of new labourers coming out to India.

**Address:**—Mr. P. W. Aish's standing address now is: Gral: Simon Martinez 45, Pueblo Victoria, Montevideo, Uruguay.

## Questions and Answers.

Is it in accordance with Scripture for a few believers to break bread should they meet at a holiday resort where there is no assembly; or on other occasions where several are by chance together for a Lord's Day.

If all are in assembly fellowship somewhere or other, then we think it would be both scriptural and blessed to gather on such an occasion for the remembrance of the Lord and for worship. "Two or three" are a sufficient number for fellowship, and the Lord has promised His presence with them (Matt. 18:20). "This do in remembrance of Me" is the Lord's explicit command; on "the first day of the week" is the time; and being on a journey or holiday would not be a right reason for the non-observance of the

memorial feast. In the case of the Passover a man "in a journey afar off" had nevertheless to keep it at the appointed time (Num. 9:12).

What are we to understand by the words, "It is Corban, that is say, a gift, by whatsoever thou mightest be profited by me, he shall be free." (Mark 7:11).

The Revised Version renders the passage thus: "That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do ought for his father or his mother." The question at issue is the support of an aged or needy parent by a son, whom the Pharisees relieved of his obligation to help his parent if he declared that his means had already been dedicated to God. But such a dedicated gift could only be an offence to God, for this neglect of filial honour to the parent was making void the law of God on such a matter.

## Suggestive Bible Subjects.

### DAILY THINGS.

Daily BREAD—Do you feed on it? . . . Matt. 6:11  
 Daily CROSS—Do you carry it? . . . Luke 9:23  
 Daily PREACHING—Do you do it? . . . Acts 5:42  
 Daily SEARCHING—Do you enjoy it? . . . Acts 17:11  
 Daily DYING—Do you believe it? . . . 1 Cor. 15:31  
 Daily EXHORTING—Do you love it? . . . Heb. 3:13  
 Daily WATCHING—Do you practise it? . . . Prov. 8:34

### GOD AND HIS ATTRIBUTES.

The God of GLORY. . . . . Acts 7:2  
 The GLORY of God. . . . . Acts 7:55  
 The God of LOVE . . . . . 2 Cor. 13:11  
 The LOVE of God . . . . . 2 Cor. 13:14  
 The PEACE of God . . . . . Phil. 4:7  
 The God of PEACE . . . . . Phil. 4:9  
 The GRACE of God. . . . . 1 Peter 4:10  
 The God of all GRACE . . . . . 1 Peter 5:10

Ed. Fleischman.

### GOD AND HIS PEOPLE.

DWELLING with His people—"In the midst of thee" . . . . . Zeph. 3:17  
 DELIVERING His people—"He will save" . . . . . Zeph. 3:17  
 DELIGHTING in His people—"He will rejoice over thee" . . . . . Zeph. 3:17

## News of Work and Workers, Etc.

Mr. F. Macleod had a month's meetings in Vivian Street Hall, Wellington, and encountered very violent weather to begin with. However, the attendances increased, several souls confessed Christ and others expressed themselves as having been helped. Afterwards he commenced meetings at Newtown, and the first night a young man professed to be saved.

Kaitangata.—A few believers were lately baptised here, and others were to follow. The Lord has been blessing His people and creating an interest in the gospel.

Mr. W. Burt has been having meetings in connection with the opening of the new hall at Te Awamutu. The weather was very unfavourable, making the attendances small; still there was blessing, one soul at least accepting Christ.

Mr. C. W. Winter finished his prolonged stay in Gore and neighbourhood, which has been a good help to the small assembly, and two believers have come into fellowship. Mr. Winter went on to Edendale.

Mr. J. Moor had three Lord's Days at Te Kuiti, finding it a very happy time visiting around and holding cottage meetings during each week. There is a nice assembly and Sunday School.

Paengaroa.—The little meeting here goes on well, and they have had the happy privilege of starting another Sunday School five miles away, and are meeting with encouragement from the people of that district who seem to appreciate the idea. This is virgin soil for the heavenly seed.

Mr. J. Chrystall was lately in Wellington, visiting and holding a few meetings in Miramar and Wadestown, with some encouragement. From there he went to Johnsonville where a few meet to remember the Lord, and had some meetings and visitation.

Mr. R. Miller after being for a time in a private hospital in Wellington for observation and treatment, so far improved as to allow of his returning to his home. Though, of course, very weak and fit for little, yet there is hope that he may again be able to get about quietly. May the Lord grant it.

Mr. H. Hitchman had nearly three weeks in Levin; meetings were well attended with an excellent interest throughout, the believers have been much helped by the instructive addresses on assembly principles and were very desirous of hearing more. The last night there was a baptism, Mr. F. Macleod came up from Wellington, when four obeyed in this divine ordinance. Mr. Hitchman has commenced meetings in Palmerston North.

Mr. G. H. Pearson has had a trying time with influenza, but is about again. He has given the township of Leamington a little house to house visitation, and was honing to be able to get an opening for a gospel testimony.

Mr. J. Stout had three Lord's days in Mornington. Dunedin, with a little visiting throughout the week. He expected to go on later to Lumsden.

Mr. J. Binskin has been visiting Oamaru. Maerewhenua and Pleasant Point, the saints were refreshed and some lonely hearts cherished.

Mr. L. Taylor has lately been to the far north of Auckland, mostly among the gold-diggers and Maoris. The conditions existing in the native settlements, both morally and spiritually, are deplorable. The gospel is never heard in some

places. However, at Awanui it was a cheer to see one soul decide for Christ. The seed, spoken and printed, has been sown over a wide area and fruit is looked for.

Mr. D. Balneaves has been visiting around Tokomaru and holding a few cottage meetings, two or three confessing Christ. Afterwards he was at Wadestown, Wellington, visiting from house to house with the message of life.

Mr. M. Logg spent a little while helping the believers at Otaki; it has been a good time and the first Lord's day there was a baptism. From here our brother purposed returning again to the South Island, to Timaru.

Mr. C. F. Gedge, after an interval of three weeks, began a few more meetings at Nelson Street, Hastings, using his chart "From Egypt to Canaan." The believers have again been coming out well, and those who were received into fellowship at the former visit seem to be going on well. Apart from our brother's ministry, there has been quite a move among the Sunday School children, some confessing Christ.

Cambridge.—A man and his wife and two sons obeyed the Lord in baptism lately, and now seven of the family are in happy fellowship, three having been baptised before. They have attended meetings for some years, and now come ten miles on a Lord's Day morning to remember Him. Evidently Mr. Isaacs' meetings and Mr. Miller's on the "Tabernacle" helped them, as also all in that assembly, especially the younger ones.

Mr. J. C. Rock has been preaching at Haka Valley, North Otago, where no meetings have been held for about ten years; among the people are a few who seem to have an ear for the message. Other meetings are being held throughout the country.

Mr. J. Spottiswoode, who is on a visit to the Old Country, has experienced a delightful time in Ireland. After meetings in Cork and Brandon he preached for a while in Merrion Hall, Dublin; then he had the privilege of addressing meetings in several of the Belfast assemblies, as well as in Dungannon and Ballymena; also took part in three conferences, each of which was well attended and very profitable ministry given. Afterwards he crossed over to Liverpool and assisted in the gospel for a time in a big tent seating about 2,000, it being quite the usual thing to see a few profess faith in Christ at the close of each service. From Liverpool he purposed going to Scotland for a month, concluding with the Glasgow Conference.

Mr. J. Stevenson progresses in health but slowly; still there is some improvement, and he hopes that he may be able to get away from Wellington to the quietness of the country for a time.

Mr. G. H. Cule has been at Colyton endeavouring to start a Sunday School. Matters in connection with one at Carnarvon are well in hand, three teachers from Rongotea assembly having promised their

assistance. Our brother feels constrained to keep largely to the country settlements, for there he meets with most success and there the greater need exists.

Mr J. Blair after a long stay in Dunedin, partly for a rest, went on to Christchurch for a few meetings as the Lord enables.

Mr. H. Adam is returning to secular employment owing to circumstances which meanwhile make it impossible for him to move about.

North Island Motor Gospel Carriage No 2.—Mr. A. Kristensen will join Mr. A. Aiken this season in the work of the carriage. They expect to start (D.V.) first week in October, and propose working through the King Country, which will give them the opportunity of visiting quite a number of sawmills and townships in those parts.

Mr. Victor Mai, who has been with the North Island Gospel Carriage No. 2 since 1923, has relinquished this service in order to devote himself wholly to work among the thousands of Maoris along the East Coast of the North Island. He can speak their language, and for the past few years he has been much exercised in heart concerning this need. Believing it is the Lord's path for him, he desires a continual interest in our prayers.

#### "FALLEN ASLEEP IN CHRIST."

At Auckland, on August 21, Mrs. David Breck, formerly of Edinburgh, Scotland, in her 81st year. For over 40 years she was in assembly fellowship, the last eight being at Eden Hall, Auckland. In earlier years, when health permitted, her home was open to the Lord's servants, of whom she entertained not a few.

At Christchurch, in August, Mrs. Brett, widow of the late Mr. William Brett, aged 89. For many years in assembly fellowship, but latterly too infirm to attend meetings.

At Awanui North, on August 14th, Mr. George Richards, aged 92. For a long time he met with the little assembly here, attending as long as he was able. Passed into the presence of the Lord in his natural sleep, after three weeks in bed.

At Nihoniho, near Taumarunui, on August 19th, Mr. R. T. Field, in his 49th year. An indefatigable worker for Christ in the Matiere back country, chiefly in Sunday School work, where he lived and laboured in spare time for many years. Brethren from Taumarunui attended the burial, and many people from all around. One said, "If all men were like him there would be no need for lawyers, magistrates, or policemen; his word was his bond." The whole district was moved by his sudden home-call; many spoke of his devotedness to the Lord and how the Sunday School might now cease.

At Palmerston North Hospital, on September 13th, Mrs. Neil Rowe, of Stanway, second daughter of the late Dr. J. S. Darling, of Lurgan, Ireland. Saved at the age of ten and afterwards received into fellowship; came out to New Zealand with

her sister in 1915 and took up public and private nursing till her marriage; received her home-call after a serious illness; her last words were, "Please, dear Lord Jesus, put me to sleep." She was a devoted, kind wife and mother, seeking to bring up her children in the nurture and admonition of the Lord.

At Hawera, on August 18th., Mrs. F. Burn, aged 60. For many years in assembly fellowship at Hawera.

#### COMING ALL-DAY MEETINGS (D.V.)

##### Labour Day, Monday, October 22.

TE KOPURU.—Visitors from Auckland can travel by Saturday morning express, booking to Dargaville; can also leave Auckland by evening train to Helensville, thence by steamer to Te Kopuru. Communications to A. Subritzky, Te Kopuru.

AUCKLAND.—Meetings in Scot's Hall, Upper Symonds Street, on Saturday, Sunday and Monday. For particulars see circulars.

NAPIER.—Sunday and Monday. R. Magill, 22 Carlyle Street.

RONGOTEA.—Bus and motor-cars leave for Rongotea daily at 11.30 a.m. and 4.30 p.m. T. Rowe, Kopane Rural Delivery, Palmerston North.

PETONE.—In new Labour Hall, near Post Office. Hours altered to 10 a.m. to 12 noon, 2 p.m. to 4.30 p.m., evening in Gospel Hall. J. W. Powell, 7 Tory Street.

MARTINBOROUGH.—Saturday evening, Sunday and Monday, in Gospel Hall. A. McLeod.

CHRISTCHURCH.—Armagh Street Hall, Saturday and Sunday afternoons, all day Monday. Visitors to bring letters. Hall open Friday evening for reception of visitors, also trains met at railway station if notified. Communicate with G. H. Cone, 34 Chelsea Street, Linwood, Christchurch.

OAMARU.—Sunday and Monday. Trains met on Saturday. J. F. Densem, Thames Street, or H. E. Dennis, 29 Stour Street.

MOSGIEL.—Coronation Hall. A. E. Tuhman, Box 25, Mosgiel.

WOODLANDS.—Public Hall. R. S. Lawson, Box 12, Woodlands.

BIBLE CLASS CAMP.—Young Christians are given a hearty invitation to be present at the camp to be held at Brown's Bay, near Auckland, D.V., from December 22nd (Saturday), to January 2nd (Wednesday). Any desiring further particulars, or of attending, should write to A. L. Goold Burnley Terrace, Mt. Albert, Auckland.

NOTE.—The Lord's people are heartily invited and meetings will (D.V.) be at usual hours. Word should be sent in early to those whose names are given, and prayer made for the meetings. Letters of commendation should be brought by those staying over Lord's Day.

YOUNG MAN, age 23, single, desires position with Christians in South Island as teamster on farm, near Assembly. Address at Treasury Office.

## BOOK REVIEW.

"Can a young man trust his Saviour?" by A. Gook of Iceland, author of other booklets for young men which have been well received, published by Pickering and Inglis, London and Glasgow. A splendid book for Bible and Sunday School classes. Can be ordered through Mr. Harvey at 8d each, due to arrive.

**WANTED.**—Capable Christian young woman to assist in small boarding-house, near Assembly.

For address, send stamped addressed envelope to "Treasury" Office, Box 74, Palmerston North.

## FOREIGN MAGAZINES FOR 1929.

**Reminder.**—The following magazines should be ordered by Nov. 5. The prices are post free for one year.

Witness 3/-. 4 copies at 2/9  
 Christian Graphic 3/-. 4 copies at 2/9  
 Believer's Magazine 3/-. 4 copies at 2/9  
 Echoes of Service 2/9. 4 copies at 2/6  
 Linksof Help 3/-. 4 copies at 2/9  
 Our Hope 7/6 Morning Star 6/-  
 The Harvester and Home Witnessing, 3/-  
 Onward (with Greek lessons by W. E. Vine), 3/-  
 British Evangelist 2/6  
 The Bible Student (quarterly) 2/9  
 Christian Herald (monthly) 15/-  
 Marching Orders 2/6, 4 copies at 2/3  
 The Lily Library (monthly), 3/-

Present orders standing for 1928 *must be renewed* by above date, or we will take it as an intimation that the papers are not required for 1929. Remittance **MUST** accompany all orders and renewals. Any orders or renewals reaching us later will be charged extra for extra work entailed.

## CHEAP REPRINTS OF HELPFUL BOOKS.

1/- each, post 1½d; one each of any 6 titles for 6/6 post paid.

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 Difficulties in the Bible, by Dr. Torrey.  
 The Second Coming of Christ, by Spurgeon and others.  
 Life in a Look, by M. S. Baldwin.  
 What is Faith, by Spurgeon, Finlayson, etc.  
 The Way of Life, by Spurgeon, Moody and others.  
 Satan and the Saint, by Dr James M. Gray.  
 Ruth the Moabitess, by Henry Moorhouse.  
 Life, Warfare, and Victory, by Major Whittle.  
 How to Pray, by R. A. Torrey.  
 Questions Answered, by R. A. Torrey.  
 Papers on the Lord's Coming, by C.H.M.  
 Sailing with Paul, by H. A. Ironside.  
 Early Paths for Young Believers, by John Ritchie.  
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 Weighed and Wanting, by D. L. Moody.

## TWO NEW TRACTS.

The Tasman Spanned, an illustrated gospel tract of the recent crossing of the Tasman Sea and Pacific Ocean by aeroplane, 1/9 per 100, postage 3d.  
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# THE TREASURY

*A Monthly Magazine*  
*For Ministry of the Word*  
*and Tidings of the Lord's Work*

THE WORD OF THE LORD  
 ENDURETH FOR EVER  
 1 Pet. 1: 25

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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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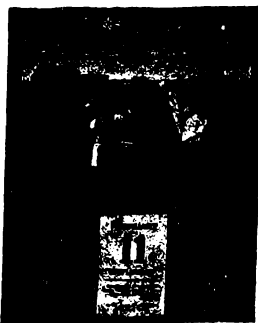
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Two of the Lord's—Two missionaries ...	5	0	0
J.B.—Worker in China ...	2	0	0
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Mt. Eden, Ak.—Three workers ...	8	0	0
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L.B.—Two workers ...	3	0	0
Miss S.—As guided ...	5	0	0
Shannon—A worker ...	1	10	0
A.P.—Worker in Africa ...	5	0	0
V.B.—As guided ...	10	0	0
Mrs. H.—Sister in India ...	1	10	0
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Mrs. J.—As guided, etc. ...	2	0	0
F.E.—Worker in Africa ...	5	0	0
Sundry amounts for office expenses ...	11	9	4
<b>Total</b> ...	<b>£394</b>	<b>11</b>	<b>7</b>

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Note—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Franklin Ferguson, and sent to his address—16 Fitzroy Street, Palmerston North.

Mr. Harvey wishes to acknowledge with thanks the sum of 6/- from "Sister" with an address to which 2 magazines will be posted for 16 months. Balance acknowledged above.

We are asked to acknowledge 35/- from Proverbs 3:9 and Isaiah 55:11 for Gospel Tent No. 2.

Lectures on the Epistle to the Romans, by H. A. Ironside, price 5/-, postage 4d.

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## OUR PERSONAL OBSERVATIONS.

**BIBLE CIRCULATION.**—The 124th Annual Report of the British and Foreign Bible Society of which we have just received a copy, contains much to cheer and encourage those who are interested in the circulation of God's Holy Word. From the report we learn that during the year ending March 31st, 1928, no less than 15 new languages have been added to the list, making now 608 languages in which the Society is printing and circulating Bibles, Testaments or portions. These include the entire Bible in 145 forms of speech, the New Testament in 146 more, and at least one complete book of the Scriptures in 317 others. Nine of the new versions are for African peoples in Eritrea, Sudan Ivory Coast (2), Nigeria (3), Belgian Congo, and Mganda; the others being for natives of San Cristoval (Solomon Islands), Slade Island (Papua), Low German, a Turkish dialect for people on the western shores of the Black Sea. White Russian for people in Russia, Poland and Lithuania and Setu (a dialect of Esthonia). In addition to these 15 new languages the New Testament has also been completed in seven languages in which previously only single Gospels were issued. Revised versions of the Bible have been published in Burmese and Urdu, and revisions of the New Testament in Saa and Ulawa. The printing of the revised Persian Bible, which has taken seven years, is now finished. The number of printed pages now issued by the Society is double what it was twenty years ago. The total issues from the Bible Society's Houses for the year April 1st, 1927 to March 31st, 1928, have amounted to 9,936,714 (992,491 Bibles, 1,244,426 Testaments, 7,699,797 portions).

The varied experiences of the Society's Colporteurs in various lands the world over, make very interesting reading. Copies of the report can be obtained by sending a British Postal Order for 1/- to the B. and F. Bible Society, 146 Queen Victoria St., London E.C. 4.

Mr. W. J. McClure, who spent some time in New Zealand many years ago and has since laboured chiefly in the United States, has had about eighteen months in Ireland with practically continuous meetings. In Belfast he had a month in the large hall of the Y.M.C.A., a place seated for 1,650, but not large enough by a good deal; 2,000 were got in, and then the doors were closed on several hundreds. These meetings came at the right time when some Professors in the Presbyterian College had brought out some very false doctrine about Christ. The effort in the Old Country has been too much strain and he has been compelled to take a long holiday to California, via Panama Canal. He almost decided to take the trip to N.Z. instead. Many of us would have been glad to see him again.

# ☪ THE TREASURY: ☪

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

Volume XXX.

NOVEMBER 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**MORE of HIMSELF.** Is it not blessed to find a heart that cannot do without Jesus—we do not mean as a Saviour only but as an object—we all know that we cannot get to heaven without Him; but can we get on through this world without Him? Can we get through one day without Him? The emptiness and hollowness of everything in this world, the vanity of all the best things here—to say nothing of the sin, death and every form of human woe that distract the mind, rend the heart, and darken the home—the sense of my own dependence, and then the beauty and glory of my blessed Saviour, and the mighty power of His love—all these, I say, deepen the longing in my soul for more of His company, and lead me to say: "Lord, detain my heart in Thy presence; I am happy nowhere else. Thou, and Thou alone, canst fill my heart."

§ § § §

**GOD IS ABLE.** "God is able." This is enough. Circumstances may surround us, as dark clouds on every side, until we are at our "wits' end." We see no way out of our difficulties; and we wonder what is to be done. Or, rather, UNBELIEF wonders what is to be done. But FAITH does not wonder. No matter what the circumstances may be, faith says, "God is able." "But then," some one says, "We don't see how it is to be done." True; but if you DID see how it is to be done, where would there be room for faith? That would be walking by sight. Now we walk by faith, not by sight. It is just when we are at an end of ourselves that God is ready to come in. We just need a little of that faith which staggers not at the promise of God through unbelief, and that, if need be, against hope believes in hope (Rom. 4:18).

§ § § §

**SYMPATHY OF CHRIST.** Unless words mean nothing, unless the Scriptures cheat us with poetical images and illusions, Christ feels our every grief and every struggle, and sympathises with us in each one. Remember how His heart responded, when He was on earth, to all human need. Sorrow stirred His compassion. Every cry of distress went to the depths of His soul. That heart is still the same. When angels are thronging about Him, and a poor weary suf-

ferer in some lowly home on earth, or a stricken penitent crouching in some darkness, reaches out a trembling finger-tip of faith, and touches the hem of His garment, He turns about with loving look, and asks, "Who touched Me?"

2 2 2 2

**DO YOU REJOICE?** Are you a ministering brother? Do you occupy the gospel platform occasionally, and open up the Scriptures to the saints. Very well: if you do not rejoice to hear a brother who is a better preacher than yourself, you may well question if God is with you. The true ambassador of heaven is one who rejoices when a fellow-labourer shows that he has a greater "gift," and is more manifestly used of God. It is to be feared that there are Christian workers who become alarmed at the bare thought of some new preacher arising, who will be preferred before them. But such a prospect will cause no apprehension to a man with the "single eye." Instead of being downcast at the thought of being eclipsed by the newcomer, he will rejoice that Christ is to be raised higher than ever. The man who does not praise God in such circumstances may rest assured that he is in no condition to run with the messages of heaven. The heart of envy cannot be a channel for the gospel of grace. To rejoice with Christ is one of the first qualifications of a soul-winner; and I cannot be rejoicing with Him if I am murmuring at the gift and grace He has bestowed upon my brother.

§ § § §

**"THE LORD WAS WITH HIM."** This was said of David in his early days. This is at the root of his humility, and wisdom, and skill; it enabled him to hide himself and his greatness behind his harp-strings. The anointed of the Lord a harp-player to the rejected king! The man of war content to return to feed the sheep—his father's sheep—to be his father's and his brothers' servant! "The Lord was with him." That was enough. With Saul, with the sheep, with his trembling and offended brethren, with Goliath—it mattered not WHERE, it mattered not WHAT he had to do—"the Lord was with him." The Lord was FOR him also. He can conquer lion, bear, self, Goliath, Saul; but his brethren think and make nothing of him. Be it so; he can bear it, "The Lord was with him."

## The Assembly Gathering.

THE four chapters from the eleventh to the fourteenth of the first epistle to the Corinthians give us quite a full view of the Christian assembly. Verse 18 of chapter eleven shews that what is said has to do with "coming together in the Church." The first thing the apostle deals with is the Lord's Supper, which shews that this matter occupies a specially important place in the assembly gathering on the first day of the week. There is no need to write on this point, as the scriptural place of the Lord's Supper is clearly recognised among us. The necessity of a man examining himself, however, before partaking of that supper, needs to be attended to by every one of us.

### Spiritual Gifts.

The direction concerning spiritual gifts, however, is what we feel specially the need of writing about. A fundamental principle is expressed in ch. 12:3, that "no man can say that Jesus is the Lord, but by the Holy Ghost." The truth here is that Jesus is Lord in the assembly. No human leader may be recognised. The whole assembly is gathered in subjection to Jesus as Lord in the assembly. Nor has any one the right to take any part by virtue of ability, experience, or custom. But all are gathered there, owning Jesus as Lord, and ready to be silent or audible as He wills, and all should be exercised before Him, who has promised His presence at such times, as to whether He wills they should take part audibly, or not.

Mere habit should be watched here, as ch. 14:26 suggests, for unless we take part in subjection to Jesus as Lord, and under the enabling of the Holy Spirit, it will not be to edification. The habit of refraining from taking part, as well as that of taking part needs to be watched in this connection.

Gifts are connected with the Spirit, (ch. 12:4). Ministries, as the margin has it rightly, are connected with the Lord, (ver. 5). Operations are connected with God (ver. 6). The gift is the ability any believer possesses, the ministry is that gift in exercise, the operation is the power that makes the ministry effective. This shows us that the proper exercise of one's gift in the assembly brings into action the whole trinity of the Godhead. What a solemn consideration, and how powerfully it should affect us.

The gifts are enumerated in verses 8-10, and are nine in number, just as the fruit of the Spirit (Gal. 5:22) is given as ninefold. Surely this is not accidental, and shews that number in Scripture is part of God's method in revelation. In both

these groups of nine, the things enumerated fall into three groups of three. Of these things we cannot at present speak particularly.

Next, the illustration of the many members and the one body is a most beautiful and illuminating one (ch. 12:12-27). "So also is Christ" (ver. 12). We would expect it to read, so also is the church. But the church without Christ is nothing, as a body without a head is nothing.

There is also an order of gifts in the church, but there is something better even than the best gifts, and that is love, which the apostle praises as greater than all. The clear teaching of this 13th chapter is that some gifts have passed away "now," while others abide, and love is the greatest of all that abide. Others will ultimately pass away, such as prophecy and knowledge, but love never will. And while it is good to reach out after the best gifts, it is even better to seek after love. If we would all seek more after love than gift, it would be said again by onlookers, as they did in the early days, "Behold, how these Christians love one another."

### The Gift of Tongues.

In this fourteenth chapter the apostle compares and contrasts the gift of tongues, which was so much thought of by the Corinthians, with the gift of prophecy. In doing so he gives direction that applies with much force to-day to the tongues movement so much appreciated by the Pentecostals. In the course of the discussion some remarkable things are emphasised, and we see chiefly that, even if one is in possession of a gift of the Spirit, that gift does not free us from the necessity of using both intelligence and self-control in the exercise of it. There is a statement in ver. 32, that needs pondering by all who affect the movement we have in view, that "the spirits of the prophets are subject to the prophets". That is, the Holy Spirit never takes a man's self-control from him, and he can, and must use his gift in the responsibility of intelligent self-control.

There is also the suggestion in ver. 12, that we must take care that we do not get into a wrong control. The literal reading of that verse, as the margin indicates is, "zealous of spirits." And the suggestion is that if one is under the control of a spirit that is not to edification, it is not the Holy Spirit.

The gift of prophecy is commended, both in its effect on the believer (ver. 3) and on the unbeliever (ver. 24). It is, perhaps, little noted among us, that the scriptural direction as to the number taking part in prophesying in the morning meeting is not more than three (ver. 29). So that there is a limit placed on the number of brethren ministering in this way at one time, as over-



abundance of truth ministered on one occasion is not to edification. There is a great difference between edification and entertainment, as truth needs to be meditated over in order to its assimilation into the spiritual life and experience, as only so is there edification.

Silence is enjoined on the women in the assembly. The Corinthians evidently were in disorder in this respect also, as the apostle seems to feel that his direction on this matter would be challenged, hence the caveat in verse 37.

It is significant that he closes these directions for the conduct of the morning meetings with the claim that what he writes are the commandments of the Lord, hence their authority remains.

—Geo. Menzies.

## Strangers and Pilgrims.

BY the Cross of Christ the believer is separated from the world (Gal. 1:4), crucified to it (Gal. 6:14), and is to reckon himself as one having died to it (Col. 2:20). Of all His people, the Lord Jesus says in His prayer to the Father, "They are not of the world, even as I am not of the world" (John 17:16). The world is not their home. They are in it, but not of it. Their "citizenship" is in heaven (Phil. 3:20, R.V.), and heaven is their home. Earth is the place of their pilgrimage. Peter writes to those who are "redeemed" by the precious blood of Christ (1 Pet. 1:19), "born again" of the Spirit through the Word (ver. 23), and have now become "the people of God" (chap. 2:10), and thus addresses them: "Dearly beloved, I beseech you, as strangers and pilgrims" (ver. 11).

"Strangers" are a people not at home, like Turks, Chinese, or Indians in London. "Pilgrims" are a people going home, like a group of Jews returning to Palestine. "Stranger" is a word which marks the Christian's relation to the world in which he at present is, from which he has been separated by the Cross, and out of which he will finally go, at the coming of the Lord from heaven. He is a "stranger" here. The world knoweth him not, because it knew not his Lord (1 John 3:1).

**It is on this account, that the children of God are not to mix themselves in and with worldly affairs, or take part in worldly pleasures and frivolities. They are "strangers" here. You will very likely be often asked during the course of your Christian life, to take part in worldly schemes, and to join in what the people of the world consider "good works," apart**

from Christ and His Word. The Lord when He was here, took the place of the "stranger" and would not enter into the world's politics or discuss such questions as were brought to Him to solve (see Matt. 22:17; Lk. 12:13). He would not discuss, or be drawn into such controversies. He stood on the earth as God's witness to the truth (John 18:36-37), and as such He remained wholly a "stranger" here.

"Pilgrim" is a word which connects the Christian with the land to which he is going. He sees it afar off, and like those of old, confesses himself a "pilgrim" here, seeking a country beyond (Heb. 11:16-24). So he sings as he goes along—

"I'm but a stranger here,  
Heaven is my home;  
Earth is a desert drear,  
Heaven is my home;  
Danger and sorrow stand,  
Round me on every hand,  
Heaven is my Fatherland,  
Heaven is my home."

When the people of Israel crossed the Red Sea, and entered on their wilderness journey, they were "pilgrims" on the way to Canaan. There is a fine picture of "pilgrim" life given us in Numbers 21:22, where the pilgrim people said to the King of the Amorites, "Let me pass through thy land. We will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's highway." This is the true "pilgrim" spirit. To turn aside into the world's paths, to pitch the pilgrim tent, like Lot, toward Sodom, generally ends by sitting in its gate, ceasing to be a "pilgrim," and going back, like Demas, of whom it is said, "Having loved this present world." (2 Tim. 4:10). The "pilgrim" path to the heavenly city lies through the valley of "the shadow of death," where dangers surround him all the way. But its end is "the house of the Lord" (Psa. 23:6), the everlasting home in which He, with all His people, shall "dwell for ever."

The "pilgrim" is not to be occupied with the fashions, customs or politics of the land through which he passes on his journey to his own country, and to his home. He does not conform to its ways, nor adopt its dress or language. So the Word tells the heaven-bound "pilgrim" not to be "conformed to this world" (Rom. 12:2), which just means—Do not become like it in its fashions, its ways, its affairs, and its empty show. "Love not the world, neither the things that are in the world" (1

John 2:15), because all of them are opposed to your spiritual life, and can only hinder you on your journey to heaven and to God. —J.L.R.

## The All-Sufficiency of Christ.

"AS for God, His way is perfect" (Ps. 18:30).

How well suited is this precious assurance to those of God's people who may be passing through trying circumstances! It has often been quoted as if it signified that our "circumstances" constitute God's way. This is a serious mistake; for, it frequently happens that the circumstances in which God's people find themselves, arise from their own waywardness, as was so often the case with Israel.

God may **allow** such circumstances; but the point is that, although He may not see fit to change them (Dan. 3:17), He has a "way" **through** them; and that way is a perfect way; because, for us today, that way is Christ.

"Our whole Resource along the road,  
Nothing but Christ—the Christ of God."

A brief glance at Matthew 14, will illustrate our meaning.

The extinguishing of that "burning and shining light," John the Baptist (John 5:35), by the Edomite Herod, must have brought home to the disciples what dangers beset their path (Mark 10:32), as followers of Him (John 11:16), to whom the Baptist had borne such definite witness (John 5:33-36). But we read that, after they had taken up John's body, and buried it, "they went and told Jesus." Thus finding their resource in Him.

Now, through these circumstances of danger, God had a perfect way, for we find that Christ brought them "apart into a desert place" (Mark 6:31). The retirement of Jesus apart into the desert place served another purpose also; for it was a further testimony against the apostate nation.

Surely, the circumstances were very adverse, in which these dear men found themselves. But they were in the desert place with Jesus—**alone with Him**; and the value of this was one of the lessons He would have them learn; where they could prove the greatness of His wisdom, His power, and His love (verse 37); for we read that, into this "desert place" a great multitude followed them; and, when He saw them, He "was moved with compassion toward them." It was the compassion of God expressed in a human heart; for, "He healed their sick;" and He fed them, so that they did all eat, and were filled (verse 42, and Ps. 132:15); after which, He Himself "sent away the people" (verse 45). Their dismissal made them feel that **that** position of difficulty was over; for such, indeed, it was, in order to bring in new conditions,

as Peter walking with his Lord and Master upon the water, set forth.

How truly, we see, God had a "way" through these difficult circumstances; and that Christ was that way, that perfect way—**God's Resource**.

The murder of God's servant told of Satan's hostility; whereas the "desert place reminded of the ruin, he had effected since the days of Eden, when all was "very good" and fair.

But, there was a further lesson to be learnt. "The Prince of the power of the air" (Eph. 2:2) now manifested further hostility by raising a storm with a "contrary" wind to frustrate the Lord's purpose. But, this only served to shew the Lord's power to again close up one position, and open another. And, He still enables His saints, through the storms of life, to come into association with Himself (verses 48-49). This was the case with the martyr Stephen (Acts 7). He learnt, in that terrible storm of persecution, how near he was to Christ in glory, who, so to speak, "stretched forth His hand," and receive his spirit (Acts 7:59-60); thus closing up one position at Stephen's death, only to open up another in the call of Saul of Tarsus (Acts 9).

Truly, whatever the circumstances, "as for God, His way is perfect" through them all; for that way is Christ. —N.L. Noel.

## Thoughts of Him.

I journey through a desert drear and wild,  
Yet is my heart by such sweet thoughts beguiled,  
Of Him on whom I lean, my strength, my stay,  
I can forget the sorrows of the way.

Thoughts of His love—the root of every grace,  
Which finds in this poor heart a dwelling place:  
The sunshine of my soul—than day more bright,  
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears—  
The tale of love unfolded in those years  
Of sinless suffering and patient grace,  
I love again, and yet again to trace.

Thoughts of His glory—on the cross I gaze,  
And there behold its sad, yet healing rays:  
Beacon of hope, which, lifted up on high,  
Illumines with heavenly light the tear-dimmed eye.

Thoughts of His coming—for that joyful day  
In patient hope I watch, and wait, and pray.  
That day draws nigh, the midnight shadows flee;  
Oh, what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,  
My thoughts and meditations are so sweet,  
Of Him on whom I lean, my strength, my stay,  
I can forget the sorrows of the way.

## Proportionate Giving.

"AS God has prospered him," etc. (1 Cor. 16:2). The more God prospers us, the more we ought to give. Herein lies a common failure with many. That is, they have a stated amount which they give. It matters not if God has specially prospered them one week more than another, their offering is ever the same. This is the determining factor of how much we should give, and he who fails in this, must answer to God for it.

It is well that we should state here before passing on, that many of the Lord's people are poor, and cannot give perhaps as they would like to give; to such the word is, "It is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). The Lord adjudged the widow's "two mites" to be worth far more than the gifts of the rich. They gave out of their abundance, she gave her "all" (Luke 21:4). So that it is not **what** we give that He values, but what it **costs** us to give. (See 2 Sam. 24:24).

Again we read in 2 Cor. 9:7, "Every man according as he purposeth in his heart, so let him give." There must be the purposed heart and the "willing mind," if our giving is to be acceptable to God. A striking example of this is found in Exod. 25:1-2. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering." Chapter 35: 21-29 shows us the noble response the people gave to the Lord's command. So willingly did they give, that they had to be "restrained from bringing, for the stuff they brought was sufficient for all the work, and too much" (Ch. 36:6). If God's people in these days were as eager to give of their substance as Israel was, in connection with the building of the Tabernacle, we would see more blessing in the Gospel, in "the regions beyond," and the poor amongst the saints would never lack.

Romans 12:8 presents still another aspect of our subject. Here we find what might be termed

### The Gift of Giving.

We have different "gifts" mentioned from verse 6 to verse 8, and amongst these there is that of giving. "He that giveth, let him do it with liberality" (R.V.). This would seem to denote that some are specially raised up of God to give, just as others are fitted to teach or exhort. We have known godly brethren who were not public speakers, yet they seemed to have the faculty of making money, and that in an honest way, and their place seemed to be that of helping on the work of the Lord, by the giving of their means. All God's people should be "liberal" givers, as we read elsewhere: "Every man according as he purposeth, so let him give:

not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 9:7). The cheerful giver will be the willing and liberal giver. There is a vast difference between giving because we **have** to give—"of necessity"—and giving because we **love** to give—as "cheerful" givers. May we know more of this cheerful giving, and thus delight the heart of our God who was and is Himself the "cheerful giver" of "every good and perfect gift."

In conclusion, we would briefly point out that the measure of our giving is the measure of our prosperity. God will be no man's debtor; while on the other hand, no man can "rob God" of that which is His just due, without suffering for it in some form. "He that soweth sparingly shall reap also sparingly," and conversely, "He that soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

May these scriptures indeed speak to our hearts, and may we ever recognise it as a vital point of Christian duty to "Honour the Lord with our substance, and with the first fruits of all our increase;" and thus prove the truth of His own promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10).

—W. R.

## Faith Healing.

### A Leaf from Hudson Taylor's Diary.

ONE thing was a great trouble to me that night. (The night of a storm at sea). I was a very young believer, and had not sufficient faith in God to see in and through the use of means. I had felt it a duty to comply with the wish of my beloved and honoured mother, and for her sake to procure a swimming belt. But in my own soul I felt as if I could not simply trust in God while I had this swimming-belt, and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and strange to say put several light things together, likely to float at the time we struck, without being conscious of any inconsistency or scruple.

Ever since, I have seen clearly the mistake I made; a mistake that is very common in these days, when erroneous teaching on faith-healing does much harm, misleading some as to the purposes of God, shaking the faith of others and distressing the minds of many. The use of means ought not to lessen our faith in God, and our faith in God ought not to hinder our using whatever means He has given us for the accomplishment of His own purposes.

For years after this I always took a swimming-belt with me and never had any trouble about it;

for after the storm was over, the question was settled for me through the careful study of the Scriptures. God gave me then to see my mistake, probably to deliver me from a great deal of trouble on similar questions now so constantly raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, nor yet of omitting to give thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to take daily food, and suppose that life and health might be maintained by prayer alone.

### A Call to Service.

"BY faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," etc. (Heb. 11:24-26).

In our Christian course we are constantly called upon to "choose" or "refuse." Happy for us if, like Moses, in our early years we make our choice by faith, for it decides the whole of our Christian course. Had Moses made a worldly choice, he would most likely have perished with Pharaoh in the Red Sea.

He was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22); but he found that more than deeds and words of man's wisdom were needed to deliver Israel. Long weary years of preparation in the desert followed his rejection, and when God's time came a rejected deliverer is found standing by a burning bush (Israel passing through fiery trials, prefigured also by the "smoking furnace" that Abraham saw—Gen. 15), with the God of Resurrection (Matt. 22:32) in the midst of it. Surely all this should have encouraged Moses to obey the call of God to deliver Israel.

But Moses had more lessons to learn. Forty years before, faith's choice led him to cast at the feet of God, as it were, all the riches and glory of

Egypt. Now he has only the shepherd's calling left, and again faith's choice led him to cast it at the Lord's feet in the symbol of his shepherd's staff. He did not cease to be a shepherd, but now he was a shepherd for God.

God wants shepherds, farmers, carpenters, business men and women, nurses, etc. May we have grace to lay down our occupations at His feet, and receive them back from His hand to be used to His glory. Some like Moses, Isaiah (chap. 6); or Paul (Acts 20), may be called to go forth in service. Others like Joshua the High Priest (Zech. 3) may, in the will of God, remain at home to "walk in His ways," "keep His charge," and to have "a place among those that stand by." There is much need for godly care in the assemblies, and need for prepared hearts for the work.

While the leprous hand told Moses of his condition by nature, it was a cleansed hand that received the rod from God.

Then he had God's call from Horeb (Ex. 3:16), again from Midian (Ex. 4:19), and the way was clear from home. "Jethro said to Moses, go in peace" (ver. 18).

As to Moses' slowness of speech, the Lord said, "I will be with thy mouth, and teach thee what thou shalt say." As to his deeds, God promised to teach him what to do. His "words and deeds" then would indeed be "mighty."

God's best or Moses was to go alone to deliver Israel; but since he would not have God's best, he had to take God's second best and go company with Aaron.

We are convinced God has a "best" for all His own. "Every man hath his proper gift of God, one after this manner, and another after that" (1 Cor. 7:7). It cannot be that all God's people are enjoying His best for them, or we would see more exercise of heart in the Gospel at home and abroad; more study of His Word, and intelligence and devotedness in assembly life.

Before reaching the "shout" and "the voice" and "the trump" in 1 Thess. 4, we have an exhortation to walk pleasing to God, and to abound more and more (ver. 1). "But as touching brotherly love . . . we beseech you brethren, that ye increase more and more (ver. 10). —H.J.B.

### Missionary News and Notes, Etc.

#### EVANGELISING THE AMAZON.

THE great river Amazon of South America, with its extensive tributaries, forms the greatest system of inland waterways in the world. A good map of Brazil, or a large one of the continent, attentively considered and the

approximate length of the rivers measured by the scale of miles, can only come as a great surprise to one interested in the spread of the gospel.

About the centre of this amazing system of navigable waterways is the important town of Manaus, say 1,200 miles from the coast, and to

which regular steam services run from England. Beyond that, still following the Amazon, smaller craft can steam another 1,500 miles, at least. Then note that all along both banks of this gigantic river are quite a number of tributaries—all great rivers; and these, in turn, have many branches, the whole representing many thousands of miles of waterways easily accessible to a steamer of light draught. In this vast and little known territory, besides the scattered white population, are hundreds of tribes of Indians to whom the gospel is unknown.

For a considerable time this unique field has lain heavily on the heart of Mr. Allan Smith, and certain others. For centuries it has waited for the servants of Christ to carry the gospel message up and down its rivers—the natural and easy roads of this extensive region. Men of the world explore the most inaccessible and inhospitable parts of the globe in quest of treasure or fame, risking life and health in the pursuit of that which perishes. Shall we who are ambassadors of heaven lag behind, when fruit unto life eternal is ready to be gathered? Is hardship, health, money, or life itself too great a price, in view of what the Lord did upon Calvary, whose commission to His church is, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

After much earnest waiting upon God, and having taken into his confidence a number of responsible brethren, Mr. Allan Smith has felt assured it is the mind of the Lord to launch out with the message of life into this great region. No man better knows the difficulties to be encountered, or has more perfect knowledge of this kind of evangelistic effort, than he. The Lord who saw him through with the almost insuperable problems of the Paraguay Launch, can surely be trusted to act likewise in this larger undertaking.

After various encouragements to start, the initial step has now been taken. A steel vessel has been purchased in England for £600, cash transaction, after expert supervision and favourable report. It was originally built for a wealthy gentleman and beautifully fitted up for pleasure cruising, cabins, saloon and all complete, at a probable cost of £5,000. Its dimensions are, length 70ft., width 13ft., draught 4ft. 6in., with cabin accommodation (after some alterations) for about 12 persons. It has been bought with the intention of scrapping the old engine and putting in a new crude-oil engine, then a general overhaul of the whole boat. This, together with the freight out to the Amazon (£600), will bring the entire cost of the vessel up to about £2,600, and will put it into commission in first class order. This is about half the expense it was anticipated to be. The cost of the present Paraguay Launch (wooden)

came to £2,000, apart from two years' hard labour expended on it, and it is a smaller boat by 15ft.

The Lord is exercising the hearts of His people and several gifts have come in, so that a considerable sum is earmarked for this purpose. There can be no question as to the need and suitability of the new venture. Let us not shrink at the difficulties, but reckon that God is able to carry the whole thing through. We should attempt great things for God, and expect great things from Him.

The Paraguay Launch will continue to work the waterways of Paraguay, under the management of Mr. G. M. Airth, if the Lord will. The new engine has been ordered and will be fitted in as soon as possible. God has been indeed good in providing for this needful alteration.

We will add no more for the present, but commend what we have said to the prayerful consideration of the Lord's people, that He may guide in this matter and be glorified. —F.F.

## EXTRACTS FROM LETTERS. PALESTINE.

From Mr. J. W. Clapham.

**Haifa.**—I have been away at Aleppo in Northern Syria. I went there for a few days' rest and to spy out the land, but found myself in the biggest task I have ever had to undertake. Aleppo is the nerve centre, so to speak, for the Armenian nation and for their religious thought. Though numbers of these people have broken away from the ancient Gregorian Church and have their hearts turned back to the simplicity of God's Word, they have been divided and side-tracked and have fallen under the leadership of men.

It seems as if my task is to try and give them some help on the principles of the Apostolic Church. Not a vestige of our literature ever seems to have been circulated amongst them, so the only way I could see was to write a series of booklets on the Divine Pattern, Priesthood of Believers, Elders and Gifts, Discipline, Eternal Security of Believers, Baptism and the Lord's Table. I am printing 4,000 of each in Turkish, which is the language of the older Armenians. Of course, Satan has divided the people, but I am trusting that by the Lord's help a permanent work will be done. And what is done here is done for Armenians all over Syria. They seem to take their lead from Aleppo. I have found your articles on "Old Truths Restated" very useful; so you have actually had a share in influencing religious thought in the land (Palestine) where it started.

The work in Haifa is going on nicely. During my absence some Arab brethren held special

meetings and a number professed to be saved. Three were baptised. My Hebrew teacher, a fine young man whose late father was a Rabbi, has confessed his faith in Christ. The Hebrew work will come later when I am more proficient with the language, God willing.

### **MALAY PENINSULA.**

#### **From Mr. E. V. Brewerton.**

**Klang.**—There is not much to report this time as we have been away to a hill not far off for a few weeks, and have just returned.

This afternoon we are invited to go to the house of an interested soul and his wife and have prayer. I should say they are both interested, but neither of them have as yet made any definite confession of faith in Christ. The occasion of our being invited to go and have prayer is the completion of their new home which they wish to be dedicated to the Lord. We do meet with strange things sometimes. Here are a couple whom we could not state to be any more than keenly interested, not long away from idols, desiring a thing that many a Christian would forget. We trust the occasion may be used of God to the conversion of both.

#### **From Miss S. Shircliff.**

**Kuala Lumpur.**—The work still goes on with blessing. A Chinese girl who has lately confessed the Lord is very bright. She was baptised a week before her wedding, and her heathen relatives evidently respected the stand she took for she was not asked to partake in any idolatrous custom. Her husband is showing great interest and comes with her to the meetings.

A Tamil woman who has just come from India seems very really saved. I took Mrs. Brewerton to visit her and she was very pleased with her testimony. The woman was with the Baptists in India and is desirous of helping others to know the Lord.

Mr. Angus has been much cheered by the bright testimony given by one of the young men in the Leper Settlement. For some months he has listened eagerly at the meetings and then very brightly trusted the Lord. He asked Mr. Angus on his last visit to pray with him (this was in a large room full of men) and said he was longing to depart and be with Christ. Now he is with the Lord.

#### **From Mr. J. Teskey.**

**Singapore.**—We often live again the happy weeks with you and would give much for a whiff of your cool air, for the heat here is cruel. We do not know when we have felt it so much, and dry clothing is a luxury day or night. Still we will not complain, for it is for the Master's sake and the gospel's we are here.

We have been from home on another long trip, seeking to help the dear ones in out-of-

the-way places. God has been good to us in our long journeys, have had meetings most nights, with one here and there thrown in during the day, also visited lots of places around and given away tens of thousands of tracts and scriptures.

Mr. Marks took us to a town where there has been a most wonderful work going on, no special meetings, no European there, but just a mighty work of the Holy Spirit working conviction of sin and revealing Christ. Among those saved there is one of the leading men, a J.P., and the head of things generally in the place, a Chinaman, and who is just hungering for the Word of God. He arranged a meeting in his house, Mr. and Mrs. Marks and ourselves going over. About 60 eager ones gathered to listen. Mr. Marks is nearest to them (65 miles off) and has them largely in his heart, so will do all he can to help.

### **CHINA.**

#### **From Misses Gresham and Rout.**

**Weihaiwei.**—Our annual summer conference was a time of refreshing. A good number came in from the country, the men stayed at the Gospel Hall and the women and girls were entertained at our school. Several old women came up, one of them was converted in the early days and has suffered much persecution but gone on steadily witnessing for the Lord. Several young women (with their babies) former scholars in the school, as well as girls from outside schools, brought the number of visitors up to thirty. All were happy and the school girls made the visitors very welcome. When it was known that a former teacher of the school was coming, the girls were crazy to go and meet her—they nearly carried her in, they were so delighted.

The most solemn part of the Conference is on the Lord's day morning, when those who are newly baptised remember the Lord for the first time in the breaking of bread. This year we had the very special joy of seeing an old blind lady of 78 baptised. She was saved many years ago, and last year after being present at a baptism remarked, "I should have been baptised, the Lord may not leave me here much longer." To see her joy as she came up out of the water was very inspiring; and it was an experience never to be forgotten to place the bread in her hands and hold the cup to her lips.

Six of our girls were baptised, all but one from Christian homes. Most of them have been at school for a number of years and have a good knowledge of the Word of God. Including past and present pupils, twenty of our girls were with us at the Lord's table. We praise God for every one of them, and pray that they may be kept faithful.

Five men were also baptised and received

into fellowship, which is specially encouraging in view of the fact that the missionaries have been obliged to be away from their stations for some months.

**From Miss E. P. Daniell.**

**Wentenghsien.**—I am at present living in a village on the very border of the Weihaiwei territory. The Lord led me to a newly built Chinese house which had never been lived in, and the landlord was willing to lend me two rooms. The front part is lent our postmaster, wife and a friend, while I have the back two rooms separated by a garden of flowers. I have a few medicines and plenty of tracts, and the women come about freely and I can visit in the homes, even though the weather is still hot.

I went over to Wentenghsien yesterday to see how things were, and found all quiet and orderly. The distance is ten miles and I hired a donkey and left before sunrise, arriving at 8.30 a.m. I spent a very happy day at home and returned to my temporary place of residence in the evening just before dark. There are about 100 soldiers stationed at Wentenghsien belonging to the Northern Party, and the people fear looting when the Nationalists take the place back and these are scattered. A number of well-to-do people have left and taken their belongings. I feel sure the Lord will protect our home, and even if not, He is able to give us "much more than this" (2 Chron. 25:9) only one does not like the thought of one's home being looted and destroyed. At present all is quite orderly and the soldiers under control. All are hoping the Nationalists will come to reclaim the place soon.

### **SOUTH AMERICA.**

**From Mrs. E. E. Packham.**

**Las Piedras, Uruguay.**—In our service for Christ we find the enemy always busy, the people are warned about us and the unfriendly glances at times saddens us when we think it is the welfare of their souls we seek. Yet it is no wonder, for they do not know that the things they are told of us are false statements.

Visiting recently in a new district we gained an entrance into twelve houses out of sixteen. It looks encouraging, but not one from those houses have had the courage to come along to the hall, though several promised to come to the women's meeting and gospel meeting for all. We get accustomed to such promises, but always hope that some at least mean what they say. Nevertheless it is a joy to give them the Word of God in their homes, and we have His sure promise it will not return unto Him void. Many are willing to accept on the quiet what we tell them, and this is something to be thankful for, but we long to see them saved and added to the assembly.

### **INDIA.**

**From Mr. A. E. Perkins.**

**Diddapura.**—We still get applications for baptism and often appear rather obdurate to the applicants. There is good reason for caution, for we hate to see superficial work. It is quite an easy matter for those who have heard the gospel frequently, to say "I believe," and apply for baptism, which to them is a door to privileges other than spiritual.

On every side creation groans. We seldom visit a village without witnessing some manifestation of suffering. Dumb animals cannot tell their woes by words, but their condition speaks forth the harshness of the master's lash. Strong men and women groan under the burdens of the fittest. Avarice is greatly responsible for the wrong that is meted out. All care for their own, and no one seeks to benefit his neighbour.

It is nice to turn aside from these scenes of sorrow and see what the gospel does in the lives of those who submit to its guidance. There is Satyasheela from the coffee estate, who had been suspended from fellowship. About a year ago he was charged with a serious offence. The police took the matter in hand, and in order to make money out of it they muddled the whole business, and the Inspector finished by getting a hundred rupees out of it.

Now that we, as an assembly, have taken the matter up with the accusers, all evidence goes to prove that the man was not guilty. He has been exonerated and is back among us, with his wife and two others who had backslidden. Since his return he has given a gift towards the dispensary work here, has put liberally into the box at the Lord's table, and has promised to assist in the printing of the new Kanarese hymn book. His enemies tried to do all the harm they could against him, but he overcame them by making a big feast and giving an invitation for all to attend. That truly was the best way to deal with them.

**From Mr. J. C. McIver.**

**Mysore City.**—We have need of patience and watchfulness at present. Satan is making a determined attack through Rome on the work longest established in the Kanarese district. You will perhaps hear from Mr. Lynn that four Romish priests have come to set up work at Kollegal and are offering baits of higher education. What is of God will remain, but days of trial and heart-searching have come.

I trust you will specially remember India in prayer just now. Probably the success of the Student Nationalist Movement in China accounts for the disturbances and riots among native students in many parts of this land. Servants of Christ have need of wisdom, and this our gracious God is ready to give (James 1:5). The student class is a difficult element to

handle at any time in a street meeting, but sometimes I have large numbers listening to the gospel. It is seldom safe to address them directly, or to give them opportunities to ask questions, unless in private.

**From Mr. E. H. Noel.**

**Kumbanadu.**—It is marvellous what the Lord has done in the Travancore district. I hope some day that I will be able to take you round and show you. I assure you that you would get a surprise. Many missionaries only locate themselves in one place, whereas we have been enabled of God to do it in about 70 places or so. Many have been baptised lately, out of several castes, but specially Syrians, and added to the various little assemblies. So the Lord's work goes on and is being done by His poor, weak and unworthy servants. We do thank God it is His doing and not ours, and "the half can never be told." We see the great value of Indian workers, viz., evangelists, teachers, colporteurs and others, in leading on their people.

I was recently out for a few days at Kurienoor, a village some eight miles away to the east. There had been trouble in the assembly, so we brought the Word of God to bear on it, and oh, how blessed to see the dear believers gradually bowing to it and giving way one to another until all were at prayer confessing and putting matters right. They had not had the Lord's supper for ten weeks. Praise God it was renewed. Here there are forty in fellowship from the heathen.

All our fifty day-schools give us much work and thought. Praise the Lord for the thousands of children who are daily hearing the Word. Please continue to pray that the work among the children will yield much fruit.

#### NOTES AND COMMENTS.

Miss J. L. Treweek (India) has arrived back safely in New Zealand, after a good journey, and is feeling already the benefit of the change. Address:—c/o Mrs. A. Collie, Nelson Street, Pukekohe, Auckland.

Miss Grace Strachan, who left for South America on September 29th, received quite a number of letters, etc., just prior to sailing, which it was not possible for her to find time to reply to. She wishes us to thank the many kind friends and to notify that she hopes (D.V.) to reply as early as possible.

Mr. J. Duthie (China) has experienced very good times all along his journeyings up North, reaching as far as Whangarei, Te Kopuru and Dargaville. Some of the assemblies visited were small, but appreciative and hearty. A run of meetings were arranged for him in Auckland up to the Labour Day Conference, after which he proceeds home to Mātaura for a little

while with his mother before leaving for China, if God will.

Mr. A. E. White and party who sailed for South America on September 29th (mentioned in our last issue) were having a prosperous journey. A radio message was received when about five days out, saying, "All well, pleasant voyage, Ebenezer."

Mr. G. Wilson (Malaya) visited assemblies in Hawke's Bay as far as Hastings, the believers much appreciating his addresses. His visits to Napier and Gisborne had meanwhile to be abandoned owing to his having to leave for Christchurch on account of his wife's illness.

Mr. G. A. Black (India) after a few extra visits, went again to Hastings for a final visit to his father and brother, then he hoped to see his sisters in the Waikato district, and afterwards he and his wife purpose D.V. to leave from Auckland on their return to India.

Mr. E. Buchanan (India) who with his wife has been on a visit to England, booked their return passages to sail on November 10th. They have had a very nice time in the Old Country, with many open doors for testimony, and not a little fellowship has been shown them by the Lord's people.

Miss M. G. Mosley has spent a good while with friends in the country near Pohangina, which has been a benefit to her in many respects. She has been under the Doctor's observation, and now upon his advice she has gone to the Hammer Sanatorium, it being his opinion that with the aid of certain treatment given there she may completely recover her strength. We trust it may be so, by the blessing of the Lord. We mention this because many interested friends are wondering how our sister is getting on.

Mr. A. Smith (Paraguay) has been over on a visit to Nelson, which was much enjoyed. After his return to Wellington he visited Levin, from thence working north to Auckland.

Mr. A. E. Perkins (India) wishes us to state that for some time his mail seems to have been interfered with; to his knowledge certain letters sent him have miscarried, and letters he has posted have never reached their destination. If correspondents do not get replies within a reasonable time, it would be wise to write again and enquire.

Mr. and Mrs. A. Richmond, fully and heartily commended of the three assemblies in Christchurch, and after much exercise of soul for some months before God, believe that they are called to Paraguay to labour with Mr. and Mrs. Airth in the Launch work. Both were led to know the Lord early in life and have been in assembly fellowship about eleven years; they have been married seven years and have no family. For a considerable time they have had a deep interest in missionary work, and it was



during a meeting held by Mr. A. E. White some months ago in the Waltham Hall that both felt that now the Lord would have them offer themselves to Him for His service in Paraguay; also the special need of the Launch work had been brought under their notice by Mr. A. Smith. They have thoughts of leaving New Zealand about February or March next, God willing, and will much value the prayers of the Lord's people.

Mrs. Ward Wilson is back in New Zealand from England and meanwhile is in Wellington. Her health has failed a lot since she was last here.

Mr. E. E. Clarke has returned to China from Australia, his wife hoping to follow him in January. His address is as before—Sinchang, Kiangsi, China.

Mrs. A. Redwood (India) has undergone an operation for tumour. It was a severe trial, but we trust the Lord will grant a good recovery.

Mr. R. J. Pullenger has safely reached Mr. E. F. Smith in Bolivia, after quite a prosperous journey.

Mr. L. W. Bowen, fully commended of the Hunterville Assembly, and by brethren in other parts, expected to leave for India on October 26th. For a good while he has had India in his heart, meanwhile preparing himself till the Lord opened his way. A letter has come from Mr. E. Buchanan extending a hearty welcome to labour with him.

**Address.**—Mr. John H. Ross, Calle Campana 2743, Villa del Parque, F.C.P., Buenos Aires, Argentine.

## Suggestive Bible Subjects.

### SEVEN DIVINE LINKS.

- The Father's BOSOM—The abiding place of the Son . . . . . John 1:18
- The Father's WILL—That we should believe on the Son and be kept by the Son . . . . . John 6:39-40
- The Father's HAND—Secure in the hand of the Father and the hand of the Son . . . . . John 10:28-29
- The Father's HOUSE—The home of the "many sons" "His brethren" . . . . . John 14:2
- The Father's LOVE—Rests on those who believe on the Son . . . . . John 16:27
- The Father's NAME—Manifested and declared by the Son to those who are the sons of God . . . . . John 17:6, 26
- The Father's GIFT—The men which the Father gave to the Son out of the world . . . . . John 17:6
- J.M.

### COMING TO CHRIST.

- UNIVERSAL invitation—"Every one" . . . . . Isa. 55:1
- INDIVIDUAL invitation—"Him that cometh" . . . . . John 6:37
- GRACIOUS invitation—"Labour and heavy laden" . . . . . Matt. 11:28
- FREE invitation—"Without money" . . . . . Isa. 55:1
- SUITABLE invitation—"Him that is athirst" . . . . . Rev. 22:17

## Questions and Answers.

Regarding our answer in last issue about believers breaking bread at a holiday resort where there is no assembly:

We have since learned that some abuse the Lord's supper by going off by car pleasuring on His day, and easing the conscience by taking bread and wine with them to keep the memorial feast. Gratifying the love of pleasure and showing the Lord's death is an evil combination, abominable to God, with which we have no fellowship. But we still believe that when a few believers, known to each other as in assembly fellowship, are together in a proper manner at some place on the Lord's day, that such may acceptably remember Him in a simple manner. We have done so on a sea voyage, and on one or two other occasions where it seemed right, but would not think of doing it when at all possible to reach an assembly.

Why were the Books of the Apocrypha separated from our present Bible? What proof have we that they are not inspired?

The Jews never recognised these Books as inspired, and "unto them were committed the oracles of God" (Rom. 3:2). Our Lord charged the Jews with making the Scriptures of none effect by their traditions (Matt. 15:6), but He never accused them of mutilating the record, and He knew that they rejected the Apocrypha. These Books are never quoted by the New Testament writers, though heathen authors are. The Church always rejected them as part of Scripture—the Romish Council of Trent alone accepted them. These books do not claim to be inspired, and some of them contain childish fables. J.C.M.D.

Do the words of Revelation 22:18-19 apply specially to-day?

Wherever the words of this prophecy are read or heard, this deeply solemn warning applies. It is stern denunciation by the Lord. He testifies of the awful sin, of the ruinous consequences to every soul who adds to or takes from this verbally inspired book. To tamper with the words of prophecy of the book is to bring oneself under the Divine lash. The plagues of the book, which are many and

varied, are added in righteous retribution to those who add to its words. Those who take from the words of prophecy shall have their part taken from the tree of life, and from the holy city. It is thus that God guards the book which above all others in the sacred canon is treated with neglect and by many with contempt. W.S.

## News of Work and Workers, Etc.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanks-giving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Mr. C. F. Gedge, after concluding his meetings at Hastings, commenced preaching the gospel in Napier, the attendances have been very good, interest increasing, and several souls have professed Christ as their Saviour.

Mr. J. Stout had a few weeks meetings in Lumsden, mostly gospel, which were well attended. Also he visited from house to house, and on Lord's day afternoons spoke to the children. There was much to encourage, even though none definitely confessed Christ. From there he went to Gore.

North Island Gospel Carriage No. 1.—The Trustees after prayerfully considering applications for workers for the forth-coming season, have unanimously chosen Mr. R. Auld (well commended by Eden Hall assembly), and Mr. E. A. Goulstone (well commended by Onehunga). It was hoped that the carriage would start out about the end of October, when the weather and roads may be suitable for visiting the back block settlers in their homes. An interest in prayer will be much valued.

North Island Gospel Carriage No. 2.—Messrs. A. Aiken and A. Kristensen have started the new season's work, their first objective being Taihape and then upward through the King Country. The Trustees desire that any gifts for the workers' personal use be sent addressed to them c/o Mr. J. G. Harvey, P.O. Box 74, Palmerston North. Gifts for literature and maintenance to Mr. A. J. Clarke, Box 41, Palmerston North.

South Island Gospel Carriage No. 1.—Messrs. Howland and Patey have started off once more, having before them the needy districts north of Christchurch. They have been visiting between Rangiora and Oxford, through Fernside, Summer Hill, Bennett's and Springbank; it has been a cheer to find some open doors, also an anxious soul. They had a splendid time at a school with the teacher and his wife. Prayer is asked for guidance and blessing this season.

South Island Gospel Carriage No. 2.—Messrs. J. McNair and L. Cornwell have commenced the new season, it being purposed to visit the needy East Coast, Kaikoura and North Canterbury.

Mr. A. F. Witty had some meetings at Halcombe, helping the little assembly there, and afterwards went to Wanganui East.

Mr. C. W. Winter had four weeks at Edendale, the ministry being chiefly on assembly truths, and was helpful and enjoyed.

Mr. D. Balneaves had encouraging cottage meetings and house-to-house visiting in Wadestown (Wellington); afterwards was at Ngaio, Khandallah, and Johnsonville. At the last place two believers were received into assembly fellowship.

Mr. R. Miller has made steady progress since leaving the hospital and the doctors are well pleased with the improvement. He has been able to be at the Hall on the Lord's day, and even to take a little part. We hope it may please God to give him a measure of fitness for service, for a while at least.

Dr. W. M. Bergin of the Ashley Down Orphanage, Bristol, is now distinctly better and is making real progress. He was away for a little change, and was able to get out and take very short walks. This is in answer to many prayers all over the world on his behalf.

Mr. J. Stevenson progresses in health very slowly, much slower than he anticipated. Still he is looking forward to the summer weather and a change from Wellington to the country to do him good, if the Lord will.

Bay of Plenty.—Messrs. White and Compton have been able, with the improvement of the roads, to get out again in the country parts, visiting several camps of "relief works" and public works, with a measure of encouragement. During the winter Mr. Compton has made good progress with the Maori language, which will be of great help in the gospel among the large numbers of natives in the Bay and Thames district. Mr. J. Moor has been round with Mr. White to some of the near hand country parts from Tauranga, reaching as far as Paengaroa, his ministry being very helpful to the saints in this somewhat neglected region.

Mr. H. Hitchman had nearly three weeks in Palmerston North, speaking turn about in the two halls. The attendances have been exceptionally large and the interest closely sustained right through. His ministry has been on assembly principles, each address was most comprehensive, lucid and scriptural—just a restatement of what has been commonly held and taught among us from early days. He has spoken with a decided conviction, but ever with grace and in a commending spirit. With the increase of assemblies and a new generation arising among us, such a visit as our brother is paying to the larger assemblies in the Dominion, is both timely and acceptable and should be a decided help to all, in establishing us in the principles for which we stand, and giving us clear conceptions of why

we meet as we do. Mr. Hitchman went to Hamilton from Palmerston North.

Mr. F. Macleod was over nine weeks in and around Wellington, some men and others have been restored and saved, numbers have spoken of help received at the meetings. Afterwards he went to Petone, the Lord in His mercy already showing something of His convicting and saving power.

Mr. A. M. Barry has recently landed from China a fresh supply of gospel literature, including Marked Testaments in Chinese and "God's Way of Salvation" by Mr. Marshall, also "The Living and the Written Word" by Mr. Redwood of India. Any wishing to hand copies to Chinese in their neighbourhood, may have them on applying to him at 34 Roy Street, Newtown Park, Wellington. We are glad to say that Mrs. Barry is much better and been able to go away for a change.

Mr. G. H. Cule has met with success in connection with a Sunday School at Carnarvon, thirty-two children being present at the opening. He failed to start one at Colyton.

Mr. F. May arrived in New Zealand from Sydney on October 9th, and after a visit to Upper Hutt went on to Feilding. He has improved in health though not able at present for much in the way of ministry.

Messrs. Whitehead, Ritchie and Palmer had a good passage over to Australia, and on board they preached the gospel to a good number. After visiting three of the Sydney assemblies they went to Newcastle, and there they spent a few days putting the gospel tent in order and shipping it to East Maitland where they have it now pitched. It is a rough and lawless spot, but God is working and souls are getting under conviction.

Mr. J. Chrystall had a Lord's day at Halcombe, and afterwards spent a little while in Marton having meetings and visiting and distributing tracts. Later on he went to Hunterville.

Auckland.—The new Gospel Hall in Mt. Albert was opened on Saturday afternoon and evening, October 6th, when it was crowded out. The hall is comfortable and attractive, the main portion seating 200, which can be increased to 300 by opening some folding doors. About 50 believers form the new assembly, which we hope will greatly increase by God's blessing. The opening gospel effort was conducted by Mr. H. C. Isaac, with good attendance and interest.

Gospel Postal Work to Australia.—Mr. A. M. Paton states that of three new repliers one is a woman in a country township; two are men, one living on a country station—all very interested. The men are very pleased with the Ambassador sent them, and would like more papers. An Ambassador passed on by an earnest sower in South Australia (who sows partly with what is sent), was received

by an invalid under concern, which led him to see the light! Also a young man was led to Christ by an invalid lady helper writing to him, after he had papers from sowers in New South Wales. Word has again been heard from an earnest seeker after souls among the blacks on Mabenag Island, Torres Straits, Northern Queensland. The beloved sower, P.J.C., has been sent for rest to a hospital in Adelaide; a friend writes of him, "We hope he will get better, he is so unselfish."

COMING MEETINGS.—Christmas and New Year meetings should be notified in the December issue of the "Treasury," and we shall be glad to get particulars not later than November 15th.

### "FALLEN ASLEEP IN CHRIST."

At Hopelands, Woodville, on September 30th, Mr. F. Pallesen, aged almost 77. He came to New Zealand from Denmark in 1874, was saved in 1884 at Pukahu near Hastings, the words "It is finished" being specially sweet to him then and ever since. He was baptised and received into assembly fellowship at Napier in 1892 (during the late Mr. James Campbell's work there), where he continued, and at Hastings, until 1911, then he moved to Woodville district in which assembly he remained until called home. He has borne a beautifully simple, happy and godly testimony; and all his family are saved. Towards the end he repeatedly asked, "Do you think the Lord will come soon?" and requested that 2 Cor. 5 should be read to him.

At Aorangi, Feilding, on October 12th, Mrs. H. P. Mai, aged 58. She was saved forty years ago in Dunedin and was baptised and received into assembly fellowship at Feilding shortly afterwards. Her life was devoted to the good of others, "a succourer of many" fitly describes her, and she was widely known and loved by all who knew her. Her family of five sons and two daughters are all saved and in fellowship.

At Edendale South, on October 5th, Miss Ella Compton, in her 24th year. She was saved five years ago during a revival movement in Ireland, was then baptised and in fellowship there and in New Zealand ever since. She bore a bright testimony for Christ, speaking to many of Him. Her faith never wavered, and near the end she said to her loved ones: "I may not die at all; He may come, and we'll be caught up together with Him."

At Prestwick, Scotland, on August 9th, Mr. Alex Marshall, aged 81. He was saved through the preaching of the late Mr. Gordon Forlong in 1865, soon after began himself to preach, and from 1876 he gave his whole time to the gospel in many lands. He has been one of the greatest of soul-winners, his tracts have been issued in millions, and his booklet, "God's Way of Salvation" has had the huge circulation of more than five millions in

some twelve languages. He was in harness to the close, spent the last three days making up packages of papers for posting, retired to rest at 8 p.m., had a sharp heart attack at midnight, and was present with the Lord whom he had served so faithfully in the gospel for 63 years.

### BOOK REVIEW.

"Songs of Faith, Hope and Cheer," by Thomas Somerville, editor of two good gospel papers. An attractive little book of well-written poems for Christians, children and the unsaved, which we have pleasure in commending. Copies can be had from the Author, 40 Sydenham St., Guelph, Ontario, Canada, at 35 cents each, or 3 for 1 dollar, post free.

**WANTED.**—Young man with dairy farming experience and take milk delivery occasionally, near Greymouth.

Strong young man, used to machine milking (with knowledge of sheep preferred but not essential), Manawatu district.

An opening occurs in small well-regulated household for domesticated sister accustomed to refined home. Practically own mistress, freedom for all meetings.

Egypt to Canaan.—A brother doing Gospel work would like to buy or borrow a chart of "From Egypt to Canaan."

For address send stamped addressed envelope to "Treasury" Office, Box 74, Palmerston North.

### FOREIGN MAGAZINES FOR 1929.

**Reminder.**—The following magazines should be ordered by Nov. 5. The prices are post free for one year.

Witness 3/-, 4 copies at 2/9  
 Christian Graphic 3/-, 4 copies at 2/9  
 Believer's Magazine 3/-, 4 copies at 2/9  
 Echoes of Service 2/9, 4 copies at 2/6  
 Linksof Help 3/-, 4 copies at 2/9  
 Our Hope 7/6      Morning Star 6/-  
 The Harvester and Home Witnessing, 3/-  
 Onward (with Greek lessons by W. E. Vine), 3/-  
 British Evangelist 2/6  
 The Bible Student (quarterly) 2/9  
 Christian Herald (monthly) 15/-  
 Marching Orders 2/6, 4 copies at 2/3  
 The Lily Library (monthly), 3/-

Present orders standing for 1928 must be renewed by above date, or we will take it as an intimation that the papers are not required for 1929. Remittance MUST accompany all orders and renewals. Any orders or renewals reaching us later will be charged extra for extra work entailed.

The Scripture of Truth (abridged) by Sidney Collet, an invaluable book for unsaved and young believers, 1/6, postage 2d, three for 4/9 post paid.

The Handy Sunday School Class Register, new and improved edition, now in stock 3d, post 4d.

Sunday School Tickets, large stock just to hand, 4d per sheet, 3/6 per dozen, postage extra.

Pilgrim's Progress, the full edition, good print, and 4 coloured pictures, 9d, postage 2d; 6 for 4/6, postage paid.

Obtainable from

James G. Harvey :: P.O. Box 74, Palmerston N.

## AUCLAND BIBLE HOUSE

This month we are offering a fine range of handy size BIBLES suitable for pocket and general use at prices that will appeal to the careful purchaser.

Pocket size Reference Bible, bound in strong wrexine, with yapp edges, only 6/-, posted 6/3.  
 Ruby Reference Bible, Thumb Index, 5½x4½, strong, binding, yapp edges, 9/-, postage 4d.  
 Smallest Readable Bible ever issued, French morocco, yapp edges, 3½x2½, India paper, 7/9, postage 3d.

Nonpareil Reference Bible, very strong Wrexine binding, Yapp edge, 6½x4½ only 8/9, postage 5d.  
 Dainty Brown Suede Button Flap Bible, India paper 4½x3, 11/6, postage 3d.

Plaited Pattern Button Flap Bible, same size as above, 12/6, postage 3d.

Pearl Brown Suede Button Flap Bible, India paper, 5½x3½, 13/6, postage 4d.

Others too numerous to mention. Would be pleased to forward several for selection. Kindly indicate size required, with approximate price.

Usual Fine Range of Tear-off Calendars.

**H. L. Thatcher, 135 Symonds Street, Auckland.**

## OTAGO BIBLE HOUSE

**Home Magazines**—New orders and all alterations to standing orders should be made at once. We are glad to attend to orders or send samples.

**Bibles**—We can offer a good selection for all purposes at prices ranging from 1/9 to 90/-.

**Framed Texts and Wall Texts.** We have a great variety for school or home. If you cannot get just the text you want, we are prepared to write any text and frame it suitably for the home or hall. Particulars gladly sent.

**Block Calendars**—All usual lines expected. Order early that you may not be disappointed in the case of any being sold out. Several ordered together can be sent more cheaply. Lists sent.

**Reward Books**—We will be glad to hear from Sunday Schools and others as to requirements. We endeavour to supply only reliable books (being always grateful to know of any book found unsuitable), sending lists, or even parcel for selection.

**Greeting Cards**, etc. in good variety.

**Fred. Lawson, 38 George St., Dunedin.**

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# THE TREASURY

A Monthly Magazine

*For Ministry of the Word  
and Tidings of the Lord's Work*



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Articles and other matter for insertion should be addressed to Mr. FRANKLIN FERGUSON, 16 Fitzroy Street, Palmerston North, N.Z.

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## ACKNOWLEDGMENTS

Of amounts received for the Lord's work from  
October 24 to November 22, 1928.

## OUR PERSONAL OBSERVATIONS.

**OURSELVES.**—The present issue brings to a close thirty years' publication of the "Treasury," and thankfully do we review the Lord's mercies hitherto in carrying on this service among the assemblies. We earnestly ask for a continued remembrance in the prayers of His people for strength, grace and wisdom to successfully conduct the paper to God's praise, and all the matters associated therewith. Oftentimes are we reminded of our human limitations, and sometimes we make mistakes; but for all that it is our aim to please the Lord, and we do try our best to raise the "Treasury" to as high a standard of usefulness as we possibly can. Our circulation increases steadily and we hope soon to see it reach the 3,000 mark. The last enlargement has helped and has been appreciated. We thank all who try to secure fresh subscribers, also the brethren who distribute the assembly parcels, and those who send us short seasonable articles and other matter.

## COMING MEETINGS, D.V.

**NGAERE.**—December 25th and 26th. Trains will be met. Communications to F. Betteridge, Cornwall Road, or W. Johnson, Chiel Road, Ngaere.

**FEILDING.**—January 1st and 2nd in the Drill Hall. Send word early to J. Campbell, 71 East Street.

**PALMERSTON NORTH.**—December 25th and 26th, in Empire Hall. Communications to A. Allen, 1 Pirie St., or G. Arnold, 307 Main Street.

**DUNEDIN.**—January 1st and 2nd, in Early Settlers' Hall, near Railway Station. For accommodation and all inquiry write early to F. Lawson, 38 George Street.

**MILTON.**—December 25th, in Coronation Hall. Write to H. G. Robinson, Moneymore, Milton.

**GORE.**—December 25th. Write to J. White, Dundas St., East Gore, or J. Brand, Wendon, Rural Delivery, via Gore.

**NOTE.**—The Lord's people are heartily invited and meetings are at usual hours, commencing at 10.30 a.m. Communications should be sent in early to those whose names are given. Remember the meetings in prayer.

Newtown, Wellington.—Lately quite a few in the locality have been saved, several through Mr. Macleod's visit and some since. A gospel meeting has been commenced now at Island Bay on Lord's day evenings, in addition to the Sunday School there.

	£	s.	d.
N.C.—Lord's work as guided ...	3	10	0
L.B.—Certain missionaries ...	3	18	0
M.A.B.—Gospel Tent, Bay of Plenty ...	22	0	0
Napier S.S.—Work among children ...	3	13	0
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Mrs. B.—Missionary Work ...	10	0	0
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W. Assembly—Three missionaries ...	8	10	0
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Christian Convention, Ak.—Two workers ...	20	0	0
Mr. J.—Paraguay Launch ...	10	0	0
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Newtown—Paraguay Launch ...	17	0	0
Sisters' Prayer Meeting, Ak.—Two sisters ...	3	0	0
Gisborne M.S.C.—Amazon Launch, etc ...	6	0	0
Hunterville Childrens' Home—Missionaries ...	8	0	0
Gisborne—Amazon Launch ...	5	0	0
Hamilton M.S.C.—Worker, Argentine ...	8	0	0
Upper Hutt—Two workers ...	10	0	0
Okato—Worker, S. America ...	5	0	0
Christchurch—Two workers ...	20	0	0
M.F.—Worker, Uruguay ...	1	0	0
Cobden (Gymnasium Hall)—Missionaries ...	5	0	0
Howe St., Ak.—Certain workers ...	16	0	0
Mrs. B.—Three missionaries, etc ...	5	6	0
B.B.—Missionaries as guided ...	2	0	0
G.E.—Two gospel carriage workers ...	10	0	0
T.S.—Amazon work ...	1	0	0
Debtor—Worker abroad ...	3	0	0
Sundry amounts for office expenses ...	4	4	8
<b>Total</b> ...	<b>£252</b>	<b>11</b>	<b>8</b>

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# ☉ THE TREASURY: ☉

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

Volume XXX.

DECEMBER 1, 1928.

Edited by Franklin Ferguson.

## FROM VARIOUS AUTHORS.

**A PIECE OF MUD.** A very learned "higher critic" was raising a cheap laugh by ridiculing the Bible account of the creation of man.

He spoke scornfully and blasphemously about God taking "a piece of mud in hand, breathing on it, and changing it into a man." There sat one in his audience who knew the saving grace of God; he had the opportunity of replying to the critic of God's Word, and said, "I will not discuss the creation of man with you, but I will tell you this: God stooped down to our town and picked up the dirtiest bit of mud in it. He breathed upon it by His Holy Spirit; it was new created; changed from a wicked wretch into a man of God, into a man who hated his former sins, and loved the God who had saved him. I was that bit of mud."

§ § § §

**FUNDAMENTAL ERROR.** What constitutes fundamental truth and fundamental error?

To remove a foundation stone from a house may endanger the whole edifice; whilst from the superstructure a stone might easily be cut out of the wall and replaced without any chance of injury to the building.

So is it with the truths of Scripture. There are points upon which many of the godliest differ. There is no question of making "shipwreck of the faith." They go on steadily holding fast to the great foundations of the faith, and the minor points of difference ought to be borne with, whilst aiming at unity of mind and judgment.

To deny the Deity of the Lord Jesus, His birth of a virgin, His propitiatory sacrifice, the fact of His literal resurrection, the blessedness of the redeemed, or the eternal suffering of the lost, would be to overturn the foundation truths upon which the whole fabric of the faith is built.

§ § § §

**TITLE OF "REVEREND."** We venture to make a quotation from C. H. Spurgeon on the subject: "It is, at any rate,

a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus. Peter and Paul were 'right reverend' men, but they would have been the last to call themselves so. A lad fresh from

the college who has just been placed in the pulpit is called the 'Reverend Smith,' while his eminently godly father, who has for fifty years walked with God, has no claim for such reverence. We wonder where men sought out this invention, and from whose original mind did this original sin emanate. We suspect that he lived in the Roman Row of 'Vanity Fair,' though the 'Reverend' John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the 'Reverend Paul,' or 'Reverend Peter,' or 'Reverend Apollos.'"

2 2 2 2

**USE ME YET.** I am not used in conversion work as I was in early days. Perhaps I rest on this, that God used me at one time very much; forgetting that after all I may be like Jonathan, who could at one time take a garrison and defeat an army, and yet was seen soon after unable to face one giant. Lord, use me yet! My light in daily light is very dim, I fear; and my preaching of Christ is not with a tinge of fear. But I shall see Christ glorified by the multitudes He has saved by others, and I shall rejoice in His joy.

—DR. A. BONAR'S DIARY

§ § § §

**CHRIST AS HEAD.** He is said to be "Head over all things to the Church." He is not spoken of as Head over the Church, but to it. And then it is said to be "His body." He is head to the Church as a man's head is to his body, and as a husband is head to his wife: for both figures are used (Eph. 5:23). Of Adam God said, "It is not good that the man should be alone: I will make him an help meet for him" (Gen. 2). Out of a rib taken from the side of Adam God builded a woman and brought her to the man, and of her he said, "This is now bone of my bone, and flesh of my flesh: she call be called woman, because she was taken out of man." So the Church is really evolved from Christ. He "loved the Church and gave Himself for it," and from the fullness which is in Him she is builded to be His everlasting companion, and the sharer of His glory and of all that is His. The Church is also the body of which He is the Head.

2 2 2 2

**Beware** of the partiality that leads you to see everything that is good in your friends, and nothing but evil in those who oppose you,

## His Promise and Coming Events.

THE year 1928 is closing and our looked-for Lord and Redeemer has not yet come for us. When we entered the portals of the year last January, many expectant souls wondered whether we should ever see its close on earth but be caught up to meet the Lord in the air. It would have been most blessed had we been "caught up" ere this. But we are here still, and He is yet in the presence of God for us (Heb. 9:24). The cry continues to ascend to the throne from the Spirit and the Bride—"Come" (Rev. 22:17). Why is it not heeded? The explanation lies in the fact that the Lord "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Though scoffers, walking after their own evil desires, tauntingly say to us, "Where is the promise of His coming?" and the long-drawn-out time is by some men "counted slackness," we who believe know better than that. We are mindful of the apostle's exhortation: "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (Jas. 5:8). Looking around us at the happenings in the world, so wonderfully fulfilling the prophetic Word, we are more than ever convinced that "He is near, even at the doors" (Matt. 24:33). When a long-expected friend has at last reached our door, there is but one more movement—to step inside. Surely the time of His coming is so close at hand that He is about to descend to the air with a shout (1 Thess. 4:16). How eagerly now should we exclaim, "Even so, come, Lord Jesus!" (Rev. 22:20).

The long foretold and momentous crisis of the world is near. Ominous signs of the marshalling forces of evil and of judgment are clearly discernable to the eye of faith; even the great leaders in this world's politics are apprehensive that "something" is to happen that will shake all established order, and first one and then another raises a voice of warning, but all unheeded by the masses who live on as in a "fool's paradise."

### What is Coming?

The kingdoms of this world are to become the kingdoms of our Lord Jesus Christ (Rev. 11:15). The events that usher it in are without parallel since the world began. First, there is the Lord's sudden coming to the air and the resurrection of all His saints and the translation of the church to heaven (1 Thess. 4:13-17), followed by the solemn judgment-seat of Christ (2 Cor. 5:10) and the glorious marriage supper of the Lamb (Rev. 19:9).

While this takes place there will also be great events transpiring on earth, such as the revival

of the old Roman Empire in the form of a ten-kingdom confederation (Dan. 7:24; Rev. 17:12); the revelation of the Antichrist in full satanic power, with the full-blown apostasy from the faith (2 Thess. 2:3-12); the Jews back in their ancient land (Ezek. 20:33-44); the judgments of the "seals," "trumpets" and "vials" of Revelation 6, 8 and 16 will run their devastating course, and the great tribulation will try all flesh (Rev. 3:10). At the end Christ will appear with His saints and mighty angels, in flaming fire taking vengeance on Antichrist, and all enemies of God (2 Thess. 1:7-8; 2:8-12). He will save the Jewish remnant threatened with utter destruction, judge the nations (Matt. 25:31-46), and set up His righteous and most glorious kingdom over all the earth for a thousand years (Isa. 32; Rev. 20:4).

Afterward Satan is loosed from the bottomless pit and heads a great rebellion against the King Eternal; fire from God devours them and Satan is cast for ever into the lake of fire; the great white throne is set up, heaven and earth flee away, the wicked dead are judged and damned (Rev. 20). Then there will appear the new heaven and the new earth, which is the eternal state (chap. 21)—perfection for ever!

Seeing that such things are surely coming to pass, well may we give heed to the Divine question: "What manner of persons ought ye to be?" There can only be one answer, and it is supplied in the following words: "Be diligent that ye may be found of Him in peace, without spot, and blameless. . . Beware lest ye . . . fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:11-17).

—Franklin Ferguson.

## Worship and Joy.

"AND thou shalt set it (the first-fruits) before the Lord thy God and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee" (Deut. 28:10-11).

The children of Israel are here seen in the Land of Promise, gathered unto the place where the Lord has put His name. Humble, thankful, and happy, they offer the first-fruits, and worship the Lord—the Author and Giver of all their blessings. It is a delightful scene, and reveals God's purpose for His people that in this world of difficulty and trial we should be a happy people, rejoicing in the Lord.

In considering this portion we are reminded of the words of our beloved Lord, "These things have I spoken unto you, that My joy might re-



main in you, and that your joy might be full" (John 15:11). Let this sink into our hearts, that the Lord desires we should be a worshipping and happy people.

Connected with this happy scene in Deuteronomy 26:10-11, there are, at least, three striking requisites which produce this desirable condition of things, namely, humility, thankfulness, and obedience. Let us consider these characteristics, as they are just as needful to-day as in Israel's day.

### 1.—Humility.

Drawing near to God, mindful of their former dreadful condition in Egypt, they say, "A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few . . . . And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage" (Deut. 26:5-6). From high and low, rich and poor, there is a frank acknowledgment of utter helplessness and entire dependence upon the Lord for their deliverance. Vividly would the scenes of that memorable night come before them, when the cry of despair came from the smitten foe, and they realised their chains of slavery were snapped, and they were free. Reflecting upon such a deliverance there was indeed great reason for deep humility on the part of every Israelite. As we see them, humbly and with intensity of feeling reviewing this mighty deliverance, we are instinctively compelled by faith to turn to Calvary and gaze upon the Holy Son of God accomplishing there our deliverance.

"Oh, how vile our low estate,  
Since our ransom was so great!"

Truly we were "ready to perish"—sinners by nature and by practice. The language of Lamentations 3:22, truly befits us: "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning." As we draw near to worship in remembrance of our Lord, may we feel deeply when we sing—

"When I survey the wondrous Cross,  
On which the King of Glory died;  
My richest gain I count but loss,  
And pour contempt on all my pride."

### 2.—Thankfulness.

Deep humility leads to genuine thankfulness. Coming before the Lord in a prepared condition, with a prepared offering of the first-fruits, they speak much of the Lord. "The Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt . . . and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey" (Deut. 26:7-9).

They had indeed much to be thankful for. Their altered position and condition could not but call forth unstinted, genuine thanksgiving. But if they had cause for thanksgiving, we have infinitely more. We were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph 2:12). Now we are "blessed with all spiritual blessings in heavenly places in Christ" (chap. 1:2). Formerly we had "no hope and were without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (chap. 2:13).

Do we sufficiently enter into this? Real thankfulness demands exercise of soul before God. We cannot blend worldliness and thanksgiving. God will have His people exercised in their thanksgiving. When Israel got away from God they offered "that which was torn, and the lame, and the sick" (Mal. 1:13), and God had to say, "I have no pleasure in you . . . neither will I accept an offering at your hand" (ver. 10). But when Israel was right with God, with patient, careful exercise of soul, the very best—without spot or blemish—was sought out and offered unto the Lord.

Is not our listlessness and barrenness frequently revealed at the Lord's table? Late pleasure on Saturday nights, followed by late rising on Lord's day mornings, with hurried rush to be in time, is no preparation for the Lord's presence. Then the evident restlessness and eagerness to get away immediately after the commemoration feast, whether that takes place at 11.45 or 12.15. We quite understand the difficulties of the servant maid who has duties to perform, but the haste of others who have no compelling duties betrays a selfish, thankless, and ungrateful condition of soul. There is so much to be thankful for, that the brief time spent together should seem all too short to honour the Lord by our presence. Exercise of soul in thanksgiving will lead to—

### 3.—Obedience.

The exercised, thankful Israelite, drawing near to the Lord, could say: "I have not transgressed Thy commandments, neither have I forgotten them" (Deut. 26:13). No one hearing our beloved Lord saying, "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34), and by faith following Him through Gethsemane to the God-forsaken depths of Calvary, can surely be indifferent to the claims of our crucified Lord. He was "obedient unto death, even the death of the cross" (Phil. 2:8). Is it not sad to see, as we look around at the Lord's table, the all-too-evident signs of the careless regard of the desires of our wounded, but now risen Lord?

Alas! Alas! The world has made dreadful inroads upon the happiness of the Lord's people. Ecclesiastical, social, commercial, and political "cisterns"—broken cisterns that can hold no water have been hewn out (Jer. 2:13). A hectic excitement too frequently prevails; instead of the calm, holy, reverent, elevating and joyous sense of the Lord's presence. Worshipping and rejoicing are Divinely linked together; but if attempted apart from humility, thankfulness, and obedience they become merely as "sounding brass and tinkling cymbal," which leave the life empty and sad and rob us of the sweetest pleasure on earth—realised fellowship with our risen Lord.

—J. Stevenson.

## What is the Remedy?

By the late C. H. Hinman.

EVERY dispensation in God's Word ends worse than it began, and every spiritual movement takes the same course. The age of innocence began beautifully, but it ended in sorrow, disobedience, and expulsion (Gen. 3:24). The age of conscience, too, terminated with great wickedness, and the judgment of the flood. Human government, as committed to Noah, drifts on to present-day chaos and confusion, with ultimate judgment under the stone cut out without hands (Dan. 2:34-44). The patriarchal age, and the dispensation of law follow in the same course, exhibiting failure, disobedience, deterioration and disintegration. This dispensation of grace, too, in which our lot is cast, is no exception to the general trend, as we well know; for around us to-day we are confronted with failure, indifference, disobedience, self-will, lawlessness, apostasy, etc., with the whole thing to be shortly spewed out of His mouth (Rev. 3:16). This is apparent to all who have eyes to see.

What, then, is the remedy? We believe it is in the hands, or at least within the reach, of all ministering brethren. *The remedy is a positive ministry of Christ* by the Holy Spirit's aid, to conscience and heart, and this, of course, can only be done while we are in real touch with Him. The flesh in any of us can thrash, blame, scold; this the shepherds of Israel did in Ezekiel 34, but it was not done in fellowship with the Owner of the flock, neither is it now. Negative ministry alone can only depress, dishearten, and weaken; while the positive ministry of Christ, from a heart aglow with the sense of His presence, will humble, melt, restore and strengthen. Under this ministry things at once appear different. Saints begin to love each other, care for and sever each other. They are drawn together by

an invisible bond, and the outlook at once changes when He gets His right place. If our ministry is of such a character that it brings the Lord into the midst, restoration work goes on apace and saints are drawn together. This is what we need. This is the Divine remedy for weakness, indifference, and lack of blessing to saint and sinner.

### Feeding the Saints.

Let us then, who minister, begin to ask ourselves: What kind of fare am I giving to the flock that He loves, and which He has purchased for Himself? The Book says: "Feed the flock of God which is among you" (1 Pet. 5:2); and again, "Feed the Church of God, which He has purchased with His own blood" (Acts 20:28). In the Old Testament, that which typified Christ was the food for the priests, and it is even so now; we cannot improve on the Divine provision. John, looking upon Jesus as he walked, exclaimed, "Behold the Lamb of God" (John 1:36), with the result that two of His disciples left him and followed Jesus. This is the ministry—from self to Christ. If we can get saints in love with Him, our ministry will not be in vain. John speaks while looking upon a perfect Object—the perfect "meal offering" was before his vision—hence his ministry was with power, and had the desired effect.

"Oversights" give character to assemblies, and the latter will always reflect the teaching they get. "Church truth" is good, but it is not good for breakfast, dinner, and tea. The "reception question" is important, but frequently harping on it does not minister comfort, cheer and strength to the weak of the flock. God has ordained that assemblies and saints are to be kept in health and order by Spirit-led ministry into ALL truth; He is here for that very purpose (John 16:13-14); therefore those who minister are to be "headers," "leaders," and "feeders" (Acts 20:28). We believe, then, that the true remedy for spiritual weakness, barrenness, joylessness, and lack of power for worship and service, is a positive ministry of Christ. Such fare will warm, strengthen, edify, and restore as nothing else will; it will wash the feet, direct the course, and fit the believer for a life of profit.

We will now close with an

### Old Testament Object-Lesson

on the point. The prophet Elijah, under the juniper tree, was a real sample of discouragement, depression, and weakness (1 Kings 19). His eye was off the Lord, and like John the Baptist (Luke 7:19) he had sunk beneath circumstances, until he asks for his life to be taken. This was bad, indeed, and no doubt for the moment a real victory for Satan. How would some of us have

treated his case? In all probability we would have scolded him. We would have reminded him of the wonderful scene in the previous chapter, when God answered his prayer by fire from heaven, etc., and we would have told him he ought to be ashamed of himself—and no doubt he ought, and so ought we. But how did infinite wisdom treat Elijah? Well, He remembered the weakness of His servant, the mental and spiritual strain he had experienced on Mount Carmel, etc.; so He baked a cake for him, and put a cruse of water by his bolster and told him to "arise and eat." A second time he did this, telling him "the journey was too great" for him—and so it was, and equally so for us—then in the strength of this divine provision (typical of Christ and the Holy Spirit), he went forty days and forty nights—the full period of testing—even the whole of the wondrous journey unto Horeb, "the Mount of God." This, beloved, was "the more excellent way," so we will do well to copy it.

### Abundant Life.

THE deepening of the spiritual life in the hearts of believers goes on side by side with the conversion of sinners. In this, as in gospel work, no doubt, mistakes are made, and extravagances committed; but for much good in it we can thank God. I feel less distress over even the mistakes and exaggerations of those who are longing for true holiness to God, such as Paul claimed in 1 Thess. 2:10; Phil. 3:13-15; Gal. 2:20, and elsewhere, than over the far more serious mistake of those who cry out against "perfectionism," and are living in daily sin and conscious defeat, arguing that this is all that Christians are to expect on earth, and trying to satisfy themselves with a kind of visionary, and imputed holiness which they have outside themselves in Christ. I like to have it within and to hear a Christian say that he is conscious of having a well of living water inside him. Of course, when he does, others would need to see it flowing out.

I fear that this is the point in which many Christians have erred, and to which their weakness is to be traced. Some have told me, after knowing forgiveness of sins for years, that they could only tell that they had the Holy Spirit by a text of Scripture. Many profess to have the Holy Spirit in their meetings and to own His guidance, and yet the powerlessness, dullness, and unprofitableness often felt in them does not seem to shock them, as all false and unreal things ought to shock spiritual men. Scripture forms and methods are very

good, just as beautiful marble water-courses are good. But what if there is no water in the latter? And what if there is no spiritual life and power in the former? When forms satisfied Israel how the blood rose into God's face! "Bring no more vain oblations: incense is an abomination to Me; the new moons and sabbaths, the calling of assemblies, I cannot away with" (Isa. 1:13). The very forms which He had commanded, when they became mere forms, He abhorred.—Extract from a letter of J. G. McVicker.

### The Late Mr. Arthur J. Clarke.



AT his residence, Limbrick Street, Palmerston North, suddenly on Friday evening November 16, there passed hence to be with Christ our esteemed brother in the Lord, and fellow-helper in connection with the TREASURY Missionary Funds, Mr. Arthur James Clarke, at the age of 69.

He was born in England on July 30th, 1859—the year of the great Irish Revival which spread to many lands. When about twenty-one he came out to New Zealand to his brother, Mr. Alfred Clarke, who had preceded him to the Colony five years before, and settled in Palmerston North. Like many other young men full of life he went heartily into the world and soon gave up all religious belief and confessed himself an infidel. But God had marked him out as an object for sovereign grace.

When about the age of twenty-six he went to hear the late Mr. C. H. Hinman who was preaching the gospel at Longburn, just outside Palmerston North; God was working, the Word was in power, and many souls were being saved. Mr. Clarke went to scoff, but the Holy Spirit convicted him of his lost condition and brought to nought his infidelity. The hymn, "I have a Saviour, He's pleading in glory" was sung, the preacher stressing the words of the chorus—"For you I am praying, I am praying for you," and the would-be scoffer was saved. Later on he was baptised and received into assembly fellowship and went on with God for 43 years to the close of life.

In course of time he became much exercised in heart as to giving himself wholly to the Lord for gospel labours in New Zealand; and about 1890, having received the assurance, he went forth and

continued for a period of some nine years. He laboured chiefly up the West Coast of the North Island, and in parts of Hawkes Bay and in the Nelson district, the Lord blessing his labours both in the gospel and ministry among the saints.

Soon after going forth he married a daughter of the late Mr. Paynter of Kent Road, by whom he had two daughters, the elder dying when a young girl, the other surviving her father—both the Lord's. His wife's health was not strong, eventually becoming such as to compel him to relinquish his itinerating service and enter into business life. After a while his wife departed to be with the Lord, he remaining for some years a widower, afterwards marrying Miss M. Marshall, at one time of Invercargill, and with whom he has had a happy married life of 16 years.

Since the return to business he has resided in Eltham, New Plymouth, Palmerston North, Rongotea, Feilding, and back again to Palmerston. In all these assemblies he took an active part in assembly matters and in the regular ministry of the Word, besides being a constant speaker in many of the North Island all-day meetings, his ministry being welcome and helpful. For some years past he was associated with our missionary activities as expressed through the "Treasury," acting with Mr. Harvey and the writer as joint-treasurer of gifts and moneys left for the Lord's servants at home and abroad. He ever had a deep interest in missionary work, and once had serious thoughts of English-work in the Straits Settlements. Many of us thought, and also wished, that he would have stepped out again; but he never seemed to have a full conviction that God would have him do so. Nevertheless, though his path has been more restricted yet he has been a very valuable man in the assemblies, one of sound and godly judgment and who maintained the assembly position right through.

He was a fine man in many respects, a lover of the Word and prayer, and a warm and sincere friend. The writer has enjoyed an unbroken fellowship with him of 41 years, and sweet and precious has it been. To the Palmerston North assembly, in particular, is the loss great. Ungrudging and untiring he gave his time and strength for it, and his wise counsels and help have been very valuable. On the Tuesday evening he was present at the Terrace End Hall and gave a seasonable word; Wednesday evening he attended the prayer-meeting at Main Street Hall, taking part; Friday evening he was there again and ministered from Psalm 122—a fitting theme and sweet close to his ministry among us. It was a good word.

Latterly his heart has been affected, but nothing serious was contemplated. On the way home

from the meeting he complained of pains in the chest, and reaching the house he sat down to have a cup of hot water and then retire. Presently a heart seizure took him, he slid off his chair to the floor, and in a few moments his spirit was present with the Lord! He could not have wished for a better close to over 40 years of pilgrimage and service.

On the Lord's day afternoon, in beautiful weather, the body was laid to rest till the Lord comes and it is raised in glory. A service was held in the Main Street Hall, which was crowded, Mr. J. G. Harvey and Mr. H. S. Taylor speaking a little concerning our bereavement, and Mr. A. E. Pickin engaging in prayer; followed by a very big company assembling at the grave side, where the writer preached the gospel, Mr. J. M. Murdoch closing with prayer.

The widow, the daughter, and brother (Mr. Alfred Clarke) of the departed, are much sustained of God and deeply grateful for the prayers and fellowship of the Lord's people. Concerning the late Mr. Clarke we quote the words of Hebrews 13:7-8: "Remember them which have the rule over you (margin, are the guides), who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation (the issue of their life, R.V.): Jesus Christ the same yesterday, and to-day, and for ever."

—F.F.

## Reading the Bible Through.

I supposed I knew my Bible

Reading piecemeal, hit or miss;

Now a bit of John or Matthew,

Now a snatch at Genesis,

Certain chapters of Isaiah,

Certain Psalms (the twenty-third),

Twelfth of Romans, first of Proverbs—

Yes, I thought I knew the Word.

But I found a thorough reading

Was a different thing to do;

And the way was unfamiliar,

When I read the Bible through.

You who like to play at Bible,

Dip and dabble here and there,

Just before you kneel away

And yawned through a hurried prayer;

You who treat the crown of writings

As you treat no other book,

Just a paragraph disjointed,

Just a crude impatient look;

Try a worthier procedure,

Try a broad and steady view,

You will kneel in very rapture

When you read the Bible through.

## Missionary News and Notes, Etc.

### EXTRACTS FROM LETTERS.

#### SOUTH AMERICA.

##### From Mr. G. M. Airth.

**Asuncion, Paraguay.**—You will have heard from Mrs. Airth that we returned here with the Launch at the beginning of May, after an absence of over eleven months during which we experienced the Lord's guidance, protection and blessing in many and remarkable ways. Three countries were visited, namely, Brazil, Bolivia, and Paraguay; the gospel was preached in three languages—Spanish, Portuguese and Lengua; and sung in two more—German and Guarani. Thousands of men and women of many nationalities heard the Word of Life, and the printed page was left in the hands of a great number of needy souls. Now we wait on the Lord that "much fruit" may be found to His praise and glory.

My wife and I have continued living on board here in the port, as we did not think it worth while to go to the trouble of taking a house for just a few months. The Government commanded my boy, a promising lad, for the army, and I have not yet been able to get another suitable one so have been much tied up looking after the boat, as we cannot leave it alone in port.

We hope, the Lord willing, to take the Launch round to the shipyard and get ready for another voyage. The preparations will take some time, but our departure depends on the provision of workers to go with us. We need an able-bodied boy for the general manual work of the vessel, and a fellow-worker to share in the responsibility of the spiritual work. He who so wonderfully provided a Logan and a Hollywell for the last voyage will doubtless have the right helpers ready when the time comes.

##### From Mr. E. F. Smith.

**Yulo, Bolivia.**—We have cause to take courage through the arrival of another worker, Mr. Pullenger. Long have we prayed and God has answered. Labourers are needed indeed, a dozen such, for this is the "neglected land" of South America. Several have written me, and by the tone of the letters I am led to believe their's is a true exercise before God. The need is a palpable one, and our heart's desire is to see these important fields occupied by true servants of Christ before the enemy fills them with false ones.

Our "Pukachumpi" school is a step in the right direction, for already we have several boys reading and writing the Word of God in Spanish. The priests here have made bitter war against us in the school work, and while we have lost some children others have remained on, in spite of the priestly anathemas. We pray that from among these boys, God may save, equip and send messengers to their own people.

I believe a great awakening will take place among these Indians, and expect hundreds to be saved. I make this statement after much travail; the very joy and prospect of it gripping my soul and filling my heart with confidence. It is the compassion of the Master that has flooded my soul. Just last night one youth desired to be saved, but we are constrained to wait a while before receiving him as such.

Mr. Pullenger is busy with the two languages, a task before him which will be overcome by prayer and hard work. We commend him very sincerely to your prayers.

##### From Mr. J. H. Ross.

**Buenos Aires, Argentina.**—We expect to be moving into our new building shortly. The men are busy with the finishings. In the hall the seating capacity is about 100 adults, which can easily be increased to about 50 more, if necessary. For a long time the room in our present dwelling has been too limited for the work, but we have just had to wait till we could get into our own building. Two Sundays ago Dr. Hamilton was with us for the evening meeting. We had all the chairs, benches, boxes and boards that we could gather up. The room was full to overflowing. We frequently have it quite full, and more would come if we had a suitable place for their accommodation. That will now very soon be at our disposal, praise God.

We still have much encouragement in the open air meetings; it is about 15 months since they began, and many have heard the gospel. We know that souls have been saved, but God alone knows the full results.

We have put a baptistry into the hall and expect several believers will be coming forward to take the step of baptism in obedience to the Word.

I am glad to be able to say that we are all enjoying good health at present. Some of our letters still go to our very old address, Calle Hidalgo 1555; any going there now stand a good chance of being entirely lost. Will friends please address us—Calle Campana 2743, Villa del Pargue, F.C.P., Buenos Aires, Argentina.

#### MALAY PENINSULA.

##### From Mr. H. F. Marks.

**Taipeng.**—The Lord continues to encourage and bless us here, but we miss the help of Mr. Wyllie who is now married and assisting in the work at Ipoh. Some have recently confessed the Lord in baptism. We are encouraged too, in openings in more distant places, one sixty miles to the South where God has been working and a little hall has been erected by the voluntary offerings of the Christians. It was a joy to minister the Word to them recently. Then we have had occasional meetings at a town over twenty miles distant,

where numbers have gathered to hear the Word of God.

Recently two were taken from our midst and are now with Christ—one a little girl of seven and the other an old man of seventy-seven, both simply trusting in the Lord Jesus.

The work among the young continues with encouragement, also the work at the prison and in the open air. Much seed is being sown, and it is a joy from time to time to reap and praise the Lord. We keep fairly well, considering everything.

### AFRICA.

**From Mr. E. D. Rout.**

**Komeshia.**—We have returned from our conference at Kabumbulu, Mr. Wilding's station; we had a very good time, the ministry was refreshing and helpful. On our way home we spent one night in the village of Kabwe. The people gathered well, and just before sunset we had a very good meeting and they listened well.

It was in this village where years ago several school boys were severely thrashed because they refused to join in with the villagers in their evil dances. I have often preached here in former years, alone and also with Mr. Wilding. After one of our meetings the old chief (now dead) said: "Why do you always speak of death? When I think of it I always tremble at the heart." He was somewhat enlightened and during an epidemic he put away his fetishes and trusted God to keep the disease away from him. He was preserved though two of his wives died. Still a saving knowledge of Christ is something deeper than a distrust of "bwanga" or fetish; yet God knows the heart.

We have noticed and remarked that when our native Christians are giving their testimony, so many of them speak of the fear of the coming judgment—a goad urging them to flee from the coming wrath.

Bless God, souls are being saved, and about two months ago we baptised nine adults—six men and three women.

### INDIA.

**From Mr. W. C. Irvine.**

**Belgaum.**—We have commenced the 19th volume of the "Indian Christian," and would again ask the prayers of your readers that God's blessing may rest upon this effort to make known the gospel, build up our fellow-saints in their most holy faith, and protest against the false teaching so rife in India.

I was very pleased last week to receive in a letter the following sentence: "Your magazine helped me to believe that the Bible is the Word of God." Only one out of ten lepers healed returned to give thanks (Lk. 17:17), and surely the ratio is not increased these days.

In a letter to hand to-day, a Christian worker in India says: "Do not speak of your duty as being

thankless; it may be difficult sometimes, but I feel sure you have the thanks of most if not all your readers. We love you for taking the stand that you do in exposing the many errors, and false teaching so prevalent."

At an "Extension Course" for young missionaries in Madras, not only were Hindu speakers invited to address them, but they were taken to witness a Hindu service of idol worship. One present describing it said: "We felt we had seen real worship, and departed with the gladly accepted gift in our mouths of 'meats offered to idols.'"

I am actually quoting from an article published in the "National Christian Council Review." It would be hard to cite a more daring and unabashed defiance to God and His Word. Well might they take heed of Paul's two questions: "Do we provoke the Lord to jealousy? are we stronger than He?" (1 Cor. 10:22).

The editor of this paper tells his readers that these extension courses are to be organised for other provinces!

**From Mr. J. H. de Carteret.**

**Daddi.**—Things go on quietly with us. I am glad of good meetings in the villages. Malarial fever which is usual at this time of the year is very common and brings a good number to the dispensary for medicine. They all get a word about the Saviour from my wife.

Pray for the classes amongst the children and women held in some of the villages and at the bungalow by Mrs. Wark and Mrs. de Carteret. One never knows but that the attendance may be nil before next week if some village bully or disgruntled householder takes a fancy to frighten off the women. But "God is able," and all these difficulties are events in the campaign.

In a village recently some Brahmans were very bitter. They said that the gospel has no appeal for them. Christians (like Mussalmans) were murderers of "our mother the cow in whom ten thousand divine graces are embodied"! Of course this is an old cry in India. But no doubt the over-emphasis which Mohammedans have lately made upon their religious right to slaughter cattle is exasperating the Hindus.

**From Mr. H. Rees.**

**Jamtara.**—Our dear orphans keep well. They got a bit of a fright one day lately, in that they saw the heads of two huge snakes above the grass behind their house. I shot them both, they were each about seven feet long. The Government statistics show that during 1927 in India, over two thousand people were killed by wild beasts and over nineteen thousand by snakes, which would make a good-sized town. And what about cholera, plague, etc.? the thousands upon thousands swept away! Yet it appeals so very little to the masses of the people, who say, "It is all written on the forehead"—it is fate. Oh, for a real visitation from on high that would cause the people to see

themselves as God sees them—lost and in need of a Saviour!

Our work among the young is encouraging, that is, as far as attendance goes. It gives us joy to see so many dear Santal boys from little villages buried, as it were, in the jungle turning up soon after 6 a.m. on Lord's days for Sunday School, and quite a few of them have memorised a number of portions of God's Word bearing on the way of salvation. Pray for these young lives. What a power they might be in their dark and idolatrous homes, if the Lord just touched their hearts and made His Word (they have memorised) living!

**From Mr. E. Lynn.**

**Kollegal.**—Recently two young Christians and an older one were baptised. The latter is a godly young woman who has been with us for some years and is a great help as a teacher in the Girls' Home and in visiting and in Sunday School work.

We have been very short of rain lately, and the crops which were coming on fairly well are all drying up, both the "dry" and "wet," and it means great hardship for the people, the ordinary grain being already about twice the usual price. We are having special prayer meetings for rain, and it was good to be present to-night when a number took part very earnestly.

This afternoon I had an inquirer from a near village who came to see me, wanting to be saved. His wife died last year leaving him with two young boys. His people are trying to get him to marry another heathen girl, but he refuses. His brother who is employed at the orphanage professes to be saved but has not yet had the courage to be baptised.

**From Miss E. Starck.**

**Amalapuram.**—My last letter would tell you that we, Miss Dyason and myself, were staying on the hills until end of July by the doctor's orders; but now through the Lord's goodness we are both back on the plains and so glad to be here at work again. Miss Dyason is just now at Dowlaishweram with Miss Morice as the latter needs a companion during Miss Brealey's absence on furlough.

We praise God for journeying mercies from the hills, the railway strike was not over but we were told that the lines from Ootacamund to Madras were well protected. The railway officials really took every means to prevent further damage or loss of life. At every station there were armed police, and on the train not only armed police but soldiers part of the way. After all the dreadful things that have been done by the strikers and others, it made one feel nervous about travelling. However, we again have proven the protecting love of Christ, and praise Him for allowing us to return for further service for Himself. It is a joy to be back among the people again,

and to find Miss Munro so well after staying down in the great heat.

## BRITISH WEST INDIES.

**From Mr. G. H. Hale.**

**Jamaica.**—We have been having fairly good interest, but we seem in the midst of all the forces of Satan. Added to the other false "isms" I have mentioned such as Pentecostalism, Obeahism, and the Jumpers, is another cult who also get "taken with the spirit" and lie down at the spot. Two have been lying so for 16 days just near us, and a little shelter was built over them. They do not talk or drink all that time, and live on ripe bananas. Yesterday was the last day for them, and some of the rest began to beat the evil spirit out of them, and one died. It is the witch-craft of Africa dished up by Satan in a religious guise in this so-called Christian land, and taking poor souls down to a lost eternity. We thank God who enables us to witness for Him in all the simplicity and blessedness of the glorious gospel in the midst of such things.

I have left Jamaica for four weeks in Cuba. When we landed the Custom authorities looked very doubtfully at my boxes of literature for a long time, while a higher official's opinion was sought as to what they would do about them. Eventually, were told we could go, with a great "flourish of arms," for which we thanked them and proffered a New Testament, which was courteously refused.

Cuban cities are built like old English—all the houses line up with the footpath and join each other. This makes our work easier during the present hot weather, for as doors or windows are open for air there is usually somebody sitting by, and with a simple word our work is done and we pass on. We have visited a number of towns and villages, and altogether from eighteen to twenty thousand gospels, portions and tracts were distributed, and we ask the prayers of God's people for the seed sown.

Travelling in Cuba one would think the country very wild and the people desperados by observing the amount of warlike implements every one carries. There is an armed soldier in each railway carriage; revolvers, ammunition, machettes and daggers adorn the country man who ambles his pony through the streets; and the business man carries under his coat his gun. But from my observation there is more crime committed in Jamaica than in Cuba.

## NOTES AND COMMENTS.

Mr. J. Duthie had well attended meetings and appreciative audiences in Auckland, afterwards leaving for Mataura. On the way down he called in at Palmerston North, Levin, Wellington, Ashburton, etc. After reaching home he made short visits to Edendale, Woodlands and Invercargill. He hopes to leave New Zealand in good time to

catch a boat sailing from Sydney, on December 15th for China. Mrs. Duthie may be coming out from England via Canada with the Whitelaw family, if arrangements can be made for leaving the daughter, Joan. Quite a lot of missionaries are returning from England to China at present, all of them who have been in England are really making a move now, the Nationalist flag is flying in Mr. Duthie's district, and things are quietening down generally.

Mr. and Mrs. Black are hoping to leave New Zealand on November 30th, and have booked berths on the "Orford" sailing from Sydney for Colombo on December 8th.

Mr. J. H. de Carteret (India) has been on his bed for most part of a month owing to a strained leg resulting from a fall from his horse. It might have been much worse, and we trust he may soon recover.

Mr. R. W. Rawson (India) has arrived in New Zealand and is staying with his son, and any letters can be addressed to 15 Sentinel Road, Herne Bay, Auckland. He experienced "goodness and mercy" all the journey through, and had opportunities of service especially on the Australian liner "Largs Bay," with its 720 passengers.

Mr. G. Wilson had some good missionary meetings in Auckland and at New Lynn, and then went on to Dargaville, etc.

Mr. A. Smith (Paraguay) visited Auckland for the half-yearly conference and for a farewell meeting or two.

Mr. and Mrs. L. G. Donaldson were hoping to sail from Sydney on November 13th for Singapore.

Dr. G. Hamilton has furnished a home in Buenos Aires for the meantime, till his path is made clearer. He is now well enough to take two and sometimes three meetings in a week. Letters are to be addressed:—Calle Esperanza 3687, Devoto, F.C.P., Buenos Aires, Argentine.

Mr. R. W. Sturt should have his letters sent c/o Mr. K. D. Morrison, Pakou, via Tangshan, China N., until he has a settled address.

Miss A. A. Dyason (India) after resuming her work on the plains had an attack of measles. After recovery, the ears started to give trouble, and her tonsils have to be removed, so she has had to return again to the hills to Montauban for medical attention.

**Notification.**—With a view to making the filing of correspondence more convenient, we shall appreciate it if our missionary friends, and others, will kindly leave a small margin to the left-hand edge of their letters, and to write on one side of the paper only.

**Receipts.**—To prevent delay in auditing our accounts, we shall be obliged if our missionary friends will return as quickly as possible all receipts up to the end of 1928.

## Our Standpoint.

HE who would see the world in its true colours must view it from the light of the Sanctuary. Everything depends on where you stand. If you take your stand with the world—like Peter warming himself at the world's fire—it may appear not so bad a world after all. But if you view it from that hallowed spot—

"Alone with Thee, O Master, where  
The light of earthly glory dies,"

truly the world is seen to be vanity. How weak and beggarly its elements—how unsatisfying even its choicest pleasures!

What a different effect is thus produced by the world on different believers—yea, upon the same believer at different times in his experience. At one period in his experience—some evil hour—the world, bereft of its grosser attractions, is considered desirable on the whole. But when the far country of spiritual declension is left behind—when the hour of holy joy has come—the world has nothing, absolutely nothing left for the heart that is satisfied with Christ. One day in the courts of heavenly communion excels a thousand where the world's corn and wine abound.

You simply want to know where a believer in spirit dwells, if you would know what the world is to him.

## Suggestive Bible Subjects.

### THE GOSPEL IN ISAIAH 1.

Offered to—

A REBELLIOUS people . . . . . verse 2  
An IGNORANT people . . . . . verse 3  
A THOUGHTLESS people . . . . . verse 3  
A BACKSLIDING people . . . . . verse 4  
A REJECTING people . . . . . verse 4

The Invitation given—

Its URGENCY—Come now . . . . . verse 18  
Its GRACIOUSNESS—Reason together verse 18  
Its FAITHFULNESS—Sins be as scarlet verse 18  
Its OBJECT—White as snow . . . . . verse 18

### WHAT CHRIST IS.

He is the SAVIOUR . . . . . Romans 5:10  
He is the SOWER . . . . . Matt. 13:3-9  
He is the SHEPHERD . . . . . John 10:14  
He is the SUBSTITUTE . . . . . 1 Peter 2:24  
He is the SUFFERER . . . . . 1 Peter 3:18  
He is the STAR . . . . . Rev. 22:16  
He is the SUN . . . . . Malachi 4:2

### THREE CROSSES.

REDEMPTION—It is finished . . . . . John 19:30  
RECONCILIATION—  
Lord remember me . . . . . Luke 23:42  
REJECTION—Railed on Him . . . . . Luke 23:39



## Labour Day Meetings.

At Te Kopuru the attendance was large, especially on the part of Christians from denominations, ministry much enjoyed by all and much appreciated by the strangers. Speakers—Messrs. Chrystall, Fox, Salmon, Burt and Brown.

At Auckland the attendance was again very large, much time was given to prayer beforehand, the prominence given to Christ in the ministry was marked, and the various addresses were profitable and encouraging. The Sunday evening gospel testimony was in power, a number being much affected. Speakers—Messrs. Hitchman (England), Wilson (Malaya), Smith (S. America), Duthie (China), Isaac, Thatcher, Yolland, R. A. Laidlaw and W. R. Wilson.

At Napier there was a large attendance and the ministry was exceptionally good, it was thought to be the best time experienced for years. Speakers—Messrs. Hockly, Gedge, Black (India), Hyde, Scott, Pulling and Holmes.

At Rongotea the numbers again overcrowded the large Coronation Hall, and in the afternoon an extra meeting was held in another hall for young believers; there was good and seasonable ministry, some of it being especially so. Speakers—Messrs. Murdoch, Ferguson, A. J. Clarke, Menzies, Allen, Cule and A. Perssen.

At Petone about 400 came together, the Lord was mindful of His people and gave good and profitable ministry. Speakers—Messrs. F. Macleod, Pike, Smith, Bishop, Pepperell and F. Clark.

At Christchurch the numbers were large on the Monday and the ministry was good on the whole. Speakers—Messrs. Blair (U.S.A.), Fleming, Fulton, Davey, Lienert, Le Conteur and others.

At Oamaru the hall was about full, the word was good with some searching ministry on old truths. Speakers—Messrs. Logg, Johnson, Rock and Bates.

At Mosgiel there was the largest attendance for many years, and the time spent together was truly edifying and profitable. Speakers—Messrs. McNaughton, A. Crawford, D. Russell, McCracken, T. K. Hunter, J. Jack and W. Adam.

At Woodlands about 300 assembled, ministry was profitable and of a building up character and should strengthen the things that remain, leading to more godly living. Speakers—Messrs. Winter, Rogerson, R. Lawson, Pirie, Hall, Carson, Stout, Dodds, Brown, F. Lawson, Lawrence, Ross, Crawford and Shanks.

At Martinborough there was a very fair attendance and the ministry was both practical and spiritual. Speakers—Messrs. P. Wilson, Isaac, senr., Balneaves, Brown, Nairn, Parks, Taylor, Salisbury, and Brewerton.

## Questions and Answers.

What is meant by being an "Overcomer"? (Rev. 3:12).

It is usually assumed that the "Overcomer" is a specially advanced and faithful Christian, but Scripture does not bear this out. He is rather one who proves himself to be real, not, by being never overcome, but by overcoming *at last*. Amalek did beat Joshua in the course of the fight, but he overcame *at last*. Samson was an exceptional overcomer *in his death*; and John Mark, overcome at first, ended up an overcomer; and the dying robber, too. Paul was one on a remarkable scale all through. The Christian life is one, not of "ups and downs," but of "downs and ups." The last is an "up."

I believe all true Christians are overcomers, because—

1. What is left for the ordinary Christian, if the promises to the "Overcomer" in Revelation 1 and 2 are only for extraordinary Christians (e.g., that to Smyrna).

2. If the promises to the "Overcomer" are special rewards, why are "crowns" proposed besides to Smyrna and Philadelphia?

3. In Revelation 21:7-8 "overcoming" is contrasted with being lost.

4. The conditions for "overcoming" are common to all believers; the new birth (1 John 5:4); the indwelling of the Spirit (chap. 4:4); the power of Him who loved us (Rom. 8:37); the "blood of the Lamb, and the word of their testimony" (Rev. 12:11); and faith in Jesus as the Son of God (1 John 5:5).

This is the balancing truth to the great



The North Island Gospel Carriage No. 1, which has started out on another season's work. The three brethren are Mr. Goulstone, Mr. Thatcher, and Mr. Cairns.

truth of the eternal security of the believer—"Giving all diligence to make your calling and election sure" (2 Pet. 1:10).—W. Hoste, B.A.

Several questions sent in have had to be held over until our next issue.—Ed.

## News of Work and Workers, Etc.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanks-giving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "if the Lord will."

North Island Gospel Carriage No. 1.—Messrs. Auld and Goulstone started out from Auckland early in November. They have reached Glenfield, Greenhithe and the Albany districts, making towards Warkworth. So far they had some talks with several real inquirers who seem likely to be delivered. Colportage work has been very good, and the desired object is to place some gospel portion or tract in all homes of these back-block settlements. Prayer will be much valued.

North Island Gospel Carriage No. 2.—Messrs. Aiken and Kristensen are journeying north towards the King Country. Near Utiku they met interested people, and a little way from there two boys in one family and two married women confessed Christ, and a lad in Utiku. Visiting the Maori settlement situated at Moawhango a young native of Ratana confessed. In Taihape Hospital an old lady was saved, and at Mataroa and Hikitahi there were other professions. Most live isolated with no Christian help, and prayer is asked for them.

South Island Gospel Carriage No. 1.—Messrs. Howland and Patey have visited Fernside from house to house, and on three Thursdays an address was given to the children at the public school, with a splendid hearing. At the Rangiora saleyards and Show much literature was given away. Southbrook and district was visited, where a number showed an interest. Pray for the seed sown.

South Island Gospel Carriage No. 2.—Messrs. McNair and Cornwell began the season on the outskirts of Blenheim, and the route taken is along the East Coast via Kaikoura and Cheviot, and returning by Hanmer and Waiau. Great joy has been given over a number of precious souls won for Christ. There was good blessing in and around Seddon; and here a woman dealt with four seasons ago, now accepted the Saviour. Others confessed Christ at Blind River, Kaikoura, Cheviot, Scargill, Omihia and Waipara. Let us remember these in prayer.

Mr. H. C. Isaac, after his meetings at Mt. Albert, Auckland, has had a series of gospel meetings in William Street Hall, Auckland, the people have come in good numbers, and we hear of good results.

Mr. W. Burt spent a while at Te Awamutu and

Pirongia, where six men and two women accepted Christ. He visited all round the district and a good quantity of gospel literature was well received. Afterwards he went to Rotorua—a hard place for the gospel.

Mr. J. Stout had several weeks in Gore, the meetings were not large but there was a little cheer in the gospel. A woman saved recently was baptised and added to the assembly.

Mr. C. W. Winter has visited Nightcaps and Ohai from house to house—a good time. Also had meetings at Brown's. He has many invitations to needy places and hopes to go over to the West Coast again by and by.

Pukekohe.—The little assembly here has extended its field of endeavour to a gospel meeting on Lord's day evenings.

Mr. L. Taylor expected soon to start with his Gospel Car through the north country beyond Auckland, working up the West Coast.

Mr. H. J. Bates has been visiting about Maerewhenua and Timaru districts.

Stratford.—Two sisters and a brother were baptised recently, and some others are expecting to follow.

Mr. H. Hitchman has been ministering on The Principles of the Christian Assembly in the Howe Street Hall, Auckland, his meetings have grown in interest, and the ministry on the whole has met with much acceptance—truth which is truly needed for the present time.

Mr. G. H. Pearson and family have had much sickness lately, but are recovering.

Mr. A. M. Paton informs us for those specially interested in the Gospel Postal Work to Australia, that Mr. Cornell, a great worker in this connection over there, is in a serious state of health but is bright in soul, and asks for prayers.

Children's Home, Hunterville.—Our readers will be glad to know that the health of Mrs. Hyde has so far improved that she is able to be about again and strong enough to attend to quite a fair amount of her ordinary routine.

Mr. H. S. Taylor with the assistance of Messrs. Brown and Nairn gave out 3,300 gospel booklets at the Carterton Show—better received than at any other time. At the Hastings Show he and a local brother gave away 5,100 booklets and were well received. At Palmerston North Show he with the help of another distributed over 7,000, the second day not well received but the third day much better.

Mr. E. G. Whitehead writing from New South Wales, says, "You will have heard I was injured in a motor accident, but am almost right again. It has made me appreciate the Lord's goodness in preserving me these twenty-six years journeying in His service. I am at Wellington where the late Mr. Grubb and I laboured eleven years ago. There

is fruit remaining and the assembly has increased. I hope to visit another place where we saw a testimony raised the following year. Messrs. Ritchie and Palmer are plodding on with the tent and are now in another pitch. Some have been saved and several were to be baptised."

Mr. J. Blair had a month in Christchurch, his ministry has been plain and very searching, but a number of God's people speak of help received. Afterwards he commenced in Oamaru, the attendance was good and souls were being blessed.

Mr. C. F. Gedge had very good meetings in Napier, quite a few souls were saved and a number applied for baptism—mostly converts of some time ago.

Mr. W. Le Couteur was at Geraldine lately, seeking to help the saints, and came across three anxious souls in his travels.

Mr. F. May has given some helpful ministry in Feilding and Pohangina, and now commenced a few meetings in the Terrace End Hall, Palmerston N.

Mr. J. Moor had some weeks in and around Tauranga, visiting Paengaroa, Thornton and Whakatane; also went up the Oporio Valley and on to Ruatoki just where the Uruwera country begins. He was taken over this ground by Mr. A. J. H. White by car. They had many fine opportunities for gospel testimony, some have professed, and hundreds of tracts and booklets were distributed.

Mr. A. J. H. White has sufficient money now in hand to purchase the tent for gospel work in the Bay of Plenty, though a further amount of £25 or so will be needed for the seating, lighting, etc. We trust that it may please God all shall be ready soon for gospel operations in this most needy area.

Whakatane, Bay of Plenty.—This is a wonderful dairying locality, fertile ground, good climate, ample room coupled with a hearty welcome to any of the Lord's people seeking pastures new in the literal sense, and willing to adopt as their slogan "Whakatane for the Lord"—so writes our brother Mr. Wm. Shadwick, White Pine Bush, Rural Delivery, Whakatane, who would be glad to hear from any who could be a help in work for the Lord there.

Mr. R. Miller improves a little in health and has taken the gospel meeting a time or two at Vivian Street Hall, Wellington, but the heart still gives him trouble.

North Island Gospel Tent No. 2.—Messrs. Brown and Nairn pitched the tent in Carterton for a gospel effort and will value prayer for the conversion of sinners. It is a large and needy field.

Mr. M. Logg had a few nice meetings in Oamaru since returning to the South Island, and afterwards went on to Dunedin.

Mr. G. Menzies had some meetings in Dannevirke, the visit was appreciated though few strangers came to hear. Afterwards he went on to Ashhurst.

Mr. M. Harrison after four or five months laid

aside is able to be about again among the assemblies, but needs to go quietly. He will be glad of our prayers.

Mr. F. Macleod assisted by some warm-hearted believers, distributed hundreds of Ambassadors and tracts in Moera—a new settlement near Petone. A fortnight's meetings were also held, inside and out. Some fruit in conversions was gathered at Petone. Now our brother is at Halcombe.

Mr. T. H. Salmon accompanying Capt. Subritzky of Te Kopuru has been on a gospel visit through the far north, visiting Hokianga, Kaikohe and Totara districts; wherever they have gone the call has been appreciated, there was much to cheer and some fruit in the gospel.

Mr. J. Chrystall has again reached as far as Te Kopuru, calling at a number of places and industriously sowing the seed by voice and tract. Though past eighty his strength is wonderfully sustained.

Children's Rest Home, Otaki Beach.—Miss Reid the matron, after returning some children to Wellington and visiting round the poorer area of the city again, has come across quite a few needy sick children, some whose parents have been wanting to send them for a change to recoup and were not able. Prayer is asked for this work which the Lord has thus far greatly blessed, many of the young folks not only deriving much good to their impaired health but have found Christ as their Saviour.

Intimation.—Correspondence for the Eden Hall Assembly, Auckland, to be addressed to Mr. E. Bennett, 17 George Street, Rocky Nook, Auckland.

### "FALLEN ASLEEP IN CHRIST."

At Palmerston North, on November 16th, Mr. Arthur J. Clarke, aged 69. Particulars on another page.

At Rothesay, Scotland, on August 27th, Mr. Colin Campbell, aged 87. Many of our readers will remember with pleasure the visit he paid to New Zealand some years ago.

At Auckland, on October 17th, Mrs. W. Bush, aged 76. She came to New Zealand from England in 1885 with her late husband and family and was saved in Parnell about 1891, baptised and received to fellowship. A most devoted wife and mother she maintained a good confession to the end. The night before her home-call she prayed beautifully, confessing her unworthiness and extolling God's love to her and that of Him "who loved me and gave Himself for me"; then committing her dear ones to the faithful keeping of God, she asked Him to take her home. Early next morning, while peacefully asleep, she was called up higher. "The memory of the just is blessed."

Mr. and Mrs. R. Smith of Gonville, late of Kinohaku, Kawhia, have lost their little daughter, Nellie, aged one—"with Christ."

**BOOK REVIEW.**

"Through Peril and Flame," by J. L. Erck, the story of the English Bible, an exceedingly interesting volume of 109 pages that all should read.

"Crusaders for Christ in Heathen Lands," by Andrew Borland, M.A., 192 pages, being short biographies of six noble men and women missionaries—just the book for young people interested in the gospel to the heathen.

"Heroines of the Cross," 160 pages, a short narrative of 15 devoted women who have served worthily in the gospel in 15 countries—the very book for young sisters to read, as well as others.

The above three books are published by John Ritchie, Limited, and can be ordered through Mr. Harvey at 2/9 each, postage 3d.

**WANTED** by brother in fellowship, with 3 years' experience in dairying machines, work on dairy farm, desirous to be with Christians and near assembly.

Christian brother with many years' experience wants situation (with believers in fellowship preferred) on dairy farm, near assembly.

For addresses send stamped addressed envelope to "Treasury" Office, Box 74, Palmerston North.

**FOR SALE**, Oxford Brevier Clarendon Wide Margin Bible, 8½x6¼, levant morocco, calf lined, the very best binding, only used few weeks and only slightly marked, price new, £5/5/0, offered for £4/5/0. Write to "Treasury" Office.

**GOSPEL PUBLISHING HOUSE.**

**Bound Volumes for 1928.**—Any of our subscribers who are desirous of having bound volumes of "The Treasury" must please order same before December 10th, as only a sufficient number to fill orders will be bound up. Bound volumes of the "Gospel Ambassador" or "Joyful Tidings" will not be obtainable.

**Magazines for 1929.** Unless otherwise instructed we are sending the same Treasuries, Ambassadors, and Tidings for 1929 as for 1928. Subscribers desiring alterations please endeavour to advise us early.

In Darkest Spain, a record of events during 4 years' residence there, by Alex Stewart, 4/6, postage 4d.

One Thousand Bible Readings, by F. E. Marsh, 6/9, post 6d. Atonement in Type and Accomplishment, by F. W. Grant, 4/-, postage 4d.

The Scripture of Truth (abridged) by Sidney Collet, an invaluable book for unsaved and young believers, 1/6, postage 2d, three for 4/9 post paid.

Pilgrim's Progress, the full edition, good print, and 4 coloured pictures, 9d, postage 2d; 6 for 4/6, postage paid.

The Handy Sunday School Class Register, new and improved edition, now in stock 3d, post 4d.

Sunday School Tickets, large stock just to hand, 4d per sheet, 3/6 per dozen, postage extra.

**James G. Harvey,**

**114 MAIN STREET, PALMERSTON NORTH.**

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You would like your gifts and greetings this Christmas to be of a distinctly Scriptural and Spiritual character that they may give something more than mere passing pleasure. We venture therefore to offer the following suggestions:—

**A Well Bound Bible** is one of the best of gifts. We have a large range including Scofield, Newberry, J.N.D., Bagster, Button flap, etc.

**Daily Light** on the Daily Path, a most helpful book for daily reading, from 1/9.

**Light and Love Hymn Books** in leather bindings from 5/6.

**Redemption Songs Music Books** from 5/-.

**Scripture Promise Boxes**, Imitation small book 1/6, oblong 2/3 and 3/-, round with ribbon holder 3/9, post 2d.

**Daily Text Block Calendars** with or without Daily Readings including "Daily Meditation" "Precious Thoughts" "Daily Manna" etc.

**Christmas and New Year Cards**, Chaste designs with Scripture greetings, selected at 2d, 3d, 4d, and 6d each.

**Wall Texts**, great range, including some with imitation gilt frames, 2/6 pair.

**Tiny Text Books**, Book Markers, Scripture Picture Books, Helpful Story Books, etc. Please order early.

**H. L. Thatcher, 135 Symonds Street,**

**OTAGO BIBLE HOUSE**

**Block Calendars**, with Scripture Texts and Meditations. We have a wide variety of these as advertised by Pickering and Inglis and John Ritchie, and also Daily Light, Keswick and Cheering Words, etc. Order early to avoid disappointment in case any are sold out. Several together go more cheaply through the post. Lists gladly sent.

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**Framed Texts** and **Wall Texts**. We have a great variety for school or home. If you cannot get just the text you want, we are prepared to write any text and frame it suitably for the home or hall. Particulars gladly sent.

**Reward Books**—We will be glad to hear from Sunday Schools and others as to requirements. We endeavour to supply only reliable books (being always grateful to know of any book found unsuitable), sending lists, or even parcel for selection.

**Greeting Cards**, etc. in good variety.

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