

SECTARIANISM

by the Editor (4)

MODERN man, we are told, has lost his sense of the continuity of history. He is so bewildered and so obsessed by the multiplicity of new ideas, and so staggered by the rapidity with which his world moves that he has almost forgotten that present events have had their origin in the past, and that there is a continuity, the losing sight of which may be detrimental to a proper understanding of history. The patient historian tries to trace ideas and practices back to their original sources, and endeavours to do so without prejudice, even when his discoveries are likely to be contrary to his own cherished opinions. That is the attitude that every student of church history should adopt too; and in his researches he may be surprised to discover that there has been a continuous stream of witness among men to the simple doctrines and practices of the New Testament, traceable, but only to the discerning and unprejudiced mind, even amidst the much defection and development evident since very early Church times.

AT the beginning of the sixteenth century certain salient features are observable in Church history. The "Catholic Church" had for many centuries held almost undisputed ascendancy, in West and North West Europe, but it far from represented the primitive conditions prevalent in New Testament times. Many unscriptural developments had taken place so that it is difficult to recognise much semblance between that huge organisation and the pattern of simplicity patent in the pages of the New Testament.

KARL BARTH has somewhere remarked that "religion with its masterpieces is one thing: Christian faith with its obedience another." That statement contains a fundamental distinction which is not always recognised in ecclesiastical circles. Its non-

recognition tends to pervert the judgments of men, for we are all apt to forget that prejudice plays a larger part in our decisions than most of us are prepared to admit, the present writer included. "Religion with its masterpieces" is the product of human inventions, and, to the confusion of many, often passes muster for the genuine article. It is most to be regretted that it often masquerades—under a false name, deceiving the very elect. "Christian faith," on the other hand, is the result of the operating grace of God in the heart of the believer, and should lead to obedience to "every dear command" of His. "The Roman Catholic" system, however pretentious its claims may be in the minds of its own advocates, is reckoned by many to be the chief among the great "masterpieces of religion", deriving its modern significance, not from divine order, but from human presumption.

BESIDES the "Roman Catholic Church" there were at the time of the Reformation numerous groups, some of very considerable numerical strength and moral influence, scattered in many parts of Europe, endeavouring to carry out church order as found in the New Testament. They did not amalgamate under one head, nor form a system, but retained the independence of each local church, seeking to foster the sense of unity by encouraging each other. Most of these groups were constantly under persecution either directly by the "Church", or by civil authorities instigated by the "Church".

IN 1517 Martin Luther, by nailing his theses to the church door in Wittenberg, took a step from which he was soon to discover there was no retreat. His contemptuous burning of the Papal Bull soon after resulted in a desperate situation in which he was compelled to face the marshall-

ed might of ecclesiastical Rome, backed by imperial power. By his courage he recovered much that had been lost to the organised "Church". His action, however, was not engendered by his antagonism to the existing ecclesiastical order, but by his discovery that the doctrines taught by the "Church", and many of its practices, were both unscriptural and morally unsound. The enthronement of the Bible as the final court of authority, and the demand that the right of individual judgment be recognised, went a long way towards the emancipation of thought in the sixteenth century, and gave rise to the various Protestant and Reformed movements, the latter of which especially became a powerful witness for the recovered truth as set forth particularly in the voluminous writings of the erudite John Calvin of Geneva. It would be difficult to assess the influence for good which the teachings of the Genevan Reformer have had upon Christian thought even to the uttermost parts of the earth.

CONCEDING our great indebtedness to these men, yet it seems necessary to state that there was much that they did not recover, but for our present purpose attention may be devoted to the aspect of church truth. One writer, reviewing the work of the Reformers in Scotland put the objective of their work thus: "The Reformers did not dream of setting up a 'New Church'. The 'purification of the Temple' was their sole object". It was their great aim not to destroy the Church as a united and visible body, but to strengthen and perfect its organisation, by purifying it from corruptions, and restoring its Apostolic and primitive forms."

YEAT when these Reformers sought to express their ideals in ecclesiastical communities, they did not reproduce "Apostolic and primitive forms", but merely modified forms of church government and gatherings such as had existed under the Roman Catholic system. They perpetuated the departure which took place when men

began to "organise" themselves into religious communities without respect to the whole counsels of God. Their return to the New Testament was, in the main, doctrinal rather than ecclesiastical. While the universal priesthood of believers was recognised, by all of them the distinction between an ordained clerical class and an non-officiating laity was perpetuated.

LUTHER did not regard all the innovations of the "Church of Rome" as evil. He held that "what is not contrary to Scripture is for Scripture, and Scripture for it." He declared "that the true Church could never be identical with the visible institution, for it was comprised only of the redeemed and God alone knew who were and who were not of this number. Probably he would have preferred to assemble in groups those who had made the full commitment of faith. Yet he held to the territorial church into which all the inhabitants of a state are admitted by baptism, he advocated the baptism of infants."

AS Luther's teaching spread, more and more diversity appeared among his followers, and many aligned themselves with his adherents more from political than from religious aspirations. He felt compelled, therefore, to act with some vigour to maintain a certain semblance of unity such as he had known in the "Roman Catholic" system. It was imperative that something be put in place of that system. In Saxony where Luther had found asylum in the earlier days of the movement, and where his followers were numerous, the domains of the Elector were divided into parishes, and over each district were appointed superintendents. These "territorial churches" became the pattern after which were modelled all the churches of those who accepted the leadership of Luther. They all maintained the principle of the union of church and state.

"NATIONAL CHURCHES" were the inevitable development in the religious sphere as the growth of nation-

al units was in the political sphere. The self-consciousness of the new nations very soon produced the self-consciousness of the "national churches". And what had arisen in Luther's Saxony began to arise in Denmark, Scandinavia, Switzerland, England, Scotland,—"national churches" which grew to be almost as intolerant as the "Roman Catholic Church". The Reformers began to stand for an orthodoxy of their own, and their followers were far from tolerant towards those who differed from them. It was mainly through the influence of Calvin that Servetus, whose writings were unacceptable to the Reformers in Geneva was put to death in 1553.

THE idea of the Church Universal was almost lost sight of, so obsessed were leaders with the establishment of national churches. Yet they knew that there existed numerous groups who did not subscribe to the doctrinal errors of Rome and who were seeking to maintain a church order as near to the New Testament pattern as they could. Luther had himself seen this pattern in the New Testament, and he actually wrote: "The right kind of evangelical order cannot be exhibited among all sorts of people, but those who are seriously determined to be Christians and confess the gospel with hand and mouth must enrol themselves by name and meet apart, in one house for prayer, for reading, to baptize, to take the Sacrament and exercise other Christian work . . . Here it would not be necessary to have much or fine singing. Here a short and simple way of baptism and the Sacrament could be practised, and all would be according to the Word and in love. But I cannot yet order and establish such an assembly, for I have not yet the right people for it."

SO it came about that the Reformers, in the main, perpetuated church systems which incorporated certain ideas and practices which had developed since the days of the "Catholic Church" in the early centuries. "In England, the papal supremacy was

transferred to the prince; the hierarchy, being subjected to the civil power, was suffered to remain; and . . . the principal forms of the ancient worship retained" (McCrie, *Life of John Knox*, p. 50). The "territorial churches" had no more warrant in the New Testament than had the "Roman Catholic System", but it was the plea of their advocates that "since the Lord has not been pleased to prescribe . . . every detail which we are bound to follow . . . here we must have recourse to the general rules which He has given . . . Since matters of this kind are not necessary to salvation, and since they ought to be adjusted for the building up of the Church in a variety of ways, answering to the customs of each age and nation, also to institute new forms, as the interests of the Church may require" (Calvin Institutes 4. 30). Calvin's contention was that the sixteenth century was not the first century, and that he was quite free to change church procedure by taking into consideration the circumstances of the times and the customs of the people. "God's providence had set the Church in new political surroundings, and the duty and aim of responsible Christians was, not to attempt so artificial a thing as an exact reproduction of the apostolic Church, but to reconstitute the Church in some form that would answer to the apostolic standards of the Christian religion" (Moffatt, *The Presbyterian Churches*, p. 32). Acting on that principle Calvin and his followers justified the establishment of State churches, all the while ignoring the fact that in Europe were earnest and sincere men endeavouring after "an exact reproduction of the apostolic church."

SO thus were the various Presbyterian State churches formed, and the original pattern of independent local churches set aside. Each of these State churches became a sect, within which practices, e.g. infant baptism, were continued for which there was no scriptural warrant. These divisions have persisted until this day.

THE PROMISES OF GOD

By R. G. Lord, Guildford.

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1. 20, A.V.).

"For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us" (2 Cor. 1. 20, R.V.).

THE promises of God are "pleasant words that are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16. 24). We once read somewhere that there were no fewer than 33,000 of them! If this be so, how gracious is our God to give so many! Whatever promises are made in God's Word to particular persons in cases and for reasons that concern other good men are applicable to *all* and may be pleaded in prayer with faith (Rom. 15. 4), but care must be taken to understand them in their true sense and to apply them rightly. We do well to store our minds with Bible promises, rest upon them in simple faith despite appearances or difficulties and beware lest we hinder their fulfilment by sin upon the conscience.

God's promises are different in kind. They may be absolute or conditional, eternal or temporal, spiritual or material. To the *Israelite* they were in the main material and conditional upon obedience to the Word of God. We remember reading in that excellent little book, "*Israel, the Church, and Christendom*," by Wm. Hoste, B.A., a former editor of this magazine (and this little masterpiece ought to be in every believer's Biblical library and read time and again, and—we beg their pardon for so writing—ought never to be allowed to go out of print by the publishers) that an *Isrealite* had only to look at the size of his flocks and herds, his crops in the fields, his vines and fruit trees to know how his

soul stood with God. Some promises were absolute and unconditional, as that of the Land to Abram (Gen. 12. 15, 22) and that of the Throne to David (2 Sam. 7; Psa. 89; 132 etc.) both of which will find their fulfilment in and through Christ (Matt. 1. 1). On the contrary the promises to the *Christian believer* in this age are mainly spiritual and eternal, though he is assured of that sufficiency of this world's goods as will meet his need; the principle of the believer's life in this age is that he walks by faith and not by sight (2 Cor. 5. 7).

For the sake of time and space we lay aside the promises to God's earthly people, confident that at the return of the Lord Jesus they have a glorious future before them in His Millennial Reign, when He will not only be the King of the Jews but King of the whole earth, and Jews and Gentiles alike will own His sway (Zech. 14. 9, etc.). So we turn to the precious promises bestowed upon the believers of this age composing the church, who have believed on Christ to the saving of the soul. They, too, comprise both spiritual and temporal promises. The *spiritual* include salvation (Rom. 1. 16), forgiveness of sins (Acts 10. 43; 13. 37-39), eternal life (Jo. 3. 16), Divine sonship (Jo. 1. 12; 1 Jo. 3. 1-3), spiritual light (Jo. 12. 46), spiritual fulness (Jo. 1. 16; 6. 35), spiritual power for life and service (Matt. 28. 20; Acts 1. 8; Jo. 14. 12), and to crown all, a heavenly inheritance in glory (Jas. 2. 5; 1 Pet. 1. 4; 5. 10; Rev. 22). But the believer of this age is given many exceeding great and precious promises pertaining to *this life*. We remind ourselves that many of the promises in the Old Testament are general and applicable by *faith and spiritual understanding* to us in this age in accordance with the principles enunciated in such Scriptures as, "Whatsoever things were written a-

foretime were written for our learning that we through patience and comfort of the Scriptures might have hope" (Rom. 15. 4). So let us embrace these promises, for our comfort in this passing scene, so soon to vanish from our gaze. We have great foundation promises, as we may term them in

1. "*All things work together for good to them that love God*" (Rom. 8. 28). We find all kinds of difficulties, trials, disappointments, and sudden unexpected events in our pathway, things that we never dreamed would take place. As they come along Rom. 8. 28 calms our hearts, comforts our minds, steadies our nerves to meet them. Thank God for Rom. 8. 28!

2. "*There hath no temptation (i.e. trial) taken you, but such as is common to man, but God is faithful Who will not suffer you to be tempted (i.e. tried) above that ye are able (i.e. to bear) but will with temptation (i.e. trial) make also a (the R.V.) way of escape that ye may be able to bear it*" (1 Cor. 10. 13). Here is good cheer indeed! As Job said, we too have often to say, "The thing which I greatly feared is come upon me and that which I was afraid of is come to me" (Job. 3. 25). Sooner or later we realise that, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward" (Job. 5. 6, 7). Yet the same chapter assures us (vv. 18, 19), "For He maketh sore and bindeth up: He woundeth and His hands make whole: He shall deliver thee in six troubles; yea in seven there shall no evil touch thee." God showed David "great and sore troubles" but the Lord delivered him out of *them all*" (Psa. 34. 19). Let us realise we have a loving omnipotent Father in heaven

Who sets a limit to our afflictions and trials, so that we shall not break down under them and dishonour His name.

3. "*I will never leave thee nor forsake thee*" (Heb. 13. 5). Dr. Doddridge, a famous divine of bygone days, tells us there are *five negatives* in the original Greek, perfectly true and a fact easily verified, and he translates as follows, "I will not, I will not leave thee; I will never, never, never, forsake thee." How wonderfully cheering! This blessed promise to Jacob (Gen. 28), handed on to Joshua (1. 5), David, (1 Kings 8. 57), Solomon, (1 Chron. 28. 20) is the priceless comforting heritage through faith of all God's people today.

4. "*But my God shall supply all your need according to His riches in glory by Christ Jesus*" (Phil. 4. 19). Some have promises of food and raiment (Matt. 6. 8, 33, 34), long life and health (Psa. 34. 12-14; Prov. 9. 11), of safety under God's protection (Prov. 3. 24; Psa. 91. 1, 2, 4, 10; Isa. 43. 23; 54. 17, 18), of direction (Psa. 37. 5, 23; 48. 14; 73. 24; Prov. 3. 6; 16. 19) of care and support in old age (Psa. 37. 25; Isa. 46. 4), and deliverance from death until God's appointed time (Psa. 9. 13; 68. 20; 107. 18, 19; 116. 15). As the great Charles Haddon Spurgeon said, "We are immortal until our work is done."

But enough—we have a goodly heritage. 1955 is upon us. What will it bring to us? Well, as the hymn says, "It can bring with it *nothing* but He will bear us through." What ever our fears and forebodings, let us follow the example of David in his trials and vicissitudes in "the times that went over him" (1 Chron. 29. 30) and encourage ourselves in the Lord our God.

One cause of so much head-knowledge is that there is so little meditation; and Divine things float through the mind and become intellectual,

whereas they *were meant for our joy*.

As to effects and as to results, we need never be anxious; they are not ours to produce.

New Wine for 1955

Acts 2. 13.

By David Haxton, Largs.

THE New Wine is of Pentecost vintage. God still keeps the best wine to the last. The full force of this will be known when we drink anew in the Father's kingdom. In mockery it was said on that day of divine release recorded in Acts chapter 2—"These men are full of new wine." At the beginning of another year we need to go back to our terms of reference. Are we afraid of being filled with new wine after the fashion of the disciples on the day of Pentecost? Are we so rational, orthodox, correct and casual, that nothing *unusual* is detected in our behaviour? So far as one can measure, the new wine was a holy mixture of at least six fruits of the One who had trod the winepress alone.

1. The Evidence of the New Power.

True enough, the Holy Spirit had operated in the human realm in past times, but not after this fashion. God had spoken in times past, after which He spoke through His Son. But now begins the age of the Holy Spirit, the One who came "in tongues of living flame, to teach, convince, subdue". From this point onwards the mighty, moving, mysterious force was the Holy Spirit functioning in the lives of men and women. The descent of the Holy Spirit was the promised and purposed act of the ascended Lord (v. 33). The book of the Acts is a record of the predominance of the Divine personality and continuous power of the Spirit of God. One message is written large throughout the records of the early Church—"Not by might, nor by power, but by My Spirit" (Zech. 4. 6). In chapter two we particularly note the *unction, unity, and utterance* of the Holy Spirit. Do we not need to begin here in 1955, that we might "quaff deep of God's Spirit" (Eph. 5. 18)?

2. The Expansion of the New Propaganda.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (v. 6). Here was the birth of the great societies which have come into existence for the printing of the Scriptures and distributing the Word of God to other lands, that they might read in their own tongues the wonderful works of God. Here was the power of the Holy Spirit bursting the racial dams and pouring the water of life on the parched soil of the human heart. Follow hereafter the out-reaching of the disciples in this thrilling story of the Acts—from Jerusalem to the "regions beyond". When the Spirit gives utterance, the new propaganda of the Gospel is couched in terms that folk can understand. Do we not need to take this thought to heart? Not just the spread of the message, but "in their own tongue", that the common people "might hear Him gladly"?

3. The Example of the New Preaching.

It is not that the new propaganda was the common parlance of the street. For in verses 22-36 we have committed to us, for our learning, the first example of the New Preaching. It is just here we need to take fresh stock of past and present practice with respect to the substance of our Gospel addresses. Taking local circumstances into account, it can nevertheless be asserted that Peter's model message became a pattern for those that would follow. All the basic elements of fruitful preaching are contained. Without limiting the power and province of the Holy Spirit to use any message given sincerely before God, is it not true that tested against the gauge of New Testament

preaching, many of our so-called Gospel efforts would come short? It is not grievous in the Gospel to preach the "same thing". The spotless life, atoning death, glorious resurrection, ascension and coming glory are essential elements of the new wine of the Gospel that makes glad the heart of man.

4. The Emergence of a New People.

"And all that believed" (v. 44). Leaving aside from our present consideration the Apostles, we see emerging into human history, for the first time, a new kind of people, designated believers! They were the three thousand, and others who followed, who gladly received His word, and were baptised. They are variously described as having "received", having "believed", and such as were "being saved"! In chapter 4 it is said—"Howbeit many of them which heard the word believed; and the number of men was about five thousand" (v. 4). And so the divine record proceeds, far beyond the confines of Luke's writing, and they came into emergence in the purpose of God, solely by the operation of the new power, through the medium of the new propaganda and preaching. They were new creatures in Christ Jesus. They were the peculiar people of whom Peter was to write, the chosen generation, a holy nation, that they should shew forth the praises of Him who had called them out of darkness into His marvellous light.

5. The Expression of a New Purpose.

But the new people, believers, were not left to disintegrate or trickle away individually into the business of life without any coherent society. "The Lord added to the Church" (v. 47). So commences a new society on the earth—the society of the saints. In the continuing account in the Acts the development of the Church life is revealed in its inner fellowship and outward witness. All that follows is an extension of the fundamental practices initiated by the Holy Spirit in Chap. 2. They "continued steadfastly in the apostles' doctrine, and fel-

lowship, and in breaking of bread and prayers." The expansion of the new propaganda and the new preaching and the emergence of the new people brought within the realm of practical possibility "the fellowship of the mystery, which from the beginning of the world had been hid in God (Eph. 3. 9). Now not only did "all men see", but "unto principalities and powers in heavenly places" there was now demonstrated the "manifold wisdom of God". Propaganda and preaching that does not issue in the creation and maintenance of New Testament churches is a strange development of modern expediency.

6. The Experiment of a New Practice.

Admit for a moment that verses 44 to 47 had some special relevance to a special occasion. Concede that the teaching of the Epistles, allows reasonably for rich and poor, servant and master, there is here no licence for a modern communal sharing of goods in an ill-considered spirit of communism. Nevertheless the tremendous force of the passage is such as on the other hand, permits of no weak watering down of the new wine of the believers' family experience to an insipid modern variety of social distinction. Spirituality and snobbery are a strange admixture, and take away the "good taste" from the new wine of the new life. They that believed were together, and they continued daily with one accord. Common habits of life, mutual love and sympathy, quick response to each others' needs, and a happy fellowship of those who shared together the grace of God, were the expressions of a new practice which, at the time, must have made others marvel. By this shall all men know that ye are My disciples. We have called this the experiment of a new practice. And what an experiment! Shall we in this New year, through the unction of the new power, caught up in the expansion of the new propaganda, true to the new preaching, in the faith of a new people, with the inspiration of

(Continued on page 19).

Lessons from Brethren in the O.T.

By C. Stacey.

IN reading of what happened among brethren in the O.T., we can see in picture much of what has happened in the Church and still happens among the saints today. May we learn the lessons well!

How solemn is the reminder of Gen. 4, that the first use of the word brother in scripture is connected with murder. Alas! today this spiritual relationship is not always accompanied by proper feelings of affection and concern. Even in apostolic days there were those who professed to be in the light yet hated their brethren (1 John 2. 9-11).

Abraham realised that brethren should not strive (Gen. 13. 8) but when confronted with this danger, the only solution apparent to him was separation. Riches from Egypt and perhaps lack of control over their households prevented happy fellowship and led eventually to Lot losing all, including his testimony.

Jacob deceived his brother Esau and had to flee for his life. Brethren cannot live together in peace if holy things are despised or if self intrudes.

Joseph's brethren hated him for his dreams and his words. When he journeyed to seek their welfare, in envy they stripped him and put him in a pit. Having a concern for the brethren involved Paul in difficult journeys (Acts 15. 36) and will often take us from our homes. Bringing the light of God before them may involve us in suffering.

David's brethren sought to turn him from opposing Goliath. Some today would darken counsel with words without knowledge (Job 38. 2). Does our advice encourage younger brethren in

the path of dependence on the Lord, and in self-sacrificing service?

Yet how good and how pleasant it is for brethren to dwell together in unity (Psalm 133). Let brotherly love continue (Heb. 13. 1). Let us seek earnestly to promote the best of relations among brethren, taking heed to the light of the Word in connection with the cases already mentioned.

Abraham prayed for his brother Lot outside the evil city, and Lot was saved, yet so as by fire (1 Cor. 3. 15).

A brother offended is harder to win than a strong city (Prov. 18. 19) but Jacob met his brother in the conscious and confessed weakness of his flesh (Gen. 32. 31) and conquered his proud and warlike spirit. Cf Gal. 6. 1.

Joseph's brethren were reduced to tearful repentance and reconciliation by all his goodness, his abounding generosity and his forgiving spirit.

David's brethren eventually joined him in the Cave Adullam (1 Sam. 22), no doubt persuaded of his being in the mind of the Lord after seeing the Lord working through him, and conscious of their need of his support at that time.

These incidents are rich in suggestion to a spiritual mind (Rom. 15. 4).

Paul commends Quartus simply as "the brother" (J.N.D.), using no qualification (Rom. 16. 23). Adversity had no doubt revealed the marks of reliability, sympathy, and readiness to help suggested by Proverbs 17. 17. He stood by Paul and supported him in his testimony, no doubt.

That is what should be associated practically with the term "brother," so frequently used, yet less frequently owned in all its implications.

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"The Bible is most honoured when it is studied for what it is, and not made the peg for the ideas we bring to it; and it is supremely worthy of

the effort to read it with the understanding mind as well as with eyes of faith."

—Prof. H. H. Rowley.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

1. JOSEPH: THE YOUNG RULER WHO TRIUMPHED THE HARD WAY.

By W. K. Morrison, M.A., Ayr.

THE aim of this series of articles is to study some famous young men and women of the Bible, from whose dedicated lives we can learn practical lessons to help us in our youthful discipleship. We begin with Joseph.

The main marvel of his story is that he was providentially guided through a maze of apparent mishaps to a place of divinely ordained eminence. The providence of God is the way to understanding his life, as he himself recognised in his words to his brethren (Gen. 45. 8)—“So now it was not you that sent me hither, but God.” God made Joseph a young man with a future, and since Joseph was in perfect harmony with the divine will, he himself lived as though that future were real and actual. That is why he was characterised always by foresight: his faith could foresee a day of eminence for himself in God’s good time, as symbolised by the dream of the stars and the corn, even when he was the second youngest of a big family of sons. Because he was in tune with God’s coming acts he could confidently predict to the butler and baker alike the fate that would befall them. His interpreting of Pharaoh’s dream and his subsequent advice about storing corn in the years of abundance were simply the application to material circumstances of his habitual spiritual dependence on the God Who provides—Jehovah-jireh.

And yet—here is the paradox of his life—Joseph, though living in the future, could not lift a finger to save himself from his cruel sufferings. God had a discipline that Joseph must undergo. We note the rhythmic pattern of events in his history. The prosperity and comfort of life at home must

be exchanged for the bitterness of the pit and Egyptian slavery. The prosperity, again, which he experienced in the house of Potiphar must give way to the injustice of foul imprisonment.

Finally from this depth of degradation he rose, by way of assistant prison governor, to the status of Minister of Food and second man in the government of Egypt. Like the Apostle Paul in the first Christian century and Geoffrey Bull in the twentieth, Joseph found prison life the gate to enriched spiritual living. Only a great man of God could move so simply from prison to palace without being unbalanced. In any case, to be an important Egyptian official under a despot was no joke, as the recent history of the baker eloquently showed. The grace of God was as necessary at the top of the ladder as it had been on the bottom rung.

What then were the personal qualities which this attractive young man of God possessed? The chief was godliness, a sterling piety which gave the victory over sexual temptation in Potiphar’s house and the corruption that power could have wrought in Pharaoh’s palace. May we, like him, ever be respected for the Christlikeness of our behaviour. With godliness went cheerfulness. We sometimes forget the buoyancy of Joseph’s nature, surmounting the trials of the way. It was impossible to keep him down. Make him a slave and he becomes a household steward. Make him a prisoner and he becomes a deputy governor! “Rejoice in the Lord alway,” says the New Testament prisoner writing from Roman captivity to the Philippians Church. As young people we have an asset which we are expected to

use in our trials—resilience of spirit, so that we shall not only endure but exult. We note further Joseph's energy which created work for itself even when he might have felt frustrated and bound. No young Christian should be moping or inactive! Finally we cannot fail to observe the peculiar

sweetness and winsomeness of the young man's nature. He could rub shoulders with every type of person, and so far from being contaminated by their contact he impressed them by his sheer integrity and helped them to the knowledge of God. May we similarly commend the Gospel to those we meet.

Suffering and Our Great High Priest

By James Buchan, Peterhead.

THERE is a mystery, such as we shall never be able to understand fully, in the way in which God allows His people to pass through so much trial and suffering, yet we know that He has a wise purpose in all that He allows to come upon us. After we have passed through suffering, however, we are able to feel for others, and, as the Apostle Paul says, "We . . . comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1. 4), and it is the "God of all comfort, Who comforteth us in all our tribulation".

We are so linked together in the Body of Christ, that if one member suffer, all the rest of the members suffer in sympathy with the afflicted one. Moreover, we have the Lord Jesus Christ as our Great High Priest to support us in all our trials and sorrows, and it is good to know that "we have not an High Priest which cannot be touched with the feeling of our infirmities;" but rather one Who was "in all points tempted like as we are, yet without sin" (Heb. 4. 15). Inasmuch as "He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2. 18).

It is wonderful to realise that our Lord had to become man in order that He might be fitted to feel for a

suffering people as they journey homeward to the Glory. "It behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest" (Heb. 2. 17).

He is like Aaron. As one of the people he could feel for them, and represent them before God, for the twelve tribes were seen in the twelve stones bearing their names, and which were borne on Aaron's shoulders—the place of strength, and also on his breast—the place of affection.

He is unlike Aaron, in that He is a priest after the order of Melchisedec. Under the Aaronic order there were many priests, "because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood" (Heb. 7. 23-24). He will never pass on His priesthood to another, as Aaron had to do when he died, for He lives in the power of an endless life, and "He is able also to save them to the uttermost seeing He ever liveth to make intercession for them" (Heb. 7. 25).

He wept at the grave of Lazarus, and He had compassion on the widow of Nain, when He gave her back her son; and He is Jesus Christ, the same today as He was yesterday, when His feet trod the desert sands that we now tread, and He will be the same for ever (Heb. 13. 8).

The Knowledge of God

No. 1 in a New Series

By Andrew Borland, M.A.

WHEN W. H. Hudson, the famous naturalist who had discarded the faith instilled into his child-mind by his mother, wrote, "Whether we know it or not, we are seeking after something beyond and above knowledge. The wilderness in which we sojourn is not our home," he was voicing a universal human sentiment, for man, in the moments of his deepest thoughts, has discovered that here he is only a pilgrim, with a destination somewhere beyond life on this planet. He was declaring the futility of human search after certainty when God is left out of the reckoning, in exactly the same manner as Paul stated about the Athenians of old, that they were seeking after God, "if haply they might feel after Him, and find Him, though He be not far from every one of us" (Acts 17. 27). Long before that Job's quest had articulated itself in words of poignant desire, "Oh! that I knew where I might find Him!" After that knowledge man has ever sought since it was lost through man's sin, for when men "knew God, they glorified Him not as God . . . and did not like to retain God in their knowledge" (Rom. 1. 20-28).

No other knowledge is worth possessing, if God is not known, for, in knowing God, man has the key that unlocks the treasure house of the universe. The human spirit longs for certainty, for assurance, for rest, and, like Augustine, knows that man was made for God, and finds no permanent and sure rest to the heart until that rest is found in God. Scholars like Einstein have again and again remarked that behind the harmony of natural laws there is "an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

Sin has so perverted the human mind that despite the fact that to most thoughtful observers there is sufficient evidence to convince, many have abandoned the quest for God, have jettisoned all knowledge of a Supreme Being, and have had to content themselves (if content they are!) with a philosophy of despair, beneath the veneer of which can often be detected the hopelessness of its advocates. Somerset Maugham in his book *The Partial View* delivers himself thus: "I neither believe in immortality nor desire it. I should like to die quietly and painlessly, and I am content to be assured that with my last breath, my soul with its inspirations and its weaknesses, will dissolve into nothingness. I do not know whether God exists or not." After the same strain Theodore Dreiser, an American author, writes out of a bewildered mind and puzzled heart, "I find life to be a complete mirage in an inexplicable world," while Lord Russell with his persistently sceptical outlook counsels the rising generation to build for the future on the foundation of "unyielding despair, because on man's brief and powerless life, the slow, sure doom falls, pitiless and dark."

Yet Professor Tait of Edinburgh once wrote in the *International Review* that "the assumed incompatibility of religion and science has been so often and confidently asserted in recent times, that it has come . . . to be taken for granted by the writers of leading articles; and it is, of course, perpetually thrust before their too trusting readers. But the whole thing is a mistake, and a mistake so grave that no truly scientific man . . . runs, in Britain at least, the smallest risk of making it." That pronouncement is quoted by Prof. Orr in his book, *The Bible Under Trial*,

and he adds his own testimony, "I have the privilege of the acquaintance of many professors and teachers of science, and the majority of them are Christian men" (p. 147).

In the heart of man lies this deepest of all longings, to know God; and how different are the declarations of those whose profoundest emotions have been stirred as they have found anchorage in a knowledge that a personal God exists and that He is deeply and intimately concerned about the lives of His creatures. Such is the testimony of Beverley Nichols, who, seeking, in a world of shifting values, something solid for his unsatisfied faith, developed an interest in gardening, and wrote out of his convincing experience, "I do not see how a man can be at once a good gardener and a good atheist." Murggrave Reade, with a book on rationalistic philosophy in his hand, was so impressed with the grandeur of the Rocky Mountains that he was overwhelmed and broken-down in penitence for his long-continued, blind unbelief. Mrs. Browning found the whole world of natural phenomena shouting out a knowledge of God, and wrote: "Earth's crammed with heaven, and every common bush afame with God; but only he who sees takes off his shoes." Her poet husband saw God in every "sunset touch," but wrote with deeper conviction about the fuller divine revelation, "The acknowledgment of God in Christ has solved . . . all questions in the world and out of it."

The Manx poet, Thomas Brown, has put into haunting verse a sentiment which finds an echo in numberless hearts,

A garden is a lovesome thing, God wot!

Rose plot,
Fringed pool
Ferned grot.—

The veriest school

Of peace. And yet the fool
Contends that God is not.
Not God! In gardens! when the eve
is cool?

Nay! but I have a sign;

'Tis very sure God walks in mine.

After the historian, Van Loon, visited the Grand Canyon and gazed, awestruck at the indescribable mass of confused beauty, he wrote, "I came here an atheist, and departed a devout believer." Such a witness simply re-iterates what Addison's versification of the Psalmist's testimony in the nineteenth psalm about the heavenly bodies maintains,

"In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine."

While God has revealed Himself in numerous ways, and still communicates knowledge of Himself through lesser channels, these are but partial unveilings of Himself, for the ultimate and complete revelation was given in the "fulness of time" (Gal. 4. 4), when the Son of God came forth and asserted without qualification of any kind, "He that hath seen Me hath seen the Father" (John 14. 9). Dr. Westcott assures us that in the Scriptures of the Old Testament no stress is laid upon abstract opinion as to the being of God, whose character and relation to man are made known through action. (Ep. to Heb. p. 139). The most self-revealing action of God in His quest after rebellious man was in the event of the Incarnation of the Son of God, The Word become flesh (John 1. 14). In *It's My Belief*, a series of essays published by Epworth Press, Dr. James Stewart of Edinburgh has written, "Perhaps my sceptical friends will forgive me if I say you have to be pretty credulous to be a consistent sceptic. The fact is, if the intellectual difficulties of the believer are serious, the difficulties of unbelief are worse. They are enormous. Eliminate faith.—What happens? You've now got to say that man is the product of blind chance, his life the 'outcome of accidental collocation of atoms,' and faith, hope, and love are no more ultimately significant than the dust that goes flying down the street. No, I believe in

Christ; it is because His interpretation of the world makes far better sense than any of the alternatives. To me, Jesus is the most rational fact in this mad earth to-day".

And at the heart of the teaching of our Lord is a conception of God that is entirely consistent with Old Testament declarations, but fuller, and it was the precursor of the subsequent teaching which found expression so frequently in the epistles of Paul. One of the strongest arguments for the unity of the Bible is its consistent teaching in both its parts about the Being of God. "So far as belief is concerned, if duty is defined in terms of the reflection of God's character, belief about Him is clearly of great importance. But a man's real belief is not that which his lips express; it is that whereby he lives . . . it springs from an experience of God and devotion to Him . . . In both Testaments it is perceived that the true well-being of man lies in a right relationship with God, and that without obedience to God he cannot know that relationship" (H. H. Rowley in *The Unity of the Bible*, pp. 81-85).

The Atheist affirms that God does not exist, and therefore there is no need to waste time in endeavouring to acquire knowledge of the non-existent. The Agnostic avers that he does not know whether there be such a Person, and consequently he remains quite indifferent, in most cases, to the possibility of knowing Him because He is wholly beyond the reach of discovery. The Pantheist identifies God with everything, "with the underlying reality expressed in all phenomenal manifestations". In a religious sense "the existence of God is fundamental to our thinking," but we must not be content with a bare recognition of the fact that there is such a Being; we must use the means that He has put at our disposal to learn who He is and what His nature is. That means is the Bible. It is, therefore, at our peril that we at any time discard reading His Book. The Bible is

the Word of God wherein are recorded the ways by which He has revealed Himself during the course of human history, sometimes to individuals, mostly through the changing circumstances of the history of His Chosen Race, and ultimately in the Life, Death and Resurrection of His Son, Jesus Christ our Lord. Only as we read and ponder the contents of that Book, with open mind and obedient will, does it become for any one of us the Voice of God to the inmost spirit. Thus we may discover the God Who has revealed Himself. "If we speak of revelation, we say that God gives knowledge of his thoughts; but we imply that man receives it—or misses it by his own fault. If we call the process discovery, we say that man finds out what must be thoughts of God; but we imply that God has so disposed both him and them that he is able to find them out" (G. Watkin).

By reading the Scriptures men have arrived at a knowledge of God that otherwise they could not have had. Being finite the human mind can have only a partial knowledge of the Infinite, and consequently any attempt of man to define the undefinable must encounter insuperable difficulties. Notwithstanding, bodies of pious men, actuated by the most noble motives, have endeavoured to put in human language what they have discovered in their study of the Scriptures. These definitions are found in the historic creeds. One of them says: "God is a spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing all things, most wise, most holy, most just, most merciful, and gracious, long-suffering, and abundant in goodness and truth." Another, with which many are more familiar, declares, "God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth." In another definition He is called the "One living and true God, everlasting, with-

out body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible". From such definitions, based upon discoveries made through reading the Scriptures, it may be observed that the God of the Bible is a Being of absolute righteousness, transcendently great yet immanently present, of inflexible justice, of inscrutable holiness, of undeviating truthfulness, a jealous God, carrying out His own laws with unvarying impartiality, yet full of compassion, plenteous in mercy, ready to pardon and abundantly able to save. He is sovereign, without peer or rival. Of Him Dr. Samuel Johnson wrote almost two centuries ago,

"O Thou, whose power o'er coming worlds presides,
Whose voice created and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine!
'Tis Thine alone to calm the pious breast,
With silent confidence, and holy rest;
From Thee, great God! we spring
—to Thee we tend,
Path, Motive, Guide, Original and End."

That such a God may be known is wonderful beyond words. He has revealed Himself in the trinity of His Being, as Father, Son and Holy Spirit, but the fact of the Trinity must remain an inscrutable mystery to the human mind. "That there exists with the unity a trinity of Personalities is distinctly taught; their interrelation cannot be explained" (Campbell Morgan). On the banks of the Jordan at the baptism of Jesus the fact of the existence of Three Persons within the Godhead was demonstrated, for as the Spirit in dove-form descended the Father spoke, saying, "This is My Beloved Son."

The God thus revealed is to be worshipped and obeyed: it is His desire that all men should be saved

from the thraldom and ignorance of sin, and be brought by His grace in Christ Jesus to a knowledge of the truth. That knowledge is possible only as we experience the reconciliation procured by the death of Christ, and assured as attainable by His resurrection. It is there that a knowledge of God begins, and on that ground the reconciled sinner can worship God in spirit and in truth. That is redeemed man's highest act, his noblest attitude, but it must be inspired by a true knowledge of God. Defective knowledge will issue in defective worship. Paul's affirmation is that Christians worship by the Spirit of God (Phil. 3, 3, R.V.), and by that he means that all life controlled by the Spirit of God produces the attitude and actions acceptable by God. Worship inspired by natural impulses, whatever their aesthetic value, puts undue emphasis upon music, ritual, vestments, oratory. The thought becomes occupied with the music or with the preaching, the ritual or the vestments. True worship is individual, and springs from a sense of the majesty of God, as Creator and Redeemer. If we give "God the disciplined mind, the earnest heart, the spirit seeking for Himself, He will give Himself in return" (Theo. Bamberg).

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12, 13-14).

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6, 9).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10, 27).

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ Whom thou hast sent" (John 17, 3).

Jerusalem's Future Temples

By W. W. Fereday, Rothesay.

IT was a great occasion when Solomon completed his magnificent Temple and gathered around him all Israel's tribes that they might dedicate it to Jehovah. Thousands of sacrifices were slain, indicating the dependence of a sinful people upon the mercy of God. The King's humble prayer, in which every possible kind of trouble was mentioned, suggested that he had no confidence in the stability of that which depends upon flesh. Jehovah accepted the work of His people's hands, filling the house with His glory, thus taking up His abode with the nation which He had redeemed from the bondage of Egypt.

It was a very different occasion when One greater than Solomon (Matt. 12. 42) walked out of the Temple saying, "Your house is left unto you desolate". When His disciples, in their failure to grasp the gravity of the moment, drew His attention to the buildings of the Temple He replied, in words which could not be misunderstood, "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24. 2). Ten centuries had passed since Solomon's great dedication day, centuries of sin and rebellion against God. Solomon himself began the downward course, for, within a few years of the completion of Jehovah's sanctuary, he built heathen shrines in and around Jerusalem to please his idolatrous wives. Divine chastening followed, the nation became disrupted, and within about fifty years of the day of dedication the treasures of the Temple were carried away as spoils of war, into Egypt (2 Chron. 12. 9) and Jehovah took no steps to protect them. In due course the Chaldeans destroyed the Sanctuary itself, and Ezekiel was shown the glory cloud departing from it (ch. 11, v. 23). After the return from captiv-

ity a new Temple was built by permission of the Persian king, not comparable in magnificence with that which Solomon had constructed, for it lacked the glory cloud, the ark with its mercy-seat, and the Urim and Thummim. Enlarged later by Herod, not for the glory of God, but for the glory of his kingdom, it was this temple from which the Lord Jesus so sorrowfully departed two days before His crucifixion. The Son of God had come to His Father's house (John 2. 16); He had taught, and wrought miracles therein. This was an immeasurably greater thing than the glory-cloud, but the blinded people knew not the time of their visitation (Luke 19. 44). True, the land was no longer full of idols as in the days of the kings, but the nation was a mere empty shell, for God had no place there. Priests abounded, and the Scriptures were publicly read, but God had no place in the hearts of the people, and they proved this by their rejection and murder of His beloved Son when He visited them in condescending grace. A few years after His ominous words on the Mount of Olives, the Roman legions destroyed the city and the Temple, and scattered the Jews to the ends of the earth (Luke 21. 20-24). The Lord foresaw a long period of desolation for the land and for the people "until the times of the Gentiles be fulfilled."

Our Lord's Olivet prophecy needs to be studied with care as to these things. The chief reports of it have come to us from Matthew and Luke, but with notable differences as guided by the Holy Spirit. Luke was led to tell us of the sorrows that were imminent, but saying very little of those that were distant; but Matthew deals particularly with what the Lord said concerning the end of the age, which even at this late date still lies ahead. (In Isaiah 40 to 49. God fre-

quently challenges the idols of the heathen to prove themselves to be gods, by telling things to come). The key statement with Luke is "when ye shall see Jerusalem compassed with armies" (v. 20); Matthew's key words are "when ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place" (ch. 24. 13). Nineteen centuries separate these predictions as regards their fulfilment, but they show clearly that the Lord, after speaking so explicitly of the total destruction of the Temple which then stood before Him, went on to speak of a great evil connected with another Temple at the end-time. He implied therefore that there would be a partial return of the Jews to the land with another Temple amongst them before His appearing in the clouds of heaven with power and great glory. Present happenings in the land are interesting with the Lord's words before us. The central portion of the land is once more in Jewish hands (not by the gift of God,) and the ancient title "Israel" has been revived. A new Temple will

follow in due course, centre of the world's worst evils before judgment falls. Moreover, national aspirations will demand a king as in the days of Saul, and Satan will supply him, the Man of God's choice being far from their thoughts. (Israel's last king is described in Dan. 11. 36). "The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." This monster of iniquity is also referred to in Isa. 59. 9 ". . . thou wentest unto the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell." Jehovah's word "debase" is noteworthy. Under Satanic leadership Israel's last wicked king will be preferred to God's Holy One, all Whose ways when in their land were marked by kindness and love. Debasement indeed!

(To be continued, D.V.).

REVIEWS

FROM ETERNITY TO ETERNITY by Erich Sauer, translated from the German by G. H. Lang. Those who have read the previous volumes by the author—*The Dawn of World Redemption* and *The Triumph of The Crucified*, will welcome this further work which is described as "An outline of the Divine Purposes with studies on the Inspiration of Scripture and the Coming Kingdom of God." Various streams of the Divine revelation and purpose through the ages are dealt with in the first part of the book, each chapter being complete within itself, e.g., *The History of The Temple of God*, *The History of The Christ*, *The Days of God*." A chart in striking colours illustrates this part of the book. In the second part eight chapters are devoted to cogent reasons for

the plenary inspiration of the Scriptures, while part three deals with the setting up of the Kingdom of God as the answer to the Messianic Hope. A book to buy, to read, to study, to keep for constant reference. The Paternoster Press, 11, Great James St., Bedford Row, London, W.C.1. Price 10/6.

JUNGLE DOCTOR GOES WEST by Paul White. Here is another addition to a series so well-known that it hardly needs recommendation. The doctor tells of his own collapse, recovery and convalescence in Africa, then narrates several hair-breadth escapes in a safari in search of health. Humour and pathos are intermingled in a most human story. The Paternoster Press, 4/6.

OVERCOMERS

By A. G. Westacott.

"OVERCOMETH" is found 10 times in the New Testament; one special characteristic of Scripture is that a subject spoken of through the whole of its books may often be found in a certain Divine order, notwithstanding the fact that different writers were employed and entirely without any concerted plan, seeing some lived ages after the other. In the word now under consideration the Spirit of God has carefully caused the portions of Scripture where it occurs to shew a very marked advance in spiritual growth. In all God's ways it is so. "First the blade then the ear, after that the full corn in the ear" (Mark 4. 28). Also we are exhorted to grow in grace and in the knowledge of our Lord Jesus Christ" (2 Peter 3. 18).

Now it is evident that the natural man under the power of sin and Satan cannot be an overcomer. He is a *slave*. "Of whom a man is overcome of the same is he brought in bondage" (2 Peter 2. 19). To be free and overcomers we must be delivered from the power of darkness and translated into the Kingdom of God's dear Son. This is accomplished by being born of God and by this alone. Hence in 1 John 5. 4-5 we find first of all the new man born of God or, as we might say, the new nature within us as the result of New Birth, can be the only actual overcomer. "Whosoever is born of God overcometh the world", and it adds, "this is the victory that overcometh the world—our faith." Believers ever will find that in all conflict with the world or Satanic powers their only attitude must be one of calm passive resistance and full trust in the power of God on their behalf.

This is seen clearly in Eph. 6. The child of God armed fully in the whole armour of God is told "having done this to stand" (v. 13), but verse 18 instead of giving any orders how to

fight, bids "praying always". The fact is that when we are fully armed, the sword is "the sword of the Spirit" and He alone uses it, on our behalf. So also was it in Israel's history (Ex. 14. 13-14). "Stand still and see the Salvation of the Lord—the Lord shall fight for you, and ye shall hold your peace." Again 2 Chron. 20. 5-19 tells the same story. Yes! faith on the part of the child of God in the omnipotent God makes him always victor. Then 1 John 5. 5 states that only those who have faith in God's Son can ever be overcomers. And such are early taught the terrible fact that the child of God is in a world that hates Christ and all that belong to Him (John 15. 19).

Thus we are at the outset taught that faith in God's Son alone gives victory for God's children. Again—"To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God" (Rev. 2. 7). Think—in Paradise (Eden) the tree of life there was forbidden Adam after his fall. A flaming sword turned every way and barred access; but the poor sinner with one look of faith in Christ is there and then given entrance to the *Paradise of God*. To the thief it was said, "Today shalt thou be with Me in Paradise." What is the Tree of Life for us? It is Christ in glory. "Christ our life" (Col. 3. 4). So here we get the sinner who has got so far as to have faith in God's Son now privileged to know that that same Blessed One is also his *life* and that no barrier exists preventing him enjoying feeding on that tree of life. Thus we understand—"he that eateth Me, even he shall live by Me" (John 6. 57).

Again—"He that overcometh shall not be hurt of the Second Death" (Rev. 2. 11). What a joy for the saints at Smyrna where many had been put to death for their love to

Christ! We know that the Second Death would never have power over them and so all overcomers have *Eternal* life in Christ. Thus eternal security, eternal life and joy with Christ is held out as a reward for faithfulness here.

Again! "To him that overcometh will I give to eat of the hidden manna" (Rev. 2. 17). It says, "Man did eat angels' food" (Psa. 78. 25). What is this? The Lord said, "My Father giveth you the true bread from heaven. I am the Bread of Life" (John 6. 32-35). Not only may the overcomer eat of the Tree of Life, learning thereby that "This life is in His Son" (1 John 5. 11), but here it is the *hidden manna*. Israel of old saw the manna exposed all around the camp. They quickly despised "the light bread". But the overcomer is taken into the secret of God, and joyously through all Eternity will feed on Him Who from all Eternity was the Father's delight. That will explain the price of "Truly our fellowship is with the Father and with His Son Jesus Christ." When Israel ate manna in the wilderness God had an omer of it laid up for a memorial (Ex. 16. 32-34); Heb. 9. 4 tells us this was placed in the Holiest where the eye of man dare not gaze and where it was ever kept pure and not subject to corruption, as the manna was otherwise in the camp. It was the hidden manna, beneath God's eye, even as Christ is now unseen in the Glory.

Again!—"He that overcometh will I give power over the nations" (Rev. 2. 26). The child of God may be unknown almost in earth, but 'neath God's eye he is a destined ruler having the honour to reign and rule with Christ. "Truly God hath chosen the weak things of this world to confound the things that are mighty." Thus we see the weakest overcomer on the Throne with Him!

Again!—"He that overcometh the same shall be clothed in white raiment" (Rev. 3. 5). The previous verse says—"they shall walk with Me in white"—What a glorious companion-

ship! Enoch walked with God on earth. We, as overcomers shall walk with Christ in Glory. Cleansed by His precious Blood with garments always white—whiter than any fuller on earth could white them." What a blessed communion will be enjoyed by overcomers then! The Maker and Sustainer of the worlds finds delight in converse with those who were once feeble strugglers on earth. "This is eternal life, that they might know Thee, the only true God and Jesus Christ Whom Thou hast sent" (John 17. 3).

Again—"Him that overcometh will I make a pillar in the Temple of My God and he shall go no more out" (Rev. 3. 12). Just think of the contrast. A brand plucked from the burning, made a child of God by faith in Christ Jesus, honoured by being a mainstay of God's Temple. Thought nothing of on earth, even the religious world possibly, amongst a few faithful ones looked up to and so "seemed to be pillars" (Gal. 2. 9), but now in the vast assembly of glorified worshippers their faithfulness is endorsed and the privilege given of upholding through eternity some portion of God's Temple. In Psa. 75. 3 it states, "The earth and all the inhabitants thereof are dissolved. I have established its pillars." Yes! Christ maintains things when ruin sets in. But here the overcomer is probably pictured as one of those pillars spoken of at the entrance to Solomon's Temple (2 Chron. 3. 15-17)—emblems of God's purposes in Christ being made good forever. The one was Jachin, that is, "Stability". The other was Boaz, that is "Strength". Solomon's pillars were broken in pieces and taken to Babylon (2 Kings 25. 13), but here the promise is, "and he shall go no more out" (Rev. 3. 12). Glorious portion!

Again—"To him that overcometh will I grant to sit with Me in My throne" (Rev. 3. 21). What a further unfolding of grace! Not here a pillar in God's House; but seated on the Throne. "If we suffer, we shall

also reign with Him" (2 Tim. 2. 12). Truly present afflictions are working out an Eternal weight of Glory!

Again—"He that overcometh shall inherit all things" (Rev. 21. 7). "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which He has promised to those that live with Him" (James 2. 5). What a climax of sovereign love! Can we grasp it? Yes! to a small extent with the "*enlightened heart*" of Eph. 1. 18, and then how small! "Eye hath not seen nor ear heard neither have entered into the *heart* of man the things which God hath prepared for them that love Him" (1 Cor. 2. 9). Revealed truly they are by the Spirit, but the eyes of the

heart alone can see by faith. Abraham was promised the land of Canaan; all he ever had was a grave there and that he paid for. He with others died "in faith not having received the promises, but having seen them afar off and were persuaded of them and embraced them" (Heb. 11. 13). Soon the promises will be made good, for "All the promises of God in Him (Christ) are yea and in Him. Amen unto the Glory of God" (2 Cor. 1. 20). So when Christ takes the Throne and Kingdom, every saint of God is a co-heir, and will find his allotted place. In that day we shall find that we are the overcomers—for "we are more than conquerors through Him that loved us" (Rom. 8. 37).

STUDIES IN ISAIAH

THIS is the title of a volume by Prof. E. Young, of Westminster Theological Seminary, and in it he collects some of the results of his painstaking researches into some of the outstanding problems connected with the prophecies of Isaiah. Three introductory chapters are devoted to the consideration of the methods adopted by numerous writers on Isaiah, and the author maintains, and rightly, that "faithful ministers of the Word of God had to turn away from the barren fields of German negative criticism to the works of the great masters of the nineteenth century. Further chapters deal critically with the problems of the Suffering Servant of

Jehovah and with the Immanuel Prophecy of 7. 14-16. Of the latter he writes: "He (the prophet) may at least have understood that he was speaking of the coming Messiah and the future salvation. In the light of the fulfilment, however, the heart of the prophecy becomes clear. From all history, there is but one fulfilment of Isaiah's strange words, and that took place when the virgin Mary brought forth her first-born Son and laid Him away in the manger." A volume to be commended to every student of Isaiah's Prophecies. Published by Tyn-dale Press, 39, Bedford Square, London, W.C.1. Price 12/6.

NEW WINE FOR 1955

(Concluded from page 6).

the new purpose of God in the Church, seek to shew to the world that the Divine experiment has not failed. Only in this way we, too, can have what they had—"favour with all the people"—for without this much of our preach-

ing will be in vain. *New Wine indeed!* As we stand today amidst the encroachment of new things in religion, let us take a deep draught of the Pentecost vintage, for truly the "old is best".

News from Other Lands

FRANCE.—You will be thankful to know that the wife of a Pro-Consul visited us last week, in order to ask how she could have the certainty of knowing her soul was saved. The result was most happy, for she came to God's Salvation, even the Lord Jesus Christ, (Isa. 12. 2) who gave her complete satisfaction concerning her request, in Himself. A girl, repenting of her sins, found the same Saviour also a few days ago.—W. & C. Taylor.

ANGOLA.—We have just been to the Jubilee conference at Boma in Chokweland. It is just 50 years since the first pioneers, Messrs. Maitland and Louttit opened the work in the Chokwe tribe. The event was celebrated with a conference at Boma where the work was started. There were 800 African visitors and many missionaries from a widely scattered area. The Chokwes were once regarded as the most difficult tribe in Africa, but God has wrought in a marvellous way. The first Chokwe believer who himself has done a remarkable work told interesting experiences of the early days. Mr. J. M. Davies was present and there were meetings for ministry in English for the missionaries and we all felt that this was a most refreshing and helpful time.

My wife and I are now in the Congo on our way South to Rhodesia and the Transvaal where I hope to have 3 months meetings at various places. The Southern part of Africa is very needy and we are looking to the Lord for help and blessing.—T. Ernest Wilson.

CONGO BELGE.—The work goes on steadily and several have been converted at the meetings and in the hospital. This month a new little hall has been opened in a village between here and the Lake. This work was begun by a young Christian man who married and settled in that village. He began gathering the people and preaching to them, and now over twenty have been converted, some having been baptised. Now they have built this little hall to have their dawn meetings in and the evening meetings for prayer and Bible study.—Mary Stirling.

ALGERIA.—Thank you so much for these gifts you sent me. It was wonderful that they arrived just as I was thinking of writing for French Gospel Books and text cards for the Sunday School children's Christmas treat. As Thursday is their school holiday in this country, instead of Saturday, they also come to class to learn reading and singing. The Work at the present moment is not certain because of political reasons and disturbances, and I have the Scott family and their fellow-workers with me for an indefinite period. We don't know how long the situation will last. Our friends have just returned from their furlough

and were on their way to their station up the mountains, so they have to stay here until things are quieter. Pray that God will overrule as we commit all into His Hands. We all need your prayers at this time.—J. Sinclair.

DOMINICAN REPUBLIC.—This month we hope to baptize thirteen believers who have been going on nicely for some time. Ten of them are young people in their late teens and early twenties, so we are very happy over this and it is a great encouragement as we devote a great deal of time and energy to children and young people. It is nice to see fruit from that work and offer praise and thanksgiving to Him.—D. M. Reid.

NORTHERN RHODESIA.—Here in Kawa-ma area we have four schools, three of which go to standard two, and the one here on the station goes to standard four. We have many opportunities in the schools to teach the little ones of the One Who died for them. We would appreciate a corner in your prayers for these little children who have so much fear of witchcraft etc. instilled into them.

Last week at our meeting on Sunday evening for those who are interested one woman came and said that she had trusted Christ the previous day in her village. There had been no-one with her at the time, but the Holy Spirit had been able to do His Own work in using the good seed which had previously been sown. Then yesterday at the daily hospital meeting a man stood at the end of the service and said, "I believe". These "mercy drops falling around us" give us much encouragement to go on. We were recently out in one of the village schools, the headmaster of which is really an active Christian. We were very pleased to hear that seldom a week goes by without their seeing some blessing.—Norman Rees.

SOUTH AFRICA.—Some have professed recently among whom are three men. Two of these can read and we trust they will go on to learn and obey the truth: the other is a man who cannot read. When we went to his district first over three years ago both he and his wife were wholly given to drink and other sins. The wife got saved and the change can now be seen in a well-furnished "house" where at the first we could hardly find a decent chair. But the husband continued in his sin until about two weeks ago when God seemed to take a definite dealing with him, partly through a dream. He arose in the night and went to some of the believers for help, his wife being in hospital and then went to the fields to pray. We trust that his changed life may continue to prove that God has done a work in his soul.—F. English.

The BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION E.356.

Was Jehu commanded of God or not? Hosea 2. 4 and 2 Kings 10. 30 appear to be contrary.

ANSWER.

Jehu was commanded of God for obeying the charge given him by God to extirpate the house of Ahab and for destroying Baal out of Israel (2 Kings 10. 28). For this his children to the fourth generation were allowed to sit upon the throne of Israel, i.e., the ten-tribed kingdom, and Jehu himself did not meet a violent death as did most of the kings of Israel. But if commanded for one thing, he was condemned for another. "Howbeit from the sins of Jeroboam the son of Nebat who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan" (2 Kings 10. 29). Delivering Israel from one form of idolatry, he left them and himself the victims of another.—R. G. Lord.

QUESTION.

Do we read of a "second chance" in any dispensation?

ANSWER.

It is rather difficult to interpret the questioner's term "second chance" in light of the fact that the history of God's dealings with His earthly people reveal that to them He gave very many chances. This may be confirmed by examining the Book of Judges, where we are told of their relapses and restoration. The prophetic books, too, clearly indicate Jehovah's long-suffering as opportunity after opportunity is given to them. In this economy of His grace Paul asks—"Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2. 4). Peter affirms "The Lord . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3. 9).

It is clear from 2 Thessalonians 1. 7-10 that unspareng judgment will descend on those "who obey not the Gospel of our Lord Jesus Christ." Further in the following chapter Paul avers that those who "believed not the truth, but had pleasure in unrighteousness" shall believe the lie that they all might be condemned; and this relates to the period of time following the present dispensation, and prior to establishing of the Millenial Kingdom of our Lord.—W. F. Naismith.

QUESTION D.354.

Was the wine which the Lord made at the marriage in Cana of an alcoholic nature, and was the wine used for religious ceremonies of this nature too?

ANSWER.

Wine, by definition is the fermented juice of certain fruits, especially the grape, and therefore contains a certain percentage of alcohol. It must be remembered that, in eastern countries, where pure drinking water is scarce, wine is usually the common beverage.

At the marriage in Cana of Galilee, when our Lord made the water wine, we are not told the nature of the wine, save that it was good. We can rest assured that He, Who is the Giver of every good and perfect gift, would not give to His creatures anything harmful. His gifts, however, can be abused, and in connection with wine, the Spirit says in Proverbs 23. 29, 30, "Who hath woe", "Who hath sorrow, etc. They that tarry long at the wine." In Eph. 5. 18, we have the command: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." When the Corinthians, by their eating and drinking, turned the Lord's Supper into a social meal, the Lord laid His Hand upon them in government, as we read in verse 30 of chap. 11. See also the prohibition to priest, (Lev. 10. 9), overseer, (1 Tim. 3. 3), and deacon (1 Tim. 3. 8). Even Timothy needed an Apostolic command to take a little wine for his stomach's sake and his often infirmities.

As to religious ceremonies, wine was used at the Feasts of Jehovah (Num. 15. 1-12), also at the Lord's Supper (1 Cor. 11). These feasts are foreshadowing and commemorative of the Lord's death and coming glory.

Wine is also a symbol of joy, and, in Cana of Galilee, when the wine failed, and the Lord, having separated Himself from His mother (typical of Israel), in the words: "What have I to do with thee?" in His creative power, turned the water into wine. So will it be when He comes in the joy of His Father's Kingdom.—H. Bailie.

Isn't it wonderful that God who has the whole universe to choose from, has come down to our world and chosen us as the material from which to build His saints? I move the compasses of my imagination, placing one arm in the glory where we are to be and the other in the life where we are, and I marvel at the mighty gap between.

—F. B. Meyer.

* * * *

I delight in the law of God after the inward man (Rom. 7. 22).

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

CANTERBURY: Slatters Restaurant Annex, St. Margaret's St. Jan. 1 at 3 and 6. W. Baigent, Dr. A. Rutland Webster. **CARLISLE:** Hebron Hall, Jan. 1 at 2.30 and 6. G. Harpur, J. Hunter, A. Strang. **CONSETT:** Gospel Hall, Jan. 1 at 2.30 and 6. S. D. Thomas and another. **FAREHAM:** Church House, West Street, Jan. 1 at 6.30. D. R. Meadows. **NORTH SHIELDS:** Gospel Hall, Waterville Rd. Jan. 1 at 3 and 6. A. M. S. Gooding, J. B. Hewitt. **NOTTINGHAM:** Clumber Hall, Jan. 1-4, N.Y. Conference. A. E. Vince and another. **SWANSEA:** Ebenezer Gospel Hall, Gors Rd. at 7. Jan. 1. E. Vettters; Feb. 5, C. Hocking. **BARNEHURST:** Assembly Hall, Lyndhurst Rd. at 8. Jan. 7, 14, O. Speare; 21, 28. G. E. Andrews. **BIRMINGHAM:** Midland Institute, Paradise St. at 6.30. Jan. 8, H. St. John; 22, W. H. Clare. **CAR-DIFF:** Christian Rallies. Jan. 8, S. H. Sayers; 15, P. J. Widdison; 22, W. Wynne; 29, B. Jones. **CARLISLE:** Hebron Hall, Botchergate at 7.15. Jan. 8, A. Leckie; 22, D. Ross. **EAST SHEEN:** Sheen Hall, Upper Richmond Rd. Jan. 8 at 6.45. Capt. May. **HIGHGATE:** N. 6: Cholmely Hall, 272, Archway Rd. Jan. 8 at 4.30 and 6.30. M. Goodman, P. Parsons. **WINCHESTER:** Welcome Hall, Jan. 8 at 6.30. D. Brealey. **BURNT OAK:** Woodcroft Hall, Jan. 15 at 4 and 6. Missy. A. Burr, F. McConnell. **LITTLEHAMPTON:** Arevill Hall, Jan. 15 at 7. P. Ruoff. **NEWCASTLE-upon-TYNE:** Bethany Hall, Park Rd. Jan. 15 at 2.45 and 6. H. Thorp, J. G. E. Welch. **OTLEY, YORKS:** 77, Bondgate, Jan. 15-28. S. Chambers. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Jan. 15 at 6.30. E. Fife. **SOUTH NORWOOD:** Denmark Hall, Jan. 15 at 7. R. Code. **WARRINGTON:** Gospel Hall, Forster St., Jan. 15 at 7. D. Gooding. **LONDON:** Kingsway Hall, Missy. P.M. Jan. 28 at 6. **LEICESTER:** York St. Hall, Jan. 29 at 3 and 6. S.S. Teachers, J. Welch.

VICTORIA HALL, Wandsworth Common: The assembly has experienced a time of reviving and blessing as the result of a special effort Nov. 6-21 with G. Grant and H. Roberts. Over forty professed conversion varying in ages from 9 to 72. Some most outstanding cases. Effort was proceeded with 8 months intensive visitation of wide district by a band of about 40 Christians. Continuous prayer backed the effort.

SCOTLAND: FORTHCOMING (D.V.).

ABERDEEN: in Gilcomston S. Church, Union St., Jan. 1 and 3, at 11, 3 and 7. Messrs. Cundick, Fallaize, Shaw, McConnell, and Allison. Jan. 4 in Hebron Hall at 7. S.S. Teachers. **AIRDRIE:** in Town Hall, Jan. 1 at 12 noon. W. Norris, J. Welch, D. McKinnon. **AYR:** Victoria Hall, John St., Jan. 1 at 2.30. F. A. Tatford, J. Cuthbertson, A. Borland, W. F. Naismith. **DUM-**

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

FRIES: Bethany Hall, Buccleuch St., Jan. 1 at 11.30. J. Currie, G. Harpur, A. P. Weir. **DUNDEE:** Hermon Hall, S. Tay St., Jan. 1 at 2.15 and 5. S. Emery, and J. R. Rollo. **EDINBURGH:** Highland Church, Cambridge St. (next Usher Hall) Jan. 1 at 11 and 2.30. F. McConnell, A. McNeish, Dr. W. E. F. Naismith, E. W. Rogers. **FALKIRK:** Mid-Scotland Conf. Jan. 1 at 2, in Falkirk Bapt. Church. H. Bell, D. Morrison, Wm. Maxwell. **GLASGOW:** Plantation Hall annual, Jan. 1 at 11.30. In White Memorial Hall, Portman St. (nr. Paisley Rd. Toll). E. H. Grant, Wm. Harrison, R. Price, A. P. Campbell, W. Trew. **KILMARNOCK:** Central Hall, Jan. 1 at 12 noon. Dr. F. Tatford, Dr. W. H. Lindsay, H. Burness, Dr. A. T. Duncan. **MOTHERWELL:** Jan. 1 in Town Hall at 11. A. P. Campbell, H. Bell, J. Lightbody, Jas. Anderson. **STRANRAER:** Jan. 1 in Temperance Institute from 11.30 to 3. J. Alexander, J. Caldwell, A. Roxburgh. **AUCHINleck:** Gospel Hall, Jan. 3 at 11.30. E. H. Grant, W. P. Foster, J. Hewitt, C. McMillan. **KILBIRNIE:** in Walker Memorial Hall, Jan. 3 at 12.30. G. Harpur, J. R. Rollo, F. A. Tatford, A. P. Weir. **PRESTWICK:** in Town Hall, Jan. 3 at 2.30. A. P. Campbell, D. Haxton, J. R. Rollo, G. Harpur. **WHITEBURN:** in Miner's Welfare Hall, Jan. 3 at 11.30. H. Bell, W. Baxter, W. Harrison, W. Norris. **ARMADALE:** in Town Hall, Jan. 8 at 3. A. Borland, W. F. Naismith, W. P. Foster, M. II. Grant. **NEWMILNS:** in Parish Church Hall, Jan. 8 at 2.45. R. Scott, Dr. W. E. F. Naismith, D. Barnes, R. C. Allison. **PETERHEAD:** in Drill Hall, Catho Drive, Jan. 8 at 3. H. Bell, S. Emery, J. Cuthbertson, D. Morrison. **RENFREW:** Albert Hall, Jan. 8 at 3.30. A. P. Campbell, W. Harrison, J. Hunter, A. McNeish. **RUTHERGLEN:** Town Hall, Jan. 8 at 3.15. J. B. Hewitt, R. Price, T. Richardson, J. R. Rollo. **STEVENSTON:** Hayocks Rd. Gospel Hall, Jan. 8 at 3. W. D. Whitelaw, R. McPike, J. Mitchell, H. Davidson. **CHAPELHALL:** Jan. 22 at 3.30. Opening of a new Hall. J. McCalman, Jas. Bathgate, J. Burns. (Hall is situated at Railway Bridge, Chapelhall). **KILMARNOCK:** Elim Hall, Princes St. Feb. 5 at 3 p.m. A. P. Campbell, Wm. Prentice, A. Borland.

Reports.

HAGGS: Hebron Hall Confr. on Nov. 27 for the opening of new Hall was well attended, with overflow meeting in the old hall. Suitable ministry on assembly truths and other messages were spoken by A. M. S. Gooding, H. Scott, W. Harrison, H. Paisley. Mr. Paisley had preceded with gospel effort, and owing to exceptional interest continued nightly after the conference. Quite a number have been saved. **KNIGHTSWOOD CROSS:** W. F. Naismith had a series of ministry meetings on prophetic subjects based on The Seven Great Dispensations. The meetings proved to be most profitable in these perplexing times. **A. K.**

PHILIP has been visiting in the Orkney Islands at Eday and Harry.

IRELAND: REPORTS.

Messrs. GRAHAM and KILPATRICK have a portable hall near Raphoe, Co. Donegal, where the need is great. R. BEATTIE had some meetings for children in Newtownstewart. Hall was well filled nightly, and good attention was given to the Word. SAMUEL JARDINE had 5 weeks good meetings at Ballyhackamore, with some blessing. Hopes to commence in Annalong. R. CRAIG and S. WISHART in gospel effort near Trillick with portable hall. H. SCOTT hopes to visit and preach in Armadale and district in Jan. J. G. GRANT has been visiting some small assemblies in Eire, and expects to have gospel effort in Aghoghill during Jan. C. McEWEN and J. G. HUTCHINSON had fairly good meetings in Glenburn Hall, Belfast. J. G. Hutchinson now having some interest in meetings at Tully. J. K. DUFF and J. FINEGAN having some encouragement in Creavey. Mr. LYTTLE has been for a number of weeks with the gospel in Aughavady. T. WALLACE and W. JOHNSTON are in a barn at Moneyrea, with good numbers attending. C. FLEMING has seen some profess at Shanaghan. R. HULL seeing some interest at Buckna. D. CRAIG giving help in ministry in Old park, Belfast, and at Lisburn. R. JORDAN seeing God working near Markethill. SAMUEL GILPIN had a series of meetings at Ballinalack, with ministry for believers. J. THOMPSON and T. W. BALL have been encouraged with interest and blessing during a long series of meetings at Limavady. W. BUNTING had good meetings at Whitehouse, and followed with a week for saints in Fortwilliam Hall, with encouragement and blessing. T. MCKELVEY had to close at Lurgan owing to illness. Prayer would be valued on behalf of our brother, who must for some time take care. J. GEDDIS, N. Rhodesia, has been somewhat poorly for some time, although there is slight improvement. Prayer would be valued on his behalf.

"WITH CHRIST."

WM. GRAY, on Sept. 28, aged 79. Late of Roslin Glen and Pentruik. Was in fellowship with saints in Hermon Hall, Loanhead for many years. Bore a quiet and consistent testimony. Mrs. McGOWAN, aged 42. Formerly of Linlithgow and later in fellowship at Armadale. A beloved and faithful sister. Mrs. C. MACAW, widow of well-known Charlie Macaw, died at the home of her sister, Mrs. S. Craig, Castlecalt, after about 30 years of suffering and helplessness most patiently borne. Saved for more than 50 years, and a great saint and intercessor. In fellowship at Ballycastle and later at Bushmills. ROBERT WILSON, Whitburn, on Oct. 27, aged 50. Saved 34 years ago, and in Whitburn assembly for 17 years. A patient sufferer during several months' illness, he bore a bright testimony to all who visited him. A willing worker, who laboured much in the Sunday School and was ever active in the service of the assembly. WM. HUGH KANE, Larne, on Oct. 31, aged 88. Saved 73 years ago under the preaching of the late J. G. McVicker. Was well known as a business man, and a faithful steward in the Lord's work. Kept in touch with many of the Lord's servants at home and abroad, and was held in highest esteem in the town and whole countryside.

His life-long friend. Mr. W. Gilmore, spoke in the house, and Mr. H. Bailie spoke at the graveside to a large congregation of people who had gathered to show their respects. Mrs. MINA PETTIGREW, Motherwell, on Nov. 6, aged 83. Saved in early life at Tarbert, and received into fellowship at Marble Hall, Glasgow. Last 50 years in Roman Road Hall, Motherwell, she had the great joy of seeing her children and grandchildren saved. ALEX. BROWN, Motherwell, on Nov. 6, aged 52. Saved in 1926 in Baptist Church, Hamilton, and was identified with Baillies Causeway assembly, Hamilton, from 1933. Last 15 years in Roman Road Hall, Motherwell, where he was acting as superintendent of the Sunday School at the time of his passing. A brother beloved, a wise shepherd, and faithful steward, he was well known to many of the Lord's servants, and will be greatly missed. JOHN LONSDALE, Coatbridge, on Nov. 14, aged 77. Saved over 50 years ago in Coatbridge Christian Union. Was associated with Hebron Hall assembly, and acted as correspondent for a number of years. Greatly used of the Lord in the gospel and ministry, till failing health prevented this activity. Will be missed in the assembly and surrounding district. JOHN WISEMAN, on Nov. 24, aged 66. Upwards of 30 years in fellowship at Ebenezer Hall, Lerwick. A fisherman by calling, he was highly esteemed throughout the town for his exemplary character. Warm-hearted and loyal, he had a special place in the affections of the believers. THOS. CALDWELL, Kilmarnock, on Nov. 24, aged 74. Saved in early life, and associated with the Kilmarnock assemblies for over 50 years. In Elim Hall assembly since its commencement, and took an active part in the building of the hall and in Bible Class work. Well known throughout the shire, and will be missed at assembly gatherings. Prayer asked for Mrs. Caldwell and family. JAS. MACPHERSON, on Nov. 26, aged 72. Saved as a boy of 10 in Longriggend, and in assembly fellowship from an early age. Last 45 years in Roman Road Hall, Motherwell, where he found his sphere of service in the Sunday School. Some in fellowship he pointed to Christ while they were still in the Sunday School. Many shall rise up and call him blessed. Mrs. GRAY, Lisnaget, called home Nov. 26 after a prolonged illness, patiently borne. Saved in her home during meetings conducted by Messrs. McCracken and McKelvey in 1928, and was one of the first to gather to the Lord's Name at Lisnaget. Ever bore a good testimony, our sister was given to hospitality and took a keen interest in the Sunday School and welfare of the assembly. NICOLO ABUD, Heliopolis, Egypt, was called home somewhat suddenly on Nov. 27. Was in poor health for some considerable time prior to his homecall, but had improved and was moving about again when, with unexpected suddenness, he was taken ill, and very soon passed peacefully into the presence of his Lord. Well known to many of the Lord's people in Middle-East and further afield, our brother will be greatly missed in the assembly testimony in Egypt. Prayer asked for his sorrowing wife and family. Mrs. M. TINSLEY, Dromore, passed away peacefully in the home of her son, George, on Nov. 28, aged 81. Saved over 60 years ago while attending meetings conducted by a Mr. Hodge, a faithful Baptist minister of those days. Our sister bore a good testimony, loved the Lord and His people, and will be sadly missed by her loved ones. Funeral services conducted by Wm. Johnston

and Wm. Bunting. Miss SARAH MCKEE passed away in Dromore Hospital on Nov. 29 in her 87th year. Our sister was saved over 70 years ago, lived a godly, consistent life, always being in her place when health permitted. T. H. McCabe, C. McCalister, and W. Bunting shared in the funeral services. Prayer will be valued for Miss McKee's sister, now also in hospital. ALEX. TAYLOR, on Nov. 29, aged 90. For many years in Aboyne assembly, which is now extinct, and the last of the brethren once forming that healthy gathering. A quiet, steady and consistent brother. Miss S. TOMB, Bellaghy, Co. Derry on Nov. 30 went to be with the Lord whom she loved at the age of 76. Saved 36 years ago and in fellowship ever since, the last 9 years with the assembly at Bellaghy. A faithful sister, who will be greatly missed. Brethren Wills, Craig, and Wells took part at the funeral service. WM. P. RAE, on Nov. 30, aged 57. Saved as a lad at Higham Hill Gospel Hall, under the ministry of Thos. Taylor of Carlisle. Went on well and was a great help to the young people. For the last 20 years has shepherded the assembly at Craigdale Hall, Romford. Well known and loved throughout N.E. London and suburban Essex assemblies for his faithful and edifying ministry. Mr. A. Fallaize conducted the funeral service, which was attended by a large representative company. Mrs. BROWN, formerly of Castlederg, Co. Tyrone, went to be with Christ on Nov. 14. The homecall of our sister came somewhat suddenly, and she will

be greatly missed for her devoted service in the home and Sunday School work. R. Beattie spoke at the funeral. JOHN PATTERSON of Kilmore (Co. Tyrone) assembly. Saved in early life, our brother was highly respected for his kindly nature and faithful service in the assembly. A large and representative company gathered to pay their last respects. R. Beattie conducted the funeral service, where many heard the gospel.

ADDRESSES, PERSONALIA, Etc.

Mr. S. THOMPSON, evangelist, should now be addressed at 23, Merok Drive, Cregagh, Belfast. COATBRIDGE: Hebron Hall: correspondence now to—Mr. Alex. Plant, 37, Portland Street, Coatbridge, Lanarkshire. COALBURN, Elim Hall: correspondence now to Mr. W. Muir, 16, Garden Street, Coalburn, Lanarkshire. DERRIAGHY ASSEMBLY, near Lisburn, N.I. Owing to re-numbering of houses, Mr. Jas. Press should be addressed No. 63 Glenburn Road, Dunmurry, Belfast. PORTOBELLO: assembly formerly meeting in Workmen's Institute, Bath Street, now meet in their new hall, Southfield Gospel Hall, Mount Castle Drive, South, Portobello. Correspondent Mr. T. McEwan, 6, Park Terrace, Newcraighill, Musselburgh. CARLISLE: Assembly formerly meeting in Waverley Gospel Hall now gather in Morton Park Hall, Wigton Rd., Carlisle Correspondent—J. H. Mount, 29, Mayfield Ave., Carlisle.

LORD'S WORK FUND.

For Labourers at Home and Abroad who look to the Lord alone for support in His work.

2484	70	—	2507	4	—	2527	2	—
2485	20	—	2508	10	—	2528	10	—
2486	10	—	2509	5	—	2529	10	2 6
2487	3	—	2510	22	3 3	2530	33	—
2488	10	—	2511	5	10	2531	10	—
2489	18	—	2512	5	—	2532	15	—
2490	5	—	2513	5	—	2533	1	5
2491	3	—	2514	1	10	2534	11	—
2492	10	—	2515	5	—	2536	11	—
2493	5	10	2516	16	—	2537	10	—
2494	4	10	2517	17	—	2538	5	—
2495	1	—	2518	5	—	2539	2	—
2496	6	—	2519	130	—	2540	25	—
2497	4	17	2520	10	—	2541	25	—
2498	5	—	2521	5	—	2542	2	—
2499	5	—	2522	15	—	2543	8	—
2500	35	11	2523	10	—	2544	2	6
2504	19	—	2524	20	—			
2505	5	—	2525	25	—			
2506	12	—	2526	68	—			
				£790	16	1		

For Needy Saints and Relief.

2494	2	—							
2535	20	—							
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Fellowship in Office Expense, Bank Charges, and other incidentals in transferring Funds.									
2484	1	—	2507	5	—	2531	1	—	
2485	1	—	2510	10	—	2532	2	6	
2486	5	—	2512	5	—	2533	5	—	
2489	1	12	8	2513	5	—	2534	12	6
2492	10	—	2518	10	—	2536	5	—	
2493	3	2	2519	3	—	2538	10	—	
2497	2	6	2522	10	—	2539	2	—	
2498	2	6	2524	1	—	2541	6	—	
2499	1	—	2526	2	—	2543	2	6	
2500	1	—	2528	5	—	2544	1	5	
2504	1	—	2529	1	—				
2505	2	6	2530	2	—				
							£21	16	

The true experience of the Christian life is occupation with CHRIST—and His things; and not with ourselves, or evil.

Now thanks be unto God, which always causeth us to triumph in Christ.

2 Cor. 2. 14.

SECTARIANISM

by the Editor (5)

THERE is a great deal of evidence that, while there was a growing tendency towards the establishment of National "Churches", often relying upon the secular arm for the compulsion of all to accept their claims, there were many earnest believers who saw clearly that such unions as these "churches" contemplated were not in accordance with the teachings of the New Testament, nor with the practice of the Early Church. Despite the fact that the enemies of those believers were openly hostile, and not only put many of them to violent death but also destroyed as much of their literature as they could lay hands on, some of their writings have survived and give a fair idea of the intensity of desire their authors had for the continuance of local churches after the pattern seen in the New Testament. Quotations might be multiplied, but a few will suffice to show that during all the upsetting events of the Reformation period there were men who had a clear perception of apostolic teaching.

ONE such writer was Peter Cheltschiski of Bohemia, the land where the testimony of Huss was followed. "In the Apostolic times," he wrote, "the churches of believers were named according to the towns, villages and districts; they were churches and assemblies of believers, of one faith. These churches were separated by the Apostles from the unbelievers. I do not pretend that the believers could, in a material, local sense, all be separated into a particular street of a town, rather they were united into an association of faith, and came together in local gatherings where they had fellowship with each other in spiritual things, and in the Word of God. And in accordance with such association in faith and in spiritual things they were called churches of believers."

AS the result of teaching of that nature sincere believers who could not accept some of the ways of the Lutheran and Reformed churches came together in religious associations and, in spite of persecution, endeavoured to encourage the growth of simple local churches which, while recognising their independence, yet felt a spiritual bond with all such communities as sought after the same ideal. In some places they called themselves *Unitas Fratrum*, or *The United Brethren*, although they tried to avoid giving the impression that they had formed themselves into a community subject to a central authority. One of the greatest members of the Brotherhood was John Amos Comenius, (1592-1671), a voluminous writer and a pioneer in the education of children.

BORN in Moravia, Comenius rose to eminence as a scholar with an international reputation, and remained throughout his life an ardent evangelical. His writings cover a wide field of interests, and much that he wrote was never published, as his manuscripts perished in fires raised by his enemies. Some of those that remain reflect his strong convictions about religious principles. In *The One Thing Needful* he presented the cure for many sects which prevailed in his day. "What can help?" he asked. "Only one thing needful, return to Christ, looking to Christ as the only Leader, and walking in His footsteps, setting aside all other ways until we all reach the goal, and have come to the unity of the faith (Eph. 4. 13). As the heavenly Master built everything on the ground of the Scriptures, so should we leave all particularities of our special confessions, and be satisfied with the revealed Word of God which belongs to us all. With the Bible in our hand we should cry: 'I believe what God

has revealed in this Book; I will obediently keep His commands; I hope for that which He has promised."

If his contemporaries had followed his advice, the witness to the simple practices of Apostolic times would have been allowed to continue, and the growth in numbers of those who avoided sectarianism would not have been hindered. But neither Comenius nor those who were like-minded were allowed to propagate their doctrines, but were either driven from place to place through persecution, or were put to death by order of the civil authorities. The advocacy and the practice of apostolic simplicity were not conducive of friendship with the State "Churches", whether Roman Catholic or Lutheran or Reformed, and consequently those who promoted the idea of a fellowship among independent local churches were the objects of ridicule and opposition. Churches of such a character were not permitted to function in most parts, congregations often being scattered and forced to flee to places of refuge.

AFTER the Reformation the number of these churches of an independent nature grew rapidly, especially in Switzerland where they became so numerous that the State "Churches" grew alarmed. One of the independent leaders was Dr. Hubmeyer, a man of great ability and piety. He wrote of the Universal Church as "a brotherhood of many pious and believing men who with one accord honour one Lord, one God, one faith and one baptism." A church, he maintained is "a separated communion of a number of men that believe in Christ . . . the local church is a part of the general Church which includes all men who show that they are Christians."

STATISTICS are not always safe guides, yet something of the extent to which progress was made in those years may be learnt from numbers which are available. In one district in Moravia where Hubmeyer laboured, over six thousand were bap-

tized within a very short period, and church membership rose to over fifteen thousand. In Augsburg under the ministry of a remarkable man Hans Denck, the church of simple believers recorded a membership of over eleven hundred, and so active were the members in propagating the gospel that further churches were planted in many of the surrounding towns. In many other places there were churches with large congregations, and in towns like Strassburg and Worms so great were the numbers that the civil authorities became alarmed and instituted proceedings to curb their activities. Wherever leaders went they were confronted with the bitter antagonism of civil and religious powers, and many were put to death for their witness against the errors of the State "Churches". Sometimes, as at Rottenburg, entire congregations were branded on the forehead with a cross and driven from their homes to the inhospitable hills, or to seek shelter in some remote corner where their practices were looked upon with less disfavour.

IN Switzerland "persecution became relentless, and the Cantons of Berne and St. Gallen, among others, joined Zurich in endeavouring to exterminate the churches. In the Canton of Berne thirty-four persons were executed, and some who fled to Biel, where there was a large assembly of brethren, were followed there. The meetings which were held secretly at night in a forest were discovered and scattered, and fresh places of gathering had to be found" (*The Pilgrim Church*).

THESSE persecutions and scatterings of believers had effects other than anticipated. Instead of resulting in the extermination of communities of simple believers, they tended to spread the testimony and strengthen the desire in many to adhere more tenaciously to the pattern of primitive Christianity as it had been discovered in the New Testament. These brethren dispensed with creeds and confessions such as had been drawn up by

the state "Churches", but relied solely on the Scriptures as a sufficient guide, and were willing in many cases to die rather than renounce their adherence to what they believed were New Testament principles. One of their number described a Christian church as "an assembly of all believers who are gathered by the Holy Spirit, separated from the world by the pure teaching of Christ, united by Divine Love, bringing to the Lord, from the heart, spiritual offerings. Whoever will be introduced into this Church, and become a member of the Household of God, must live and walk in God; whoever is outside this Church is outside Christ".

IN the city of Münster a number of fanatical men, masquerading as religious leaders, seized the administration of the city and tried to introduce "the Kingdom of God". All kinds of excesses were practised, and after siege and capture of the city by the ousted Bishop's troops, all who dissented from the ways of the State "Churches" were branded with the hated name Anabaptists and treated as the offscouring of society. Such association was unjust, for most of those who led the "separated life" were sincere believers, willing to be law-abiding citizens and desirous of only one privilege, namely that of following unmolested the practices which they believed the New Testament sanctioned.

ANOTHER of those leaders was Menno Simons (1492-1559) from whom the Mennonites derived their designation. It was Menno who publicly and severely denounced the Anabaptists of Münster for their unbridled excess and taught the simplicity of the New Testament ways. Those who followed his teaching refused to bear arms, or to take oaths. Their only authority was the Bible; they practised baptism on confession of faith, and disliked all forms of religious ceremonies and church hierarchies.

One of the most interesting documents preserved from those days is a small book written by one, Pilgram

Markeck, about 1542. He affirmed that "the Christian church is an assembly of those who are true believers and children of God. None have a place in it except believers, for we see that by nature all men are without understanding in Divine things, and it is only by the Word of God that they are brought to a right faith in, and understanding of, Christ; and the Scripture shows us no other way . . .

THE next thing for the building of the Church is holy baptism which is the entrance and door into the holy church (that is, we take it, into a local church. Ed.), so that it is in accordance with the ordinance of God that no one should be allowed to enter the church except through baptism. Therefore any one who is received into the holy church, that is, into the assembly of those who believe in Christ, must have died to the Devil, the world, with its following, grandeur and pomp, also to the pride of all fleshly desires, and must have refused and denied them. Then he must confess with his mouth that wholesome faith which he has believed in his heart. When this has been done he must be baptized in the name of God, or into Jesus Christ, that is, baptized on the ground that through true repentance and faith he is cleansed from sins in order that he may walk in unstained obedient conduct in God and in Christ . . . This is, therefore, the use of baptism, that by it believers might be outwardly joined to and accepted by a holy church . . .

THE general use of the Supper is twofold. First, that the holy Christian assembly shall be held together by it, and preserved in unity of faith and Christian love. Secondly, that all sinful wickedness, and all that does not belong to the holy, pure church of Christ, but causes offences, may be cut off and excluded."

ANOTHER of these leaders of Reformation times was one called Schwenckfeld, a Silesian nobleman, who exercised no inconsiderable influence on a fairly large circle. He

remained an "unattached" believer, and refrained from forming those who followed his teaching into churches. That was his greatest weakness, yet he taught that "If we would reform the Church, we must make use of the Holy Scriptures and especially of the Acts, where it is clearly to be found how things were in the beginning, what is right and what is wrong, what is praiseworthy and acceptable to God and to the Lord Christ." He taught that the ascended Head directs the separate assemblies through the spiritual gifts which He dispenses, and that these gifts are manifested for the common good. He maintained that a National "Church" was one which had gone back to the Old Testament for its pattern and did not, in any way, correspond to what was to be found in the New Testament. Any restriction placed upon the recognition of the universal priesthood of believers was a limitation of the Holy Spirit. He further maintained that some believers were chosen by the risen Christ to engage in special service, and such should respond to the divine call to go forth to preach the gospel and to build up the Kingdom of Christ. He declared that Christian gatherings acting in these ways were Scriptural, and stated that "the Scripture knows no others than those which acknowledge Christ as their Head, and willingly yield themselves to be ruled by the Holy Spirit, who adorns them with spiritual gifts and knowledge."

FROM these quotations, taken mostly from that invaluable book, *The Pilgrim Church*, to which the writer acknowledges his indebtedness, certain conclusions may be drawn.

(1) Even in such tumultuous times as the period of the Reformation God by His Spirit kept alive a strong and varied testimony in many parts to the simplicity of the Apostolic Church and He raised up men who were willing to sacrifice all to maintain their adherence to Scriptural principles.

(2) Those men found their guidance, not in the confessions of men, or in

the creeds of National "Churches", but in the Scriptures alone. While it is true that interpretations on minor points differed, there was a general similarity in all the communities of brethren, particularly in their insistence that only believers should be incorporated into a local church, that there should be a free use of the Bible, that there should be a definite separation from the world, and that believers' baptism should be practised along with a regular celebration of the Lord's Supper.

(3) Most of them recognised that there should be no clerical class, ordained for the ministry, but that God raised up men in local churches to instruct others and to preach the gospel.

(4) A sectarian spirit should be avoided, and no unions of local churches should be formed, each being independent of all others, yet the members of each church fostering fellowship with like-minded believers wherever they could be found.

(5) It should be a lesson to those who think that the Spirit of God did something new at the beginning of the nineteenth century, when in Dublin, Plymouth and elsewhere, He raised up men who led the way back to the New Testament pattern and desired to meet only as simple believers without any denominational association and recognising only the Scriptures as their guide in matters ecclesiastical.

(6) We should be humble lest at any time the spirit of pride possess us and unwittingly we become sectarian in our outlook and circumscribed in our fellowship, in a way beyond what the New Testament warrants; yet at the same time we should be careful lest, in our contention for a non-sectarian spirit, we do not maintain that vigilance which will prevent fellowship with anything of which the New Testament does not approve.

THE CREATION OF GOD

By E. W. Rogers, Wallington.

No. 2 in our New Series.

THE title of the subject of this paper denotes two things: (a) a new departure in making something altogether unknown before and (b) the affirmation that such new departure had its origin in and was effected by God. So we read in Genesis 1:

(i) In the beginning God *created* the heavens and the earth (1. 1).

(ii) "God *created* the great sea monsters and every living thing that moveth etc." (1. 21).

(iii) God *created* man in His own image" (1. 27).

The present writer's view is that some *adverse* evil event, not specified in scripture, occurred which brought about the change indicated in 1. 2. The very insertion of the verb "was" would seem to justify this conclusion: had God made it in the condition of verse 2 the verb, it would seem, would have been omitted.

In the remote past "God created the heavens and the earth." Evil invaded them and brought them into a state of chaos. "God is not the author of confusion," and it is incredible that the condition of verse 2 should have been that in which He created them. What He does must partake of the nature of what He is. Moreover, "God is light" and anything He creates must partake of that character: it could not be darkness. A catastrophe must, surely, have taken place.

But be that as it may, it is certain that the *principles* on which God acted as recorded in Genesis 1 were such as should guide His people now. He separated light from darkness: so should we (2 Cor. 6. 14). He goes from darkness to light, from evening to morning: so do we. He insists that like should produce like "after its kind": this is axiomatic with John in his first epistle: the tree is

known by its fruit: it can bring forth none other than its kind. Moreover, man's duty was to "be fruitful and" to propagate his own kind. This also is plainly our task to-day.

But the restored creation was *marred by Satan*. He is the ever relentless enemy of God, always spoiling His handiwork. Not till He is cast into the lake of fire will he abandon this nefarious work. He achieved the fall of its head, the first Adam, and by it "the whole creation was made subject to vanity, not of itself or its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption" into which it had consequentially been brought, "into the liberty of the glory of the children of God" (Romans 8. vv. 20 and 21).

The effects of sin have invaded every department of the first creation. "The whole creation groaneth and travaleth together in pain until now." It "earnestly awaits the revelation of the sons of God." The conditions as set out in Isa. 11. 6ff, and 65. 25 and other like passages will yet be realised when the Lord Jesus returns in power and takes up the reins of government. Meanwhile, all the children of God, in common with all the creation, notwithstanding that they have "the firstfruits of the Spirit, groan within" themselves, "waiting for the adoption, to wit, the redemption of" their "bodies". This is no vain hope. He will make all things new. Not merely shall we have bodies of glory like unto His, but we shall yet see "the new heavens and new earth wherein dwelleth righteousness." Sin's damage will have been completely undone and banished as an active factor from the universe of God.

There is a remarkable correspon-

dence between the opening chapters of the book of Genesis and those of the book of the Acts. The former have to do with the restored earthly creation: the latter with the new spiritual creation. As in a *deep sleep* God builded for man a help meet for him, so, too, consequent upon the deep sleep of the death of the last Adam, the Church is being builded a meet companion for God's Son. As the first man and woman are together called by the *one name*, Adam, (Gen. 5. 2) so Christ and the Church are called by the one name "the Christ" (1 Cor. 12. 12). As the first Adam was given the *crown of authority* over the whole of the creation (Psalm 8. 5) but lost it through sin, so the second man, the last Adam, has regained the crown and displayed His wearing of it here on earth (Matthew cc. 8 and 9) and He now wears it in heaven (Heb. 2. 9). As Satan used the *man and his wife* to ruin the former, so he by the same means—Ananias and Sapphira—spoiled the latter. As in the first there was a *garden from which flowed a river* which divided itself into four heads and thereby watered the whole earth, so, too, from another garden the Risen Head of the New Creation put a river which flowed out into four heads and watered the whole earth—"Jerusalem, Judea, Samaria and the uttermost parts of the earth" (Acts 1. 8). That was the gospel river.

The Lord Jesus is "*the beginning* of the creation of God" (Rev. 3. 14). "He is the firstborn of all creation" (Col. 1. 15). Neither of these two phrases must be construed to imply that the Lord Jesus was a created being. There is abundant evidence to the contrary. "In the beginning *was* the Word" before "all created things", because "All things were made by Him". He was in fact "without beginning of days". He was the ever great "I am". "He is before all things". "By Him were all things created". If then all things were made by Him it is evident that He is excepted who created all things. The title "Firstborn"

indicates not only priority but also superiority.

The universe is the *expression of the power and wisdom* of God. "The invisible things pertaining to Him are clearly seen since the creation of the world, being perceived through the things that are made, even His everlasting power and divinity" (Romans 1. 20). But the whole of the universe was "in" the mind of God before ever anything was made, just as the great edifice is in the mind of the architect before ever a stone is laid. Not only so: it was made "by Him" and the end in view was "unto Him" (Col. 1. vv. 15-17, R.V.). "Apart from Him" as the object "was not anything made that was made" (John 1. 3). Its perfect functioning is resultant upon His "upholding all things by the word of His power" (Heb. 1. 3): everything 'holds together' under His control. Spring, summer, autumn, winter, follow each other in proper succession. Night follows day. The tides are regular in their ebb and flow. The earth revolves on its axis and goes round its orbit, as do other bodies, under His control and guidance. The day will come when the elements shall be "dissolved"—or loosed—and all that man has wrought will be consumed away preparatory to the bringing in of an altogether new condition of things free from the trace of sin. The double occurrence of the word "dissolved" (i.e. loosed) in 2 Peter 1. vv. 10-12, R.V. should be carefully noted in this connection. When His hand withdraws His control these calamities will fall. But He will not withdraw His hand till the time is ripe for Him to do so.

Meanwhile, what is God doing? He is making a "*new creation*" (2 Cor. 5. 17, R.V.m), that is a new kind of creation. All mankind are dead in trespasses and sins: they are alienated from the life of God. They each and all share in the consequences of the fall of Adam who, in the day that he ate the forbidden fruit, immediately died spiritually. . Notwithstanding the various probationary

dealings of God in His longsuffering with man from that time onwards, everything failed, for man had been, apart from God, hopelessly and irrecoverably ruined. At length when Christ came, God put man on his final trial. "Last of all He sent His Son". But they put Him to death and when He died He died "for all", and as a result "all died" (2 Cor. 5. 14, R.V.). That is to say, the death of Christ was the end of all the probationary dealings of God with the human race. He tries no other means. Man was judicially ended in His reckoning when God "judged sin in the flesh". He starts now de novo in resurrection, imparting life to those who believe. While hitherto those who now "live" were then dominated by the flesh, "yet henceforth" that is no longer their standard. The old things have all passed away: they are become new: there is a new creation: all things are of God. *This is the creation of God.*

"We are His workmanship, created in Christ Jesus." God has not acted arbitrarily or unrighteously. Our new position has been "created in righteousness and holiness of truth" (Eph. 2. 10 and 4. 24). As the first man was "made in the image and likeness of God" (each of which, despite the fall, he retains though marred—see 1 Cor. 11. 7 and James 3. 9) so the new man is "being renewed in knowledge after the image of Him that created him" (Col. 3. 10). Although the process may be slow the goal is sure, for we are "foreordained to be conformed to the image of His Son that He might be the firstborn among many brethren" (Rom. 8. 29).

It is well for us to enquire, *why is the process so slow with us?* Are we at fault? "We all, with unveiled face" should be "reflecting as in a mirror the glory of the Lord," and thereby show that "we are transformed into the same image, from glory to glory". But a tiny stone can break up altogether the reflected moon in that otherwise still pond. Are there any

such things in our lives spoiling our reflection? Or are we like the field of corn, being coloured by the sun which shines so that its colour and the corn's are ultimately alike? "We have borne the image of the earthly" and later "we shall bear the image of the heavenly." But if the marginal reading of 1 Cor. 15. 49 is tenable, we may take the verse as exhorting us to bear that image now. In any event, we ought to.

Paul often reverts to the "creation of God" in his writings even if he does not use the phrase. In 1 Cor. 11 he deduces from the fact that *man was created before woman*, that he is the head of the woman, as Christ is the man's head. He re-states this also in 1 Timothy 2, basing his teaching concerning order in the church upon this fact. The woman's head is to be covered but man's head is to be uncovered. To man is entrusted the responsibility of audible teaching, but to woman it is forbidden. This is not a prejudice on Paul's part. It is because of the divine ordering: "all things are of God". In these days of laxity, when there is a clamour for novelties, we should beware lest we set aside the ordinances of God. A woman, indeed, has a sphere in which she may exercise the prophetic gift, but it is not in the church (1 Cor. 14. 34).

It is a grievous thing in any wise to ignore the ordering of God in creation. Why did God impose the *death penalty* for murder? and for other sins? Is it not because man is made in the image of God? Is not this the very argument of James in 3. 9 relative to cursing men? The *creation of God* erected pillars on which society should be built and upheld, and to undermine them is to endanger all. "He has made of one blood every nation of men to dwell on all the face of the earth" (Acts 17. 26). To Him, therefore, all are responsible and their inter-responsibilities are due to these Divine rights. It is at our peril if we refuse to render to God His due in these directions.

Let us remember the words of Rev. 4. 11. "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because

of Thy will they were, and are created". No wonder we are required to do the will of God if creation exists for that very purpose.

SIN

By W. E. Vine, M.A.

THE tendency of the natural mind is to minimise the sinfulness of sin, to form a lighter estimate of it than its actual character in God's sight. There are some who look upon it simply as a misfortune, as the product of circumstances, the effect of heredity or environment; others regard it as an inevitable stage in human development; or again, simply as a disease in the human system. Circumstances such as heredity and environment frequently determine its nature. Human explanations whether of the existence or of the character of sin are often simply a way of finding an excuse for it.

The popular estimate draws distinctions between vice and virtue, estimating as wrong that which is degrading and immoral, and as right that which is characterized by the opposite. But here again the distinctions themselves differ, for the standards of immorality vary in different minds. How important it is, therefore, to ascertain the mind of God upon the subject!

THE NATURE OF SIN

There is one passage in Scripture which defines the nature of sin. It is that in which the apostle John distinguishes between the regenerate and the unregenerate, and between the evidences characterizing each. He says: "Everyone that doeth sin, doeth also lawlessness: and sin is lawlessness" (1 John 4. 4; R.V.). We must note this definition: "Lawlessness" is the word—not merely "transgression of the law," as in the A.V. *Anomia* denotes the rejection of the law, the

wilful refusal of the claims of God. That is what characterizes sin. In whatever way the will of God is made known, whether externally, as at Sinai, or inwardly, in the heart, sin is the ignoring of the demands of God.

No matter whether the inclination is towards what would meet with public censure, or what would have public approval, owing to the innate principle of sin "they that are flesh cannot please God." By nature men are all "sons of disobedience," living "in the lusts of our flesh," doing "the desires of the flesh and of the mind" (Eph. 2. 3). That is the description of all the unregenerate. The word rendered "lusts" denotes desires, not simply what society would call base desires, but just the bent of the natural mind. The word rendered "desire" denotes the inclinations of the will. "The mind of the flesh, is enmity against God; for it is not subject to the law of God, nor indeed can it be" (Rom. 8. 7).

THE ROOT OF SIN—

that which has made man what he is since sin came into the world, in his effort to be independent of God. At the root of this is unbelief. Unbelief substitutes its own opinion for the word of God. It is the great damning sin of the human heart, the outstanding sin, of which Christ Himself said that the world is convicted (John 16. 9). If man accepts the word of his fellow, much more should he believe the living God. To rely upon one's

(Concluded on page 34).

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

2. MOSES: THE YOUNG PRINCE WHO CALCULATED WELL.

By W. K. Morrison, M.A., Ayr.

THE story of Moses is in striking contrast to that of Joseph. As we saw last month Joseph's history is a romance of divine guidance, culminating in his eminence in Egypt; but there is little of the romantic in the record of Moses' life. He weighed up the worth of Egypt's glory, and with God-given shrewdness he perceived that he stood to gain more by renouncing what he already had. The adopted son of a childless princess, he might one day become a Pharaoh, but the famous words of Hebrews 11. 24-26 explain his decision to turn his back on power and glory, and instead throw in his lot with a race of slaves. Why did he do it?

Four words give us the progressive stages of his momentous decision—refused, choosing, accounting (R.V.) and looked (R.V.). His attitude to earthly greatness was a negative one: he simply did not want it. He knew that the civilisation in which he had been reared was godless and hostile to his own people. Another influence than that of Egypt had played a part in his education—the influence of his pious mother, who early must have shown him where his true interests lay. So when he looked around as a young man (Ex. 2. 11) he saw not a horde of despicable labourers but "his brethren." It is good when young Christian men today have a similar allegiance to those who share with them the same birth—the "new birth" of John 3. Then came in Moses' experience the calculation which has given this article its title. "Accounting the reproach of Christ greater riches than the treasures of Egypt"—have you ever pondered the strange anachorism in that phrase "the reproach of Christ"? The

coming of the Lord Jesus as God's Christ must have been only imperfectly understood by Moses; but the writer of Hebrews wishes to emphasise that the life of self-denial and worldly contempt which Moses voluntarily undertook was in the true tradition of Christian discipleship. "He looked unto the recompense of the reward" is the equivalent of Paul's arithmetic in Phil. 3. 7-8: "I count all thing but loss for the excellency of the knowledge of Christ Jesus my Lord."

Have we young people drawn up a balance sheet of this nature? The world's prizes are still attractive and the out-and-out Christian still regarded, like Moses, as a fool or a fanatic; but if our computation of relative values is made in the light of eternity, in the light of Christ's judgment seat and in the light of Calvary, we will make the same decision as Moses and Paul.

But the initial calculating act, the decision to give the Lord one's life, is not the end of the story. Ex. 2, 3 and 4 shows the steps by which Moses' dedication of his life became useful to God in a practical way. He thought he could act as the champion of his people without training, but the stinging words of his fellow Israelite, "Who made thee a prince and a judge over us?" reminded him—and us—that a well-meaning impulse is not enough in the service of God. True, his next attempt at championing the oppressed was more successful, when he defended Jethro's daughters from the roughness of the shepherds in Midian; but quiet preparation in the desert had to follow his initial dedication before he was ready for God

—and when the vision of the burning bush completed his preliminary training he was now so unlike his old self that God had to meet five objections

from Moses before He could persuade him to go forward. When our desire to serve has been disciplined by training, it is wise to act when God speaks.

SIN, continued from page 32

own thoughts and counsels instead is the acme of sin. Yet in this very thing all men are guilty. They have turned "every one to his own way."

THE CONDITION OF MAN

Again, inasmuch as God made man in His own image, sin is dishonour done to God, for it mars that which is the reflection of His own being. Further, sin is a betrayal of the human will to the enemy of God. That was how sin came into the world. For this reason Satan, the god of this world has been permitted to blind the minds of the unbelieving (2 Cor. 4. 4). The course of this world is "according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience" (Eph. 2. 2). Man in his natural condition, therefore, is in total alienation from the life of God, and that as a result both "of the ignorance that is in him" and "the hardening of his heart" (Eph. 4. 18).

TERMS USED IN SCRIPTURE

The great variety of expressions used in the Scriptures to describe the character of sin is significant of its heinousness in the sight of God. Be-

sides the general description of *anomia*, lawlessness, already referred to, it is spoken of as *hamartia*, a falling short of the standard; *parabasis*, an overstepping of the bounds of God's will; *parakoe*, disobedience to His voice; *paraptona*, a stumbling instead of uprightness; *agnoema*, culpable ignorance; *hettema*, a diminishing of what is due; *paronomia*, the transgression of a law; *anomia*, the rejection of law; *adikia*, unrighteousness; *plane*, a wandering.

The Scriptures present sin as it appears in the sight of God and in the light of His Holiness, and no lower estimate of its heinousness and guilt should be taken by us. When David had sinned grossly against another, so grievous was his guilt, in his own judgment before God, that he cried "Against Thee, Thee only have I sinned, and done that which is evil in Thy sight." Light views of sin are indicative of light views of the atoning sacrifice of Christ. It is at the Cross that the true character of sin, for which His sinless soul was made an offering, is revealed.

REVIEWS

PHYSICIAN HEAL THYSELF by Dorothy Dennison. This is a very human story—and moving too—in which the broken home life of Dr. Jim Harcourt and his wife Barbara is beautifully mended by the fact that both of them experience a change of heart through hearing the preaching of the gospel. A good gift book to young people whose lives have not yielded the satisfaction they sought.

Price 8/6. Paternoster Press, 11, Great James St., Bedford Row, London, W.C.1.

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Jerusalem's Future Temples

(Continued).

By W. W. Fereday, Rothesay.

OUR Lord's utterance in Matt. 24, is one of three New Testament Scriptures which assume the existence of a Temple in Jerusalem in the world's last crisis, without telling us how it will come into being. The other passages are 2 Thess. 2; and Rev. 11. They may be distinguished thus: in 2 Thess. 2, Christendom is in view. The greatest lie of all ages will go forth from the Temple and will be believed by multitudes once professedly Christian; in Rev. 11, the Beast out of the bottomless pit is prominent; certain witnesses will dare to testify for God in the chief centre of his religious activities, and he will kill them for doing so; in Matt. 24, the Jewish people are before us, with their restored Temple desecrated by the enforcement of idolatry within.

The "abomination of desolation" in Matt. 24. 15, is an image that will be set up in a prominent position in the Temple buildings, which all will be required to worship under pain of death. The image will represent the Beast, head of the Western Empire, under the protection of which the weak Jewish State will place itself because of its dread of Northern enemies. But the reliance of the people upon an arm of flesh rather than upon the living God will bring down upon them retributively the mightiest of their enemies, the king of the North. The desolation caused by this terrible invasion is described in Joel 2. The setting up of the image of the Beast is the Divinely appointed signal for the flight of the pious remnant, for them will commence a period of tribulation without parallel in the world's history.

Nothing of all this appears in 2 Thess. 2, for in this passage Israel is not in view, but the religious mass which is now called Christendom. The Apostle speaks of the man of sin,

the son of perdition, taking his seat in the Temple of God, and affirming that he is God. Multitudes will accept his pretensions. When the Apostle wrote, Jerusalem and its Temple were still in existence; consequently when his epistle was read in the Thessalonian Assembly the thoughts of the saints would turn naturally in that direction. The last crisis is in view.

In 2 Thess. 2. 1-2, the coming of our Lord Jesus Christ and our gathering together unto Him, and the day of the Lord, are carefully distinguished. The one event is the blessed hope of all true saints, and the other is the beginning of the era of Divine judgment upon the ungodly. The day of the Lord had not already come, as some mischievous persons were seeking to persuade the Thessalonians, and it will not come until the apostacy has taken place, and the man of sin is revealed; and neither of these evils can be until all who are truly Christ's have been gathered out of the world, and translated to heavenly glory. 2 Thess. 2; has been described as "a dark picture in a bright frame"; verses 1 and 2 constituting the upper part of the frame, and vv. 13 and 14 the lower part. In vv. 1 and 2, the Apostle assures his readers of their gathering unto Christ in the air, and in vv. 12-13, he gives thanks to God for His exceeding grace towards them. In the intervening verses (3-12) he tells us of the climax of religious wickedness which the Devil will be permitted to bring about during the interval which must needs elapse between the two events so carefully distinguished in vv. 1-2. After his expulsion from the heavens, Satan will incite the Beast and his ten kings to destroy the harlot—Babylon the great (Christendom in its final phase), because he has no further use for it. The religious masses will then repudiate both

God and Christ, and they will accept the pretensions of the blasphemer seated in the Temple at Jerusalem. From the same city out of which poured forth on the Day of Pentecost the pure stream of God's grace which has brought blessing to myriads in every quarter, will in the world's last crisis go forth the foul stream of antichristian apostacy which will poison and ruin irretrievably all who receive it. But the Devil's lie will be more to men's taste than God's truth, which, although known to them in the letter, they have never loved. There will be not only the energy of Satan pressing the lie, there will also be the judicial blindness inflicted upon men by God.

Comparison of 2 Thess. 2. 3-6, with Dan. 11. 36-39, makes it clear that the same person is spoken of in both passages. The difference is that in the latter Scripture the transgressor is Israel's king, and in the former he is the leader of apostate Christendom. 1 John 2. 22 speaks of this unholy combination: "Who is the liar but he that denieth that Jesus is the Christ? He is antichrist, that

denieth the Father and the Son". Both Judaism and Christendom will unite in their worship of the wicked Jew (doubtless a man of outstanding ability) who will then act in Jerusalem. Then will be seen a fearful parody of the Divine Trinity: the Beast will supersede the Father, the Antichrist will take place of the Son, and the Dragon will work in men's hearts rather than the Holy Spirit (Rev. 13).

This terrible subject was considered necessary teaching for young believers in the Apostle's day. "Remember ye not, that, when I was with you, I told you these things?" (2 Thess. 2. 5). We wonder whether instruction on these lines is being given to young believers now, when we are living upon the edge of the fulfilment of all prophecy? Surely we all need to be warned as to where pride, self-will, and neglect of the Word of God will lead men at the last.

May God keep us humble, obedient to His truth, and in separation from every false way.

(To be continued, D.V.).

DISCIPLESHIP

Under the leadership of Mr. John Rollo, M.A., a weekend group discussion took place recently in Netherhall, Largs. Under the title of Discipleship three addresses by the leader and the findings of the numerous groups have been published. The pamphlet issues a clear and incisive call to more devoted and sacrificial service, and should be a challenge to all young people. Obtainable free from *The Manager, Netherhall, Largs, Scotland.*

REVIEW

THE PATH OF LIFE, by Ernest Barker. Written primarily for those

recently converted, this booklet should act as a safe guide on the new path of Life. The language is simple enough for the most untutored, and all who read should find help on Conversion, Assurance, Bible Study, The Prayer Life, Obedience, Service, Fellowship and The Second Coming, all of which are dealt with in a straightforward Scriptural fashion. 2/-, (2/3 P.P.), Victory Press, Clapham Cresc., London, S.W.4.

The effect of the Truth is not merely to bring us into *separation from the world*, but into *fellowship with one another*. *Occupation with our Lord unites us.*

Jotham's Parable

JUDGES Ch. 9.

By F. Cundick, Luton.

THE parable of Jotham, one of the oldest in the records of Holy Scripture, was expressed at the uprising in Israel of ruthless, unprincipled Abimelech. We can hardly call this man a judge as the others mentioned in the Book of Judges, because, instead of fighting against the enemies of Israel, he appears as a great usurper by unlawfully grasping power and dominion in league with the men of Shechem. The bramble of Jotham's parable is a contemptuous description of the rule thus established, its meaning in light of the events of the times being not difficult to understand. The noble father of Jotham declined the preferred kingdom when he said: "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8. 23). But this vile Abimelech had usurped rule by cold murder, and was accepted by the men of Shechem. This was nothing short of a refusal of theocratic rule which Jotham foresees as the precursor of the downfall and ruin of both usurper and his subjects. The judgment he figuratively described (vv. 14-20), literally came to pass (See vv. 46-49).

The parable has not become obsolete. In fact, as part of the Sacred Word, in both its scope and setting, it radiates its light not only upon past history, but also forward to future events foretold in the word of prophecy, and at the same time to the saints of the present day. Let us give some consideration to these rays of light.

1. THE HISTORICAL LESSONS.

There are two outstanding lessons before us. First, it declares the great blessings of Divine government. The three trees of the parable, the olive, the fig and the vine which are the three national emblems of Israel, de-

pict the great blessings the people enjoyed under theocratic rule. The olive expresses spiritual privilege and power (See Rom. 11. 16-18). This was known in Israel when separation from the ways of the nations around was maintained. The fig tree represents fruitfulness and healing (See Luke 13. 6-9; Isa. 38. 21). Fruit yielding pleasure to Jehovah, and healing for the nations was the purpose of the call of the people of Israel. The vine and the produce thereof "which cheereth God and man", is always an emblem of joy. In song and parable (See Psa. 80. 8-11; Isa. 5. 1-7; Matt. 21. 33-46), the divine purpose to produce joy through Israel is declared. A review of the events of Jotham's day will reveal the folly of the people in their substituting the rule of God for a form of rule like unto the nations around. Canaanitish influence on the men of Shechem is easily discernable in the passage. By submitting to this, instead of power they knew weakness; instead of fruitfulness, barrenness; and likewise sorrow instead of joy.

Secondly, we learn the consistency of God's moral government. This is the great fact before Jotham's mind as he uttered the words of vs. 19-20. Here we are reminded that in the moral government of God, often the evil that men chose becomes the instrument of its own judgment. It is none the less true, that good chosen by men will yield its harvest of blessing and profit by the same divine control. It is to be regretted that this aspect of truth is either overlooked or unknown by so many. The Scriptures abound with examples in all spheres, of the world at large; the nations of earth; unsaved individuals, and the saved. Let us ponder over this well in order to see the

peculiar solemnity of the law, and know the healthful fear of God.

2. THE PROPHETIC FORESHADOWINGS.

(a) THE RISE OF AN USURPER.

"Speak I pray you", said Abimelech, "in the ears of all the men of Shechem, whether is better for you, either that all the sons of Jerrubaal, which are threescore and ten persons, reign over you, or that one reign over you?" This sentiment, that ONE reign over world affairs, is fast becoming the view of many politicians of the world. The growing perplexity of men regarding international conditions is one reason why welcome will be extended to the "man of sin", "whose coming is after the working of Satan in all power and signs and lying wonders" (See 2 Thess. 2. 5-10).

(b) AN UNHOLY ALLIANCE.

The lawless movement of Abimelech is financed and supported by the wealth of an idolatrous system. The men of Shechem "gave him threescore and ten pieces of silver out of the house of Baal-berith (Lord of the covenant), wherewith Abimelech hired vain and light persons, which followed him". The fact that sacrifice to idols (See 1 Cor. 10. 20) is inspired by demons makes the picture clearer. It points to the source of the power behind the lordship and supremacy of the coming Lawless One over the allied forces of men. The prophetic word unveils the secret of the success of the Man of sin. All will be harnessed during his dominion by superhuman power of Satanic origin (See Dan. 11. 39, R.V.).

(c) THE MASSACRE OF GIDEON'S SONS.

In order to establish himself without fear of a rival, this mean usurper commenced a wholesale slaughter of the sons of Gideon. The barbarous, methodical atrocity is declared in the twice repeated statement, "upon one stone" (vs. 5, 18). It is hardly necessary to linger on details. The knowledge that the great tribulation will commence after the rise of the Man of sin is clear enough in the minds

of most readers for them to recognise the Spirit-constructed design of the passage before us. Scripture testifies unmistakably to a future time of unparalleled persecution, sorrow and martyrdom. The effects of this will be world-wide, but principally it will fall on the Jews (See Matt. 24. 15-22).

(d) THE PRESERVATION OF JOTHAM.

Despite the ruthless attempts of the wicked Abimelech to exterminate the family of Gideon, Jotham, the youngest son, hiding, escapes unharmed. Salvation from cruel, pitiless fury comes to the weakest of the family. This is an eloquent testimony to the truth of his name—"Jehovah is upright". By his testimony to the men of Shechem, his intelligence of affairs, and escape from death, he depicts certain features that will be seen in the Jewish remnant mentioned in the Psalms and prophecies of the Scriptures. The vigour of Jotham's cry and testimony to the men of his day (v. 7) is a pointer to the unflinching witness of those evangelists of the future. There is enough in this aspect of truth alone to give us deep searchings of heart as to the vigour and devotion of our own testimony for God. Israel's spiritual, national and religious privileges as suggested in the three trees, the olive, the fig and the vine, will be appreciated by the same remnant. Their preservation by God is assured, irrespective of the bitter onslaughts of the usurper of earth's sovereignty. They will be kept in the place of refreshment as was Jotham (See the place "BEER" v. 21, meaning "WELL"). This is revealed in the visions of John (Rev. 12. 14).

(e) THE DEATH OF ABIMELECH.

The inglorious end of Abimelech and his reign of treachery is described in the closing verses of the chapter. His feelings of revenge upon those who rebelled against him, were so pent up in his breast, that he despised danger, and ventured hard by the door of the tower of Thebez, where he was struck on the head by a

piece of millstone cast down by the hand of a woman. "Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren" (v. 56). And thus will the daring arch-enemy of earth meet his doom from the hand of God. In the height of his tyranny, ruthlessness and pride, full recompence will be meted out to him at the manifestation of the Son of Man (See 2 Thess. 2. 8; Rev. 19).

(f) THE ENSUING PERIOD OF BLESSING.

Immediately after the usurpation and death of Abimelech, Tola came as deliverer of the people. He "arose to save Israel" (ch. 10. 1 mar.). After Tola came Jair, whose prosperity is evidenced by a grant of a village to each of his thirty sons. Both men foreshadow the coming Deliverer of Israel Who will prosper in His reign over the earth. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob (Rom. 11. 26). Then all Israel shall be saved. The prosperity of the manifest rule of Christ is the hope of the saints. Then His name will be excellent in all the earth; His glory above the earth and the heaven.

These foreshadowings of coming events are given to inspire our confidence in God. There is no need to despair because of world conditions. In the light of the lamp of prophecy we are privileged to see the end of things in fellowship with God.

3. PRACTICAL LESSONS.

In this connection, the points of instruction in the parable pertain to our service for God, and are easily collated.

(a) EACH BELIEVER HAS A CAPACITY FOR SERVICE.

The replies given by the three trees declare this simple fact: "Should I leave MY fatness"; "Should I leave MY sweetness"; "Should leave MY wine". In each there is recognition of the capacity possessed, and a readi-

ness to impart the benefit to others. The same idea is aptly expressed by Paul, "God hath set the members each one of them in the body as it hath pleased Him" (1 Cor. 12. 18). It is important that believers learn before the Lord the exact nature of their individual service. This is the first step toward successful service.

(b) EACH BELIEVER IS RESPONSIBLE TO DISCHARGE HIS SERVICE

It is obvious that we cannot all have the "olive" capacity. There must be others, the "fig" and "vine". Recognition of individual differences there must be, and glad submission to the will of God in it all. If we leave our God-chosen and God-given capacity, and endeavour to fulfil some other ministry in a spirit of discontent with our own, then we shall not only become worthless ourselves, but deprive others of the blessing dispensed by our proper ministry. This thought is imparted in the marginal reading of the words, "be promoted" (vs. 9, 10, 13) i.e. "go up and down"; the underlying idea of the word being "to waver".

(c) EACH BELIEVER ASPIRING FOR DOMINION BECOMES DANGEROUS AND DESTRUCTIVE.

"Come put your trust under my shadow". How pretentious the words of the bramble or thorn-bush sound! The spirit that strives for greatness is ever a potential danger. It is with saddened hearts that we review the evil results of this spirit in the history of the Church. In individuals and communities it has asserted itself with disastrous results. Let the present generation of saints give heed to the warning which history sounds. To us, as well as to the disciples, the words of the Master are spoken: "Whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10. 44, 45).

GLEANINGS IN PETER

By R.McC.

BETWEEN the two epistles of Peter there are many interesting comparisons. The first epistle is based on the teaching of Matt. 16, the second on the glory unfolded to him in Matt. 17. The first epistle is the epistle of the wilderness; the second is the epistle of the Kingdom. The first gives us hope of God's people in the light of present sufferings; the second gives us their knowledge in the light of surrounding dangers. In the first we see the grace of God (to which reference is made nine times in the epistle) as sufficient to meet all the needs of God's people; in the second we see the grace of God as a sphere in which to grow. In the first, Christians are a suffering people, and the epistle ends with, "This is the true grace of God." In the second, Christians are an enlightened people and that epistle ends with, "Grow in grace." With an increase of knowledge comes the necessity for growth in grace. In the first, the Devil is likened to a roaring lion; but in the second he is unseen, yet working nevertheless as an angel of light in the apostasy.

Peter writes to converts saved through Paul, Silas and others, to confirm them in what they had been taught (1 Pet. 1. 1, 12; 5. 12), and assures them that his own teaching was similar to that of Paul (2 Pet. 3. 15, 16).

The Spirit of God is mentioned seven times in these epistles. In six of these references He is identified with the Word of God, (1 Pet. 1. 2, 11, 12, 22; 3. 18; 2 Pet. 1. 21), and in one with those who obey the Word of God (1 Pet. 4. 14).

The word "conversation" is used eight times. This word describes our whole manner of life. In these eight references to the word Peter gives us a fourfold view of life: first, the life once manifested by us in the world. It was "vain", and "filthy" (1

Pet. 1. 18; 2 Pet. 2. 7). The former word describes the religious side of it and the latter word the material side. The word "conversation", in like manner, reveals the life we should live before the eye of God since the grace of God reached and changed us. It should be holy because of God's character (1 Pet. 1. 15), and holy because of the glorious prospect ahead (2 Pet. 3. 11). A third aspect of life is described by this word, life as it should be lived before the world—"honest" so that others might be won to Christ (1 Pet. 2. 12), and "good" in order that our persecutors may be put to shame (1 Pet. 3. 16). The fourth type of life this word describes is the Christian life in the home. It ought to be "attractive" (1 Pet. 3. 1) and "chaste" (3. 2) so those who will not listen to the Word of God may be won to Christ apart even from speaking the Word to them (3. 1).

Peter views the Lord's people on their journey to their inheritance and compares the world to the wilderness through which they pass. He makes many comparisons with Israel on their journey from Egypt to Canaan, as covered by the books of Exodus and Numbers. For example, we have in the epistles: the pilgrims starting out on their journey (1 Pet. 1. 1,2); the pillar of cloud that accompanied them (1 Pet. 4. 14; 2 Pet. 1. 19); their leader (1 Pet. 2. 21); their attire (1 Pet. 1. 13); the rearing of the tabernacle, with its priesthood and sacrifices (1 Pet. 2. 5); the smitten rock (1 Pet. 2. 8); Amalek in the path of their progress (1 Pet. 2. 11); false prophets, like Balaam, ready to curse them (2 Pet. 2. 15, 16); their entrance into the land (2 Pet. 1. 10, 11), and the inheritance possessed (1 Pet. 1. 4, 5; 2 Pet. 3. 13).

The SUPREMACY of CHRIST

By W. F. Naismith, Glasgow.

WHAT an elixir for the soul is provided in the contemplation of the greatness and glories of our adorable Lord Jesus Christ! God has declared that He "gave Him to be head over all things": He has also decreed that "He might fill *all* things"; and He has ordained that in *all* things He might have the pre-eminence".

There are statements which allude to Christ's transcendental greatness which may be profitably examined in this article.

The preacher in Ecclesiastes chapter 5 verse 8 refers to One who is; *Higher than the Highest*".

The writer to the Hebrews, chapter 7, verse 26, alluding to our great High Priest states that He is; "*Higher than the heavens*".

In Psalm 89, verse 27, God says; "I will make Him My firstborn, *Higher than the kings of the earth*".

1. "*Higher than the highest*"—As it specially relates to the past.

2. "*Higher than the heavens*"—Applying particularly to the present.

3. "*Higher than the kings of the earth*"—Anticipating the future.

HIGHER THAN THE HIGHEST

The Book of Ecclesiastes is the chapel into which we may enter and listen awhile to the preacher. In his dissertation he discloses how carefully he has tested everything under the sun in an endeavour to discover something from which true happiness might be procured. The summation of every research can best be told in his own words: "all is vanity and vexation of spirit". Had real, true and lasting joy been discovered in the realms of the ephemeral, then we might have said there was no need for Abraham to maintain a tent and an altar—things that suggest the transient—and to look for a city which hath foundations whose builder and maker is God. Nor would it have been neces-

sary for Moses to suffer affliction with the people of God if Egypt's pleasures were of an enduring nature. This scene can provide nothing of a lasting character and its joys are shortlived. It was during these experimental enterprises that the preacher in Ecclesiastes makes reference to One Who is "higher than the highest". Potentates there were at the time of this treatise, yet no matter how lofty their thrones he would assure us that there was One who far excelled them all.

Go back in thought to the time when there were no men upon this earth; when heaven's hierarchy (creatures of His hand destined to serve Him day and night forever; to be onlookers at the laying of earth's foundations, when they emitted that jubilant sound blending their voices in holy unison in that prehistoric carol. By whose disposition Israel received the Law; by whose instrumentality the elect on the earth shall be gathered out of the kingdom) as servants of God were ever responsive to His commands and executed His holy will. Such creatures can only be faintly considered by us, nor can we apprehend their greatness and dignity; yet, no matter how great or dignified they may be, such are creatures of His hand, and He is their Great Creator—higher than the highest!

Cherubim and seraphim may be justly considered—whether these are viewed as actual or symbolic creatures does not prejudice our final conclusions—both obviously are associated with the intrinsic holiness of God, and support every edict that emanates from the throne of His holiness. "Lofty creatures", you say; but they are only creatures. He is their Creator and therefore He is higher than the highest!

Michael, (one of the chief princes, who came forth for the deliverance

of another angel whom the wicked spirit of the Prince of Persia withheld in the unseen world for three weeks; and who, in contending with Satan over the body of Moses durst not bring against him a railing accusation, but said, "The Lord rebuke thee". This one who is called—"the Archangel"—will, in a future time, go to war with the dragon, and shall overcome him; "and the dragon was cast out, that old serpent, called the devil and satan"—) is verily a mighty one in the creation of God, still there is One Who is higher than the highest.

Gabriel, too, that divine messenger commissioned to carry the tidings of the advent of Christ Jesus the Lord, and who played an important rôle in earlier revelation from God to men—one who stands in a lofty place and has a noble calling, yet there is One Who by far supersedes all others: His name is called "The Word of God"—the Lord Jesus Christ is that One.

Bring into relief the mighty men of faith, whose names are inscribed in the annals of eternal renown for their illustrious deeds—see Hebrews 11,

whether they be patriarchs, priests, prophets or princes, each has lived and rules by authority of Another, that is God's Son. No matter what the particular characteristic may be—walking with God; pleasing God; believing and obeying God—each was a creature of His hand, Who, when He takes His place in creation is—"first born of all creation", and this suggests to us priority of rank and dignity of position, not point of time as some suppose.

It matters not what dignity is conferred upon angels or men there is One who holds that delectable position in glorious headship, to whom every knee must bow in the acknowledgement of His supremacy, even the Lord Himself, who leaves the stamp of glory on every subordinate authority.

Throughout the distant past there has been One who has eclipsed all others; He, of whom it is said: "The same yesterday . . ."; and again; "Thou remainest"! He is altogether "Higher than the highest".

"Higher than the highest,
Head of all creation:
Son of God, God the Son,
Planned and wrought salvation."

WORSHIP

Who can worship?

Only those who have found Christ. See John 4, verses 20 etc.

What is Worship?

Love giving its best, as Abraham. See Gen. 22, verses 3 etc.

Precautions for Worship

Self set aside, as Joshua. See Joshua 5, verse 15.

We may worship

When all is going well, as Abraham's servant. See Gen. 24, verse 48.

We may worship

When in adversity like Job. See Job 1, verse 20.

We may worship

Like Jacob in old age. See Heb. 11, verse 21.

"If religion, any religion, is what it claims to be, then it is something so tremendous that you must either reject it with due reflection or accept it with due devotion. To potter about with it . . . is to be both illogical and insensitive. If I am in any way a believer that Christ the Lord has lived and died for man and made man's salvation possible by suffering, then I should be awe-struck at the splendour of this mystery."

To coax the waverers and deserters with appeals and attractions, as though the Church were part of the entertainment industry seems to me fatal."

Ivor Brown in *Winter in London*.

The Lord's Table and the Lord's Supper

By J. M. Davies, Beddington.

THE term "The Lord's Supper" is one which is used exclusively in the New Testament, and refers to that which is spoken of in the Acts as the "breaking of Bread". It is exclusively a church ordinance, and has no connection either with Israel, on the one hand, or the kingdom on the other.

Can this be said of the expression "The Lord's Table" or "The Table of the Lord"? It is used twice by the prophet Malachi (ch. 1. 7, 12), and Ezekiel speaks of the "table that is before the Lord" (41. 22). Then on the night in which He instituted the memorial supper the Lord spoke of the coming kingdom and its privileges. "I appoint (or covenant) for you a kingdom . . . that ye may eat and drink at My table, in My kingdom . . ." (Luke 22. 30). With this should be connected the wonderful verse regarding the Lord "girding Himself and making His own sit down to meat . . ." (Luke 12. 37). In the light of these Scriptures it would seem that, while the term the "Lord's Supper" is used exclusively of the feast of remembrance, the term "The Lord's Table" has a wider signification. The "Table of the Lord" is not something which is limited to the present period of grace. In Malachi it is used as a synonym for the altar. By it the Lord provided for the sustenance of the priestly family (1 Cor. 9. 13). In 1 Cor. 10 the apostle speaks of the nation of Israel eating and drinking. The Lord has prepared for them a table in the wilderness. That was a daily provision for their recurring daily needs. It was not limited to an occasion once a week. Redemption had brought them into fellowship with God, but at Sinai, and later in the plains of Moab, they

turned aside to eat and to drink that which had been offered to idols. Dissatisfied with the Lord's provision they turned aside to the Devil's. Both occasions were followed by drastic and summary judgments. Thousands fell under the governmental hand of the Lord, and the Corinthians, who thought they could trifle with idolatry, were warned to take heed lest they should fall in a similar way under the same chastising hand (v. 12). At Sinai, Israel was brought into a relationship with the Lord that is illustrated by the marriage bond, but by turning aside to idolatry they tempted the Lord to put into their hand a cup of judgment (comp. Num. 5). The Christians at Corinth were in grave danger of doing the same thing.

"Behold Israel after the flesh: have not they which eat the sacrifice communion with the altar?" This was not something which was limited to once a week either. It was a daily ministration, even as the eating of the Manna and the drinking of the water was a daily necessity. Hence the fellowship which these were intended to foreshadow cannot be limited to the weekly observance of the supper. This fellowship is not something which is limited by either time or place or circumstances. It is not something into which Christians are received, or from which they can be put out. It is an individual and personal fellowship with God, as illustrated in the priests being partakers with the altar as they partook of their portion of the peace-offering. Is not this the fellowship of the Lord's Table? And is not the weekly supper that which gives expression in a collective way to this fellowship? Thus while the two terms are closely related they can hardly be said to be synonymous.

PLIANT INSTRUMENTS OF HIS WILL

WHENEVER in any period of the Church's history a little company has sprung up so surrendered to the Spirit and so filled with His presence as to furnish the pliant instruments of His will, then a new Pentecost has dawned in Christendom, and as a consequence the Great Commission has been republished.

As in the bed of a river which has well-nigh disappeared in time of

severe drought there is always a hidden current which, though but a tiny rivulet, is still sufficient to maintain the continuity of the river, so in the history of the Church—its springs never utterly dry up, even in generations of most barren apostasy. Such is the unconquerable power of the divine life in the Church, and such the irrepressible missionary impulse which that life is sure to beget upon every fresh revival.—S. D. Gordon.

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2552	4 — —	2568	24 17 —	2587	28 12 6
2553	50 — —	2569	30 — —	2588	5 — —
2554	10 — —	2570	20 — —	2589	10 — —
2555	10 — —	2571	12 — —	2590	2 — —
2556	5 — —	2572	10 — —	2591	12 — —
2557	3 — —	2573	2 12 3		
2558	8 — —	2574	8 — —		
2559	2 — —	2575	10 — —		
2560	1 10 —	2576	10 — —	£ 508 13 5	

For Needy Saints and Relief.

2583	16 7 3
2585	2 — —
2589	5 — —
	£ 23 7 3

Fellowship in Office Expense, Bank Charges, and other incidentals in transferring Funds.

2545	6	2568	1 — —	2584	5 —
2550	5 — —	2569	1 — —	2586	10 —
2551	1 — —	2570	1 — —	2587	1 —
2552	1 — —	2571	10 — —	2588	5 —
2553	1 — —	2573	2 9	2589	3 —
2554	10 — —	2574	1 — —	2591	5 —
2555	10 — —	2577	14 6		
2559	10 — —	2578	10 — —		
2562	10 — —	2580	5 — —		
2563	15 — —	2582	5 — —		
				£ 18 12 3	

FELLOWSHIP LITERATURE FUND.

In response to frequent suggestions, and in order to encourage a wider circulation of sound gospel leaflets, we have opened the above Fund for the receipt of gifts from the Lord's stewards, so that workers unable to purchase such literature may be able to obtain free supplies for use in the Master's service. Mr. F. J. Jesson, "Bethany," 51, Crowshott Avenue, Stanmore, Middlesex, who is actively interested in the distribution of gospel literature, has kindly consented to act as Joint Treasurer, and gifts from assemblies and from friends in the Home Counties, the London area, and south thereof, may be sent to him. Gifts from all other areas may be directed to—The Treasurer, Lord's Work

Fund, "Believer's Magazine" Office, Sturrock Street, Kilmarnock, and earmarked Literature Fund. Acknowledgements under receipt number will be made through "The Believer's Magazine," and a statement of the Fund will be made annually.

It is felt that workers requiring free supplies, when applying in the first instance, should enclose a note of commendation from responsible brethren in their local assembly, and give an indication of the kind of work in which the tracts and leaflets will be used; e.g., new housing areas, village work, etc., and such applications may be made either to Mr. Jesson or direct to Kilmarnock.

Fellowship Literature Fund.
Friends subscribing to this fund may mention name of worker to whom they desire tracts and leaflets sent for free distribution.

611	5 — —
612	1 — —
	£ 6 — —

LANARKSHIRE MISSIONARY HOMES.

Received by Mr. A. Clark, 50, Kirkland Street, Motherwell, for the Lanarkshire Missionary Homes, during the months of October, November, December, 1954.

Glassford Ass. £4; Widow, Motherwell, £1; Mr. & Mrs. D.G., Motherwell, £5; Bothwellhaugh, £2.

News from Other Lands

INDIA.—We are having many opportunities for service and hundreds are hearing the gospel each week. We had close on 900 patients last week. Over 1000 would hear the gospel ably and faithfully proclaimed at each centre. Attentive gatherings everywhere. Last Thursday after we had seen over 200 patients, we went out to a village at 8 p.m. and our evangelist had a wonderful time till 10 p.m. A caste man who is having treatment for leprosy arranged a meeting at his house. A large house and as it was brilliant moonlight, the people crowded around. We had a really good time. We had to make an effort as we are all rather tired after a heavy day but the tiredness soon goes when we see the interest and it is very worth while.—E. Hampton.

NORWAY.—Now I feel strong enough to take up again gospel work along the west and north of Bergen. Sailing from Bergen to the head of the Nord Fjord I spent a week in a mountain valley and had meetings at three villages, one twenty miles up the valley, beyond which the road was blocked with snow and will remain so until the late Spring. From Nord Fjord I crossed over a mountain road to Sondmos district where many Bible Weeks have been held in former years. I have already had meetings at a large industrial village where a brother lives who used to meet with us in Bergen and carries on large Bible readings weekly in his home—also at the town of Alesund and now on the island of Ruude the outermost island. Meetings are well attended and there is a movement of the Spirit of God on the hearts of some. A young Scotch woman from Dumfries lives on the island which has a population of about 330; she is now a believer on the Lord Jesus.—D. McMurdo.

ALGERIA.—One woman, who had been living in sin for many years and who was very opposed to anything so-called "Protestant" has, by the sudden death of the man, whose mistress she had been, been brought face to face with eternal realities. A great change has come over her and she is glad to listen to the "old, old story". She also allows her son (whose father is dead) to attend the children's class. Pray that both may be converted.

There are others also who have become at least interested, in place of bitter opposition, but the R.C. priest keeps a watchful eye on them and R.C.s are ruled by fear.

One or two Moslems are awakened, but fear to go forward and accept Christ as Saviour and Lord.—Edith A. Crabtree.

CUBA.—We had a wonderful opportunity on 2nd November at the Catholic Cemetery when we gave out some 4,000 tracts which were well received. Thousands flock to the

cemetery on that day to lay flowers on the graves of their departed loved ones, and for years, we seek to give out a suitable tract on that occasion.

Our open air meetings continue and we are cheered by the good numbers who stand around and listen. May our God give much increase.—Thomas Smith.

CONGO BELGE.—This is our hot season and we long for the rains to start as the heat is very tiring. We did have a shower of rain on Sunday but only enough to make the atmosphere more like a hot house. I'm sure you folks at home would not mind a spell of this dry, hot weather.

I have just returned from about 6 weeks on the Copper Belt. Had only intended being there 2 or 3 weeks but doctor there advised a longer rest, and I feel it has been worth while as I do feel much better and more able to cope with all the work which has to be done here.

During my absence, Misses Stirling and Wagland visited the Labwa area. While they were there, there was a baptism at Mulilo, but because of the distance they were unable to be there, but were present when a number were baptised at Mulambi. They had a few days rest at the Gvt. rest house at Kapulo on their way home. Kapulo is up in the hills and is an ideal place for a rest house.

Twenty-two were baptised here in August, 5 or 6 being lepers. The Sunday after my return the new Assembly at Sante had its first baptismal service. It is encouraging to see the Assemblies grow. A number who were disciplined are now back in fellowship.—Mary Caskie.

BRAZIL.—The elections are on these days and the town is fairly busy. Unfortunately many of the believers become so engrossed in these affairs that they find no time for the "things of the Lord".

We do our best to help them and to show them the futility of these things which so often disappoint, for this we need patience to lead them on "line by line".

Recently we started open-air meetings in the town and so far we have had a good hearing, and also a good opportunity for giving out tracts.

We trust these meetings may prove a blessing to many.

The meetings on the farms continue well attended and Sunday first, (D.V.), we intend to go by lorry to a brick-work about ten miles away, where two families of believers live, to have a meeting.

The believers who live on the farms have very little opportunity of having fellowship with others and they appreciate so much a visit from us, we just feel sorry we cannot visit them oftener than we do.—James and Jenny Crawford.

*The***BELIEVER'S QUESTION BOX**

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION.

Can we expect revival in our day? or must we admit that the last days are upon us when men shall be lovers of pleasure rather than lovers of God.

ANSWER.

"The last days" are not necessarily the days in which we live. The description given in 2 Tim. 3 applies throughout all the Gospel Age, such conditions as are given being accentuated as the end draws near. Christians are always living in "the last days". Yet it has been in circumstances such as Paul describes that all past revivals have taken place. It was in a day of excessive evil when Habakkuk prayed to the Lord to revive His work (Hab. 3. 2). The expression "in the midst of the years" is almost similar to "the last days."

Revival may be local, or more extensive. The desire for revival is an acknowledgment of spiritual need, and of human incompetence to meet that need. Yet human response to divine conditions make way for blessing. Dr. Torrey made the following suggestions, and with them every ardent Christian will agree.

(1) "Let a few Christians get thoroughly right with God themselves. This is a prime essential. If not done, the plan will fail.

(2) Let them give themselves to prayer for revival until God opens the heavens and comes down.

(3) Let them put themselves at God's disposal to use as He sees fit in winning others to Christ. That is all. This is sure to bring revival. I have given it around the world. It has been taken by many churches and communities and in no instance has it ever failed. It cannot fail.

God always blesses when His people are willing to be blessed. Revival does not mean sensational exhibitions of miraculous power: it simply means that God goes on owning the witness of Christians in giving "signs following" the preaching of His gospel. The questions for each individual are: "Am I doing the will of God so far as I know it? Am I living in harmony with my brethren and striving together with them for the faith of the gospel?" Conditions in a community of Christians are determined by the state of each individual. Remove the hindrances and God will bless.—A.B.

QUESTION B.349

A few young Christians concerned about the Lord's Supper have been asking, "Why do we not use unleavened bread?" Could you give help on this matter?

ANSWER.

While the Lord Jesus undoubtedly used unleavened bread at the institution of the Lord's

Supper, He could not have used any other as, being the time of the Passover and the Feast of Unleavened Bread when all leaven had been put away, any other bread was not available. But the particular Greek word—azumos (anglicised) which means unleavened bread is never used in connection with the bread used in the Lord's Supper either at its institution by the Lord in the Gospels, or at its observance in the Acts or in its doctrine in the Epistle to the Corinthians. A reference to Young's or Strong's Concordance will prove this. It is always and everywhere "artos" (anglicised) indicating bread as ordinarily made and used. Therefore there is no law as to the use of unleavened bread. It is noteworthy that in the Lord's great discourse in the synagogue at Capernaum on Himself as the Bread of Life (John 6) it is "artos" that is used throughout, and not "azumos", even though He was not permeated with the leaven of sin.—R. G. Lord.

Addresses Personalia Etc.

(Continued from page 48).

HEAD, Co. Durham: correspondence for Breadalbane Hall should now be addressed to Mr. R. W. Kennedy, 77, Alwinton Gardens, Lobley Hill, Gateshead, 11. **CONSETT**: correspondence for Gospel Hall should in future be addressed to Mr. Jas. Barnett, 53, Ritson's Rd., Blackhill, Consett, Co. Durham. **J. HEWITT** should now be addressed at "Moorvale," Craigmore, Bessbrook, Co. Armagh. Miss **MARION MELVILLE** (formerly of China) now C/o Mr. W. D. Morrow, 15, Alberta Ave., Westwood 2, East Kilbride.

MISSIONARY IN AFRICA would value copies of old Christian Worker Volumes, such as Handfuls of Help; Seed for Sowers; Gospel Outlines; Words of Truth; Wells and Pastures; Smooth Stones; Bible Studies; Fresh Outfit; Pearls for Preachers; Scripture Notes; Ammunition and Armour; Gathered Grain; Soul Winners Supplies; Golden Sheaves; Storehouse of Supplies; etc., etc. Anyone having such or similar volumes for disposal should communicate with Box A3275, "Believer's Magazine" Office, Sturrock St., Kilmarnock.

Our Lord was constantly surrounded by those who hated Him. Every day He endured the contradiction of sinners against Himself. The unchanging response from Him was "longsuffering".

The LORD'S WORK and WORKERS

**ENGLAND & WALES:
FORTHCOMING (D.V.).**

BARNEHURST: Assembly Hall, Lyndhurst Rd. at 8. Feb. 4, 11. G. Harpur; 18, 25. F. McConnell. **BIRMINGHAM:** Midland Institute, Paradise St. at 6.30. Feb. 5, C. McEwen; 19, W. T. Stunt. **BLOOMSBURY, W.C.2:** Central Church, Shaftesbury Ave. at 6.30. Feb. 5, 12, 19, 26. G. C. D. Howley, G. Harpur, E. W. Rogers, J. R. Rollo; J. H. Large, A. Burr, F. N. Martin, H. St. John. **BRADFORD:** Christian Rallies at 7 Feb. 5, F. Cundick; 12, W. Wedderburn; 19, H. Ainscough. **CANTERBURY:** Slatter's Restaurant Annexe, St. Margaret's St. Feb. 5 at 3 and 6. 11. L. Ellison, S. Emery. **CARDIFF:** Christian Rallies at 7. Feb. 5 Dr. S. S. Short; 12, F. Elliott; 19, G. B. Fyfe; 26, C. E. Stokes. **CARLISLE:** Hebron Hall, Botchergate at 7.15. Feb. 5, D. Haxton, J. Lidbetter. **FAREHAM:** Church House, West St. Feb. 5 at 6.30. J. M. Shaw. **NOTTINGHAM:** Clumber Hall, Feb. 5-8, R. E. Pettifer. **SWANSEA:** Ebenezer Gospel Hall, Gors Rd. Feb. 5 at 7. C. Hocking. **EAST SHEEN:** Sheen Hall, Upper Richmond Rd. Feb. 12 at 3.30 and 6. G. Harpur, J. H. Large. **LEICESTER:** York St. Hall at 6.45 Feb. 12, Dr. S. S. Short; 26, A. Pickering. **WINCHESTER:** Welcome Hall, Feb. 12 at 6.30. G. Cousins. **WALTHAMSTOW:** Higham Hill Gospel Hall, Feb. 19. at 4 and 6. G. C. D. Howley, P. F. W. Parsons. **LITTLEHAMPTON:** Argyll Gospel Hall, Surrey St. Feb. 19 at 7. R. Guyatt. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Feb. 19 at 6.30. D. R. Meadows. **SOUTH NORWOOD:** Denmark Hall, Feb. 19 at 7. D. MacCormack. **LONDON:** Kingsway Hall Missy. P.M. Feb. 25. at 6. **MAIDSTONE:** Salisbury Hall, Feb. 26 at 3.30. G. C. D. Howley, R. Guyatt. **ILFORD:** Ley St. Gospel Hall, Mar. 5. G. K. Lowther. **WALTHAMSTOW, E.17:** Wadham Hall, Missy. Mar. 5 at 7. J. A. W. Halliday, W. F. Chapman. **BALHAM, S.W.12:** Ladlesham Hall. Sisters' Missy. Mar. 12 at 3 and 6. **STOCKTON-ON-TEES:** Baptist Tabernacle, Wellington St. Mar. 12 at 2.30 and 5.45. P. L. Gould, A. E. Leckie. **TEIGNMOUTH:** Gospel Hall, Bitton St. Mar. 16, 17, 19. A. Fallaize, G. Harpur, D. Brealey, Dr. S. S. Short. **HORSHAM:** Denne Rd. Gospel Hall. Mar. 19. at 3.15 and 6. W. Trew, A. C. Payne. **SEVENOAKS:** Vine Hall, Missy. Apr. 2 at 3.30 and 6. R. J. Guyatt, G. Smith. **WANDSWORTH COMMON, S.W.18:** Victoria Hall, Melody Rd. Apr. 16 at 3.45 and 6.15. R. S. Code, J. H. Large. **KINGSTON-ON-THAMES:** Canbury Park Rd. Gospel Hall, Apr. 23 at 4.15 and 6.15. **BIRMINGHAM:** Town Hall, Missy. May 7 at 3 and 6.30; 9 at 3 and 6.45. E. Barker, J. Williams, G. T. Bull, T. E. Stacey, B. Fell, S. K. Iliffe, K. Kasparian, E. H. Sims, R. German; 10. Friends' Meeting House, Bull St. Sisters at 6.45. Correspondent: R. M. Whitehouse. 26, Oakham Rd., Harborne, Birmingham, 17. **NUNEATON:** May 7 at 3 and 6.

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

E. Harrison, D. Kerr. **LONDON, N.W.1:** Friends' Meeting House, Euston Rd. May 13 and 14. G. Harpur, G. C. D. Howley, J. H. Large, E. W. Rogers, H. St. John and F. A. Tatford.

SCOTLAND: FORTHCOMING (D.V.).

KILMARNOCK: Elim Hall, Princes St. Feb. 5 at 3 p.m. A. P. Campbell, W. Prentice, A. Borland. **COATBRIDGE:** Shiloh Hall, special gospel meetings per Mr. John James from Feb. 6. **GLASGOW:** Anniesland Hall, Anniesland Cross, Women's Conf. Miss R. Samuel and Mrs. Andrew Gray. Sisters from Africa, Holland, Germany, and Switzerland. **SHETTLESTON:** Shiloh Hall, Feb. 19 at 3.30. W. F. Naismith, J. Cuthbertson. **CUMNOCK:** Town Hall, March 5 at 3 p.m. J. Cuthbertson, W. Prentice, W. P. Foster. **POLLOKSHAWS, GLASGOW:** Greenview Hall, 1439 Pollokshaws Road, March 5 at 3.15. A. Borland, F. Carruthers, J. B. Hewitt. **NEWTONGRANGE:** in Institute Hall, March 12 at 3 p.m. J. Barrie, J. Caldwell, H. Scott, W. P. Foster. **UDDINGSTON:** Union Hall, March 19 at 3.15. M. Goodman, A. P. Campbell, R. Scott. **LARGS:** Bible Readings at Netherhall, May 2-6. H. St. John, J. M. Shaw.

Reports.

PETERHEAD: Annual Conference was the biggest gathering on record, with profitable ministry by Messrs. Bell, Emery, Cuthbertson, and Morrison. Powerful gospel meeting on Lord's Day, when Messrs. Cuthbertson and Morrison preached and two professed to be saved. **MOTHERWELL:** New Year Conference in Town Hall was the largest for many years with acceptable ministry by H. Bell, J. Anderson, J. Lightbody, and A. P. Campbell, R. Scott gave help in the overflow meeting.

IRELAND: REPORTS.

Gospel Meetings.

BELFAST: W. TREW (Cardiff) in Joseph Street Hall. A. COOKE and A. LYTTLE in Bloomfield Hall. T. WALLACE and H. PAISLEY in Ormeau Hall. H. BAILIE and W. BUNTING in Matchett Street Hall. J. G. GRANT commenced at Ahoghill with a fairly good interest. J. WELLS commenced at Ballymacashon. S. W. LEWIS had a good start with meetings at Omagh. R. BEATTIE has gone to Dumanaghan. H. SCOTT and J. MCKEE have commenced in Armadale with fair attendance. J. MARTIN and T. McCAGHAN had nine weeks fruitful meetings at Dervock. A. McFARLAND and J. MARTIN have commenced in portable hall in Lisnaskea, Co. Fermanagh. J. G. HUTCHINSON had some interest and blessing in Tully Co. Antrim. Now in Fort William Hall, Belfast.

Conference Reports.

AHOGHILL: Dec. 25, ministry by S. Thompson, J. Hutchinson, J. Grant, W. Wills, J. Wallace, R. Ambrose, C. D. Fleming, S. Buchanan. **COOKSTOWN:** Dec. 25, a large number gathered for the ministry of the Word by Messrs. T. McKelvey, R. Beattie, J. Wells, E. Allen. **GRANSHA:** Dec. 25. A large gathering, when Messrs. H. Bailie, J. Barker, T. W. Ball, A. McShane, and W. Bunting took part. **LISBURN:** Dec. 25. Ministry by Messrs. H. Bailie, J. Hutchinson, D. L. Craig, F. Knox, and A. McShane. **LONDONDERRY:** a helpful meeting, with ministry by Messrs. W. Abernethy, S. Lewis, J. Thompson, J. McCann, W. Graham, T. W. Ball. **BELFAST:** Cregagh St. Ministry by T. Graham, W. Wills, W. Bunting, J. Norris, J. G. Hutchinson. **ARMAGH:** Dec. 27. Largest for some years. Ministry by Messrs. J. Hutchinson, W. Bunting, J. Curran, and E. Allen. **MULLAFERNAGHAN:** Dec. 27. Hall over-crowded, and ministry by Messrs. H. Bailie, T. McKelvey, J. Barker, A. McShane. **BELFAST:** Dec. 27-28. Y.M.C.A. Halls; large gatherings and appreciated ministry by Messrs. W. Trew, H. Bell, F. Cundick, J. Hunter, S. Thompson, and S. Jardine. **BUCKNA:** Dec. 28. A very large and helpful meeting, with ministry by Messrs. J. Hamil, J. K. Duff, D. Craig, A. Cooke, H. Paisley, R. Hull, and T. Wallace. **BALLYNASHEE:** conference was well attended, and ministry was given by Messrs. T. McKelvey, H. Bailie, J. Cowan, and J. G. Hutchinson. **BALLEYBOLEY:** conference was good, with ministry by Messrs. J. K. Duff, T. McKelvey, D. L. Craig, J. G. Hutchinson and J. Finneghan.

Prayer is requested for Bobbie Hartley, who suffered a broken back when falling from the roof of a hay shed. An operation seems to be successful, and prayer is requested for his full recovery, if it be the Lord's will.

"WITH CHRIST."

THOS. D. SIMPSON, Consett, on 4th Nov., aged 91. A much esteemed leader in the assembly at Consett, he will be long remembered in the district for his consistent life and faithful testimony. A very large gathering of Christian friends and the general public at the funeral services indicated the high esteem in which our departed brother was held. Will be greatly missed. **DAVID WALLACE,** Hamilton, Canada: called home suddenly on Nov. 30. For many years in Airdrie assembly, where he was superintendent of the Sunday School, but for over 35 years in happy fellowship with the saints in McNab Street assembly, Hamilton, Canada. Over 350 attended the funeral service as testimony to his devoted life and faithful service. **JAMES McILLHINNEY,** Dreghorn, on Dec. 5, aged 80. For many years connected with the assemblies in Glenburn, Clydebank, and Dreghorn. A steady, consistent brother, who will be much missed. **Mrs. ELLEN BUDD,** Nuneaton assembly, called home on Dec. 8, aged 78, after being laid aside for 2 years. Acted as caretaker of the hall for 16 years, and in fellowship over 50 years. A faithful woman, who will be much missed. **ISOBEL M. BROWN,** on Dec. 15. Saved in Sunday School and in fellowship

from an early age in Shiloh Hall, Shettleston. Ever bore a bright testimony in spite of much suffering patiently borne. **Mrs. MABEL MILLER,** Sunderland, on Dec. 15, aged 72. The true helpmeet of D. Mackenzie Miller, evangelist, and daughter of the late Robert Jefferson, Belfast, our sister was called somewhat suddenly after a period of ill-health. Saved in her early twenties, and associated with the Sunderland assembly since 1916. Always abounded in the work of the Lord, and given to hospitality, especially with visiting brethren. A large gathering of friends in Garrison Field Gospel Hall and at the graveside testified to the high esteem in which our sister was held. **JOHN CARSON,** Belfast, on Dec. 23, 1954, aged 67. Formerly of Arnoy, Co. Antrim. Our brother ever bore a good testimony, and was deeply interested in all assembly activities. A faithful distributor of gospel literature, our brother was in fellowship at Matchett Street Assembly, Belfast, for some years, and will be greatly missed. **Mrs. SARAH SNEDDON,** Seapatrick. Saved 25 years ago at meetings held by John Hutchinson. Was at breaking of bread meeting on Dec. 26, and taken ill the same evening, and passed home to be with Christ the next morning. A woman well reported of amongst Christians and her neighbours. Funeral service conducted by J. Hutchinson, W. Lunn and T. H. McCabe. **Mrs. PRENTICE,** Lanark, on Dec. 26, aged 73. Formerly of Larkhall, our departed sister was well known for her hospitality to the Lord's servants, and much beloved by all the saints. She will be greatly missed. **THOMAS R. BOWEN,** Llanelli, S. Wales, on Dec. 29, aged 66. In fellowship with the assembly at Evangelistic Hall, Llanelli, for over 50 years, and acted as secretary for the last 22 years. A faithful servant, he will be a great loss in the assembly and locality, where he was highly esteemed. **Mrs. LEONARD,** Burnbank, was taken home on Dec. 29 after a long illness. Saved for many years, our sister was known for her quiet, consistent Christian life. **Mrs. JOHN RITCHIE,** Ayr, was called home on 30th Dec. 1954. Wife of Mr. John Ritchie (son of the founder of John Ritchie Ltd.), and eldest daughter of the late Mr. and Mrs. Peter Hynd of Troon. Highly esteemed over the years for her exemplary life and Christian character. For a number of years our sister was in failing health, but her grace of endurance and cheerfulness in suffering were both wonderful and inspiring. Now at rest. **MALCOLM PATERSON,** Ayr, on Jan. 4, aged 71. Had a heart attack while preaching the gospel in November and seemed to be recovering, when suddenly he was called home. Saved 57 years ago at Pollokshaws, he was an effective open-air gospel singer all his days, and was especially interested in work amongst soldiers. Came from Wishaw to Ayr about 28 years ago, and was in fellowship in James Street Assembly, where he will be greatly missed.

ADDRESSES, PERSONALIA, &c.

J. M. DAVIES, writing from Nairobi, Kenya in late Dec., our brother tells of a year of wonderful opportunity and blessing in the ministry of the Word in Africa. He expected to leave on Dec. 31 for Bombay, and after visiting various centres in India, hoped to be again with permanent address at Rehoboth, Trichur, U.S.T.C., India. **GATES.** (Concluded on page 46).

SECTARIANISM

by the Editor, (6)

HAVING surveyed in a most cursory fashion the trends of Church History on the Continent at the time of the Reformation, and having noted that, while there was a recovery of much New Testament truth by both Luther and Calvin, the systems of church government which stemmed from their teaching would have nothing in common with those simple "brethren" who endeavoured to maintain the primitive practices of the apostolic Churches, attention may now be directed to the course of events in Britain. Perhaps it is due to the ignorance of Church History that many have no confirmed convictions about the various "protests" which have been made against the National Churches and which have been a feature of British ecclesiastical history since the Reformation.

IN England the Reformation took a course that was peculiar to the country, and at first it became, in the main, a national and political movement rather than a deeply spiritual one. Those who were most strongly affected by the teachings of Luther and Calvin, particularly the latter, initiated church movements which differed greatly from the movement which followed the action dictated by Henry VIII's personal considerations. The changes in England were not nearly so radical as they were in Scotland, or in many parts of the Continent, while the problems created were of a somewhat different nature.

IN England severe measures had always been taken against dissenters in religion, as witness the stern attitude adopted towards the followers of Wycliffe after the Law concerning the Burning of Heretics was put into operation at the beginning of the fifteenth century. The fact that comparatively few Lollards suffered the extreme penalty indicates either

that the ecclesiastical authorities did not frequently resort to the harsher treatment, or that fear temporarily suppressed the protest against certain undesirable church practices and beliefs.

FOR hundreds of years before the Reformation English ecclesiastics, as did their fraternity elsewhere, had laid stress upon the priest as the divinely appointed mediator between God and men, and had emphasised the mysterious nature of the Christian religion. Thus sacerdotalism developed, and superstitions grew unchecked. Wycliffe and his Poor Preachers had been like so many voices crying in a wilderness of religious indifference. The greed and ignorance of the clerics, so vividly depicted in William Langland's satirical poem *The Vision of Piers Plowman*, might well rouse indignation, but little remedial action could be taken so long as political and ecclesiastical power was in the hands of self-serving hirelings. "In making Christianity a means, instead of an end, the church eventually commercialised religion" (R. Musgrave Scott in *The Legacy of The Reformation*).

ONE of the greatest single events in English ecclesiastical history was the publication of Tyndale's Bible in the middle of the 16th century, copies of which, despite official opposition, were eagerly studied by many who called themselves "Christian Brethren". These men were the forerunners of those who later came to be Puritans, Independents, Presbyterians, Baptists.

HENRY VIII's reign saw the conflict between Church and State assume an unprecedented aspect. For personal and selfish reasons the King, desirous of securing a divorce from his queen Catherine of Aragon—a divorce which the Pope would not grant—and with the consent of the

50
newly appointed Archbishop of Canterbury, Cranmer, had made himself Head of the English Church, without really foreseeing the full consequences of his action. He himself had no sympathy with the new doctrines which had come from the Continent, and for writing a counterblast to Luther's pronouncements he had been honoured by the Pope with the title, Defender of the Faith.

TWO main factors contributed to this change in English ecclesiastical affairs. First, there had been for a long while a growing desire among clerics to throw off the yoke of authority of a foreign Pope who collected monies in England to be spent in Italy. Second, the Church had become exceedingly rich, and monasteries in various parts of the country were deemed to be custodians of great wealth, while the monks themselves farmed some of the best land in the realm. Noblemen, growing more conscious of their national inheritance, had long cast greedy eyes upon these estates, and when the king, exercising his newly acquired powers, and at the same time anxious to fill his fast emptying coffers, set about the dissolution of the monasteries, they were not averse to his action, and, in most cases, they were richly rewarded for their concurrence. They were quite willing to submit to the ecclesiastical changes to enrich themselves, although few of them were moved by any considerable religious convictions. As a result the changes in church matters under Henry VIII were very superficial, the main change being that the King was now recognised as Head of the English Church; but doctrine and church practices were little affected in things fundamental.

ONE important feature of the times did have very far-reaching influences. That was the lifting of the ban on the reading of the Bible. Various translations soon became available—Tyndale's (at first forbidden), Coverdale's, Cranmer's—and these were read with avidity. In his

Short History of the English People, J. R. Green wrote significantly; "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman: it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm." Consequently when the young Protestant Edward VI succeeded his father, the country was being prepared for the changes which he and his advisers quickly introduced. England became a Protestant country, professing most of the doctrines taught by Luther, but remained Episcopalian in administration, the ecclesiastical system being the same as it had been under the Roman Catholics. Under the supervision of Cranmer, a Book of Common Prayer (Service Book) was drawn up which, as Professor Latourette rightly remarks, "with modification . . . has endured and has been a bond which has held together the diverse elements in the Church of England" (*A History of Christianity*).

ELIZABETH'S church policy recovered the Protestant situation after the Marian persecutions. That policy rested upon The Acts of Supremacy and Uniformity, the former of which placed all ecclesiastical jurisdiction in the hands of the State, while the latter one prescribed a course of doctrine and discipline, from which no variation was legally permissible. Preachers had to be licensed, the use of the Prayer Book was made compulsory, and conformity was, in a large measure, forced upon all. Attendance at a place of public worship was looked upon as a *National* duty, and violation of that duty was punishable by a fine. It becomes obvious, then, that the growth of the spirit of Protestantism, as officially recognised, more or less kept pace with the growth of the spirit of nationalism in the prolonged struggle with the Papacy and Spain. The

changes in the church were, for the most part, engineered by the monarch, and consequently the church was made sub-servient to the State. It has remained so, with modifications, until today. Doubtless there were many honest and sincere church men who acted from higher motives, and were concerned not so much with the political aspects of the struggle as with the religious principles involved.

NOT all agreed with Elizabeth's policy, and many who disagreed made their dissent vocal. Some of them were early known as Puritans because they worked for the purifying of the church in England. They were not at first seceders, but remained within the church, hoping to exercise their influence for good. They were not content with the queen's Act of Uniformity of 1559, but strongly advised action whereby many of the practices which they considered either unscriptural or unnecessary should be abandoned. By some Puritans, too, the rule by bishops was suspect as being too closely allied to the Roman Catholic system, and as no changes were made they tended to separate themselves from an arrangement which they considered contravened New Testament teaching. As early as 1572, Whitgift, who later became Archbishop of Canterbury, said of some Puritans that "they think themselves to be more pure than others, and separate themselves from all other churches and congregations as spotted." Although later they came to be known as "Separatists," they did not at first break away from the Established Church.

SOME dissenters clamoured for the introduction of Presbyterianism, and one of the chief advocates of that system was Thomas Cartwright (d. 1603) who tried to impose upon the whole of England the ultra rigorous discipline of the rule of Calvinistic Geneva. He wrote that "all power and jurisdiction, the decreeing of doctrine, the ordering of ceremonies lay wholly . . . in the hands of

the ministers of the church." All other forms were to be ruthlessly put down, and those who would not submit were to be under the curse of excommunication. His fanatical zeal and his uncurbed and intolerant spirit maintained that "Heretics ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost."

In 1583, driven to action by such excessive zeal as opposed the Episcopalian Establishment, Elizabeth set up an Ecclesiastical Commission which virtually placed all church authority in the hands of successive archbishops of Canterbury who could punish with the utmost severity any defection from their wishes. It created an ecclesiastical tyranny of the worst kind, a despotism against which there was no appeal. Non-conformity was treated as an offence against the National Church, and an unscrupulous Archbishop might easily become a "Pope" wearing an English Episcopalian mitre.

THE situation created more "Separatists", and many of the Puritans began to show their dissent by withdrawing from attendance at public worship, and in several districts they formed themselves into protesting congregations soon to be known as "Brownists", after the name of one of their most prominent leaders. Later they disowned the name, and called themselves Independents, and increased rapidly. They hated the idea of a National Church and taught that there should be no union between local churches. No central authority should dictate policy and procedure, or exercise disciplinary measures when these were necessary. Each church, they maintained, should be a separate entity, building up its own spiritual constitution by Bible teaching, choosing its own pastors, and practising separation from worldliness and evil.

SUCH a conception of church life was distasteful to Episcopilians, and when persecution arose bands of

Independents, after several unsuccessful attempts, were able to find refuge in Holland. They declared that their desire was to "walk in all the ways which God had made known, or should make known to them." Among those who settled in Leyden was John Robinson whose "flock" formed the nucleus of the Pilgrim Fathers who carried their doctrines and practices to America in 1620. These Independents who were the pre-cursors of modern Congregationalists differed from other dissenters who were called Baptists in that they recognised the validity of infant baptism where one of the parents was a confessed believer. Baptists, on the other hand, restricted church-membership to believers who had been baptised on a confession of faith. Both groups, to use the words of James I at Hampton Court Conference were "harried out of the land." Many during Elizabeth's reign and under James I suffered long terms of imprisonment.

IT was at that time that Richard

Hooker wrote his monumental work *Laws of Ecclesiastical Polity* in which the main contention is that Scripture should not be made the sole guide to human conduct and church practices, but that human reason and local expediency should be called into operation. He argued that "there is not any man of the church of England but the same man is also a member of the commonwealth, nor any member of the commonwealth which is not also of the Church of England". By such argument Hooker justified the existence of the National Church! He robbed the Scriptures of their absolute and final authority.

THUS by the beginning of the seven-

teenth century there were in England several church-groups. Episcopilians formed the National Church, whose leaders frequently endeavoured to force all others to conform to their system, and punished dissenters. Presbyterians were almost as dictatorial as the Episcopilians, although they were far less numerous. Of them Milton wrote later in the century that

New Presbyter was Old Priest writ large. Independents protested against any kind of church-union, while Baptists dating their origin from the teachings of John Smyth in James I's reign, followed the doctrines of Arminius rather than of Calvin. Independents remained apart, followed their own ways, and ultimately became known as "Congregationalists", whose various churches joined in 1831 to form the "Congregational Union". In 1891, the two main sections of Baptists, under the leadership of Dr. John Clifford, united to form the Baptist Union of Great Britain and Ireland. Within each of these "Unions", however, the local churches remained autonomous.

FROM the foregoing survey it may be deduced that the Reformation in England created the same type of problems as confronted the Reformers on the Continent. New groups had arisen, all in protest against the National Church for which the dissenters claimed there was no Scriptural warrant. Each of these groups grew around certain outstanding doctrines, and, as time passed, they tended to harden into sects whose denominational names announced the particular aspect of doctrine or practice for which each stood. Much was recovered, and to many of the devout and scholarly men of the seventeenth century, like Godwin and Owen, we owe an immeasurable debt. But the spirit and practice of the primitive Church was not then recaptured. Perhaps the repressive measures of the State Church prevented the continuance of certain groups who saw the way back, but were not permitted to reproduce what they believed had New Testament sanction.

WHY JESUS CAME DOWN.

The One who came from heaven and had to go into death, and He went into death that He might communicate life to us; yes, to us, who had forfeited life because we had refused the claim of God, because we had refused the will of God and done our own. This gift of eternal life, is a life that sin and death can neither spoil nor touch.

—J. T. Mawson.

THE SON OF GOD

By W. B. C. Beggs, Newmilns.

NO. 3 in the Series.

THE Unity of the Godhead was a fundamental belief amongst the Israelites from the earliest days, and was acknowledged in the statement, "The Lord our God is one Lord" (Deut. 6. 4). By this belief they were distinguished from the heathen nations, who paid their homage to a multiplicity of gods of diverse imaginary character, those gods being actually non-existent. To the Israelites was entrusted this truth of momentous importance concerning the oneness of the living God, and they were called upon to confess it in the face of an idolatrous world. It is clear, however, that within the unity of the Godhead there are three distinct Persons, and the Scriptures reveal to us that these Persons Who constitute the Holy Trinity are the Father, the Son and the Holy Spirit.

The relationship that existed among the Persons of the Godhead prior to the Incarnation has been a subject of enquiry to many, and on it alone there has been a marked divergence of opinion, not simply among the rank and file of the people, but among saintly men of the highest order. Much error has been taught on the subject by those who have not been prepared to abide by the clear testimony of the Scriptures.

Deity of necessity implies eternity of Being. It cannot possibly be conceived that anyone could ever become God, for the very idea of Godhood precludes the thought of development in this sense. Inasmuch as all other beings have a beginning, emphasis is laid upon the fact of their tremendous inferiority to God, and testimony is borne to His infinite creative power. If, therefore, the revelation of the Holy Trinity is as stated, then each Person must not only be Divine in Nature, but eternal in Being. It is for this reason

that we speak of "the eternal Son", and that Jesus of Nazareth is this Son of God is fundamental to the Christian Faith. Let it once be proved that He is not this, and the whole superstructure of Christianity will fall in ruins in an instant, and the Redemption of mankind will remain as nothing more than the subject of a mythical tale.

The title "Son of God", as applied to the Lord Jesus Christ, does not carry within itself any suggestion of origination or of begetting by generation. The expression does not indicate that the Son ever became such, nor does its kindred expression, "the only begotten Son of God".

Relative to this latter term, "the thought in the original is centred in the *personal Being* of the Son and not in His generation" (Westcott). The Greek word for "only begotten" (*monogenes*) denotes "only", "unique" and "greatly beloved". It is translated "only begotten" on mention being made of the relationship existing between Isaac and Abraham (Heb. 11. 17). In view of the fact that Abraham had another son in addition to Isaac, it is obvious that reference is not made to natural generation. In this connection the late Mr. W. E. Vine, M.A., states that the expression suggests the thought of deepest affection, as in the case of the Old Testament word "*yachid*", which is variously rendered "only one" (Gen. 22. 2, 12), "only son" (Jer. 6. 26; Amos 8. 10; Zech. 12. 10), "only beloved" (Prov. 4. 3), and "darling" (Psa. 22. 20; 35. 17). (See "Only begotten" in the "Expository Dictionary of New Testament Words"). The title thus indicates not only unoriginated relationship, but also that the Son enjoyed the intimacy of the eternal love of God.

Inasmuch as His unique relationship

to the Father is unshared by any other, a consideration of the oral ministry of our Lord is interesting as showing that while He spoke of "My Father" and "your Father", yet on no occasion did He call God "Our Father". In this way He revealed that He was perfectly aware of the fact that His relationship to God was of a kind altogether different from that of mortal men.

When the Lord was on earth the religious leaders of that day were in no doubt about the significance of the name "Son of God". They clearly understood a claim to be the Son of God to mean an unqualified claim to Deity (John 10. 33, 36), and if they were correct in their understanding, then the One Who bears the title is in Himself absolute God. Had their apprehension been wrong, it is only to be expected that the Lord would have exposed their error. Because they considered that He was guilty of blasphemy in making this tremendous claim, they sentenced Him to death; and in view of this we cannot entertain the thought that the Lord allowed Himself to be crucified on this ground (as He was), when a word from Him could have corrected the error, if there had been one. The truth of the matter is that when they understood His claim to be the Son of God to mean a claim to Deity, they understood aright, and in spite of all their faults, in this at least they were more precise in their thinking than many have been since then.

In our appreciation of the Son of God it is essential that we should recognise that humanity is not native to Him as the Son. He was such prior to His coming to earth, and in what Bishop Moule called "The Creed of Christ's Pre-eminence" (Col. 1), this is obvious, for there reference is made to the Son as being the Creator of all things. He is thus eternally antecedent to all contingent and created being. In emphasising the eternal character of His Sonship, the Apostle John in like manner identifies the Word (*Logos*), "Who was in

the beginning", with the Son Who came in the flesh (John 1. 1, 14).

The Incarnation did not alter the relationship that existed essentially between the Father and the Son, for Divine relationships within the Holy Trinity are eternal in character. Moreover, as we have already seen that Divine Sonship implies the full possession of the Essence of Deity, it is evident that the Son must always have stood in this relationship to the Father. If, however, as has been suggested by some, the Son only became such in Incarnation, then it is pertinent to remark that on this basis the Father could only become such when the Son became incarnate, since these terms are apposite. In this way the clear teaching of Holy Scripture is immediately contradicted, for we read that the Son was sent into the world (John 3. 17; 1 John 4. 9), and it is thereby presupposed that He was the Son before He was sent. If He were not the Son before He came on earth, it means that His Sonship is not eternal, and thus the Divine glory of Christ is not only beclouded, but His actual deity is nullified. The conclusions to which we are driven are such as to show the fallacy of the position of those who seek to deny the eternal Sonship of Christ, and increase our conviction that this extremely important truth is not contingent upon the event of the Incarnation.

We must always bear in mind that in becoming human His Deity was in no way impaired. It is true that the Personality of the Son transcends human thought and baffles the imaginings of men's minds, insomuch that the Lord Himself said that "no man knoweth the Son, but the Father" (Matt. 11. 27; Luke 10. 22). Yet it is clear that, having partaken of "flesh" in coming to earth, He is not to be thought of as half God and half Man. Equally so, He is not God appearing only in the similitude of man, or only Man but appearing in the similitude of One Who could be described as the Son of God. In order to counter

the teaching of those who denied the true humanity of the Lord, the Apostle John declares that to do so is to give evidence of the spirit of Anti-christ (1 John 4. 3), while it is clearly stated by him that he wrote his Gospel record to show that "Jesus is the Christ, the Son of God" (John 20. 31). The Lord is indeed very God and very Man, yet His Deity and His Humanity are fused in such a way as to constitute Him one Person, and in the light of this, with all becoming reverence, we bow before the statement of Holy Writ that "great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3. 16).

From the Creation up to the time of the Incarnation it had remained true that "no man had seen God at any time" (John 1. 18). The original word for "God" is without the definite article, and indicates that reference is made to the Divine *Nature* rather than the Divine *Person*. In the light of this statement "God as God" (i.e. in His Divine Essence) had not been seen. The Theophanies of the Old Testament did not even give this distinctive revelation. In order, therefore, that a consummate revelation of "God" might be given to us, the Son of God became "flesh".

True to His Name of Emmanuel (Matt. 1. 23), He has brought God very near to men, and has interpreted Him in terms of human experience as no one else has ever done. His entire life was the palpable expression of the Will of God, and was the embodiment of all His oral ministry. "The knowledge of God, which Christ had as God, He set forth to men as Man. Men heard from Him that which He saw" (Westcott).

Not only has a complete revelation of the *Mind* of God been given in the Son in contrast to the many partial revelations given to the fathers through the prophets (Heb. 1. 1-2), but a full unfolding of the very "Nature" of God has been given too. In the very movements of the Son of God upon the changing sands of

time, the profound depths of the heart of the immutable God have been displayed to the wondering eyes of the children of men. The Father has been revealed in the Son, for the Lord Himself said that "He that hath seen Me hath seen the Father" (John 14. 9). The Revelation is limited only by our finite apprehension.

The Son, being co-eternal with the Father, delights to share with His people the benefits of the intimacy and affection of that blest relationship. Even although He is omnipotent and the active Agent of Creation, yet in the remarkable grace of His Being He kindly comes into our lives, and, merging His power with our weakness, transforms the ordinary events of daily life into accomplishments for the glory of God.

In order that Redemption might be realised, it was the Son of God Who came into the world in the fulness of the time (Gal. 4. 4), and because of the intrinsic value of His Own Person, He imparted infinite and eternal value to the work He accomplished on the Cross. In this connection it is interesting to observe that it was not until the fact of His Divine Sonship was established (Matt. 16. 16), that He began to speak about the death that lay ahead of Him (Matt. 16. 21). The three Synoptists agree in this emphasis, while the Fourth Gospel record characteristically presents the Divine Son before making mention of the words of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29). It is the *Person* Who gives value to the Work. The same Son of God, Who as the Image of the invisible God (Col. 1. 15) has ever been the expression of God to all in every realm, whether before or subsequent to Creation, will manifest still that both in Creation and in Redemption He has accomplished all to the glory of the eternal Throne, and He Himself will always be an inexhaustible theme.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

3. JOSHUA: THE YOUNG GENERAL WHO SERVED HIS APPRENTICESHIP.

By W. K. Morrison, M.A., Ayr.

IT is fitting that after studying the youthful Moses last month we should turn next to his pupil and successor in the work of the Lord. The earliest pages of Joshua's history are not recorded: but the developing crisis in the relations between Pharaoh and Israel, the first Passover, the thrilling deliverance at the Red Sea and the unique sign of the Pillar of Cloud and Fire must all in turn have profoundly influenced his spiritual growth. He first meets us in Ex. 17 at the place subsequently named Jehovah-nissi, and he is told quite simply by the man who had evidently chosen him as his aide-de-camp, "Go out, fight with Amalek." What mingled feelings of joy and confidence must have filled the young man at Moses' words! Yet simply came the reassuring promise, "I will stand on the top of the hill with the rod of God in mine hand." So Joshua fought while Moses interceded, and this beautiful unity of purpose was divinely blessed with victory. Because Amalek was the inveterate, implacable and ever-near enemy of the people, he has been used as a symbol of the flesh, which would spoil every stage of our pilgrim progress if it could. As young people let us defeat Amalek, not once but constantly, and then we shall gain confidence to say, "The Lord is my banner" (Ex. 17. 15).

Joshua was too wise and too humble to be made proud by his success, and so we find him in Ex. 24 perfectly content to be Moses' minister, with apparently no personal work to do at all, when his great master went up into the Mount to receive the pattern of the Tabernacle and

Priesthood. How nearly Joshua approached to God's presence or how much of what Moses was told he himself heard we do not know; but the young victor of the past now learned much of the awful holiness of God. As a result he never lacked godly fear and lived a life of practical sanctification. Here again the modern application to our Christian living is obvious. We note the young man's error in ascribing the people's shouts to warfare when he and Moses descended the Mount, but the older, more experienced man had a shrewder understanding of the cause of the noise. How many similar lessons about the nature of God's people and the problems of their pilgrimage Joshua must have learned by simply listening to his teacher! It is a great thing when old men are mature enough and young men simple enough to help each other in the Lord's work.

There is a beautiful reference to Joshua in Ex. 33. 11. The Tent of Meeting, where Moses found the communion that made heaven shine in his face, was the place where Joshua loved to linger, no doubt desiring to become like his master by the same means. This was no unworthy slavish wish to imitate a great man—young people who ape their betters are only ridiculous—but a spiritual ambition to be as great a man of God as Moses by undergoing the same experiences. When the present great men of God depart it will be young men who have been ambitious in spiritual things that will succeed them. Perhaps the final stage in Joshua's apprenticeship came when he, representing the tribe of Ephraim, joined his eleven brethren in spying

the Land (Num. 13. 8). With the optimism of true faith he and Caleb brought their "minority report" and discredited the other ten—and the whole nation. Yet that event proved a national turning-point. Because of the people's lack of faith only Caleb and Joshua lived to see the day of spiritual possession and enjoyment. The whole book of Joshua is a commentary on the faith of these two great men. The work he had learned

to do under Moses Joshua carried through when his own days of testing arrived, and he could have desired no better epitaph than the words of Josh. 11. 15—"He left nothing undone of all that the Lord commanded Moses." Humility, activity, holiness, thoroughness—these are great words when applied to Christian character. Will they be used of us?

Not Knowing the Truth

By Franklin Ferguson, New Zealand.

IN the early part of last century many of the Lord's people were led to see from the Word the simple and Scriptural way of how Christians ought to meet for worship and testimony, free from all human traditions. God and the Word of His grace was seen to be all they needed (Acts 20. 32). It was no small matter to leave old associations and break many tender ties; but the truths they had learned had become so precious that they were prepared to suffer the loss of all things for Christ, and for the excellency of the knowledge of Him (Phil. 3. 8).

A new generation has risen among us who have not had the same exercise of heart, as their fathers; many of them have a shallow conception of the truth of their Church position, and are unable to give a satisfactory reason for where they are. Their parents were connected with the Assembly and they, as a matter of course, attended until God revealed Christ to them as their Saviour, and they took their place with His saints. Very likely the step cost them nothing. Others are among us because they like the way of gathering, or because they were saved at the Gospel meeting.

But if the question is asked as to what Scriptural reasons have they for

being in the Assembly, how few can give a proper answer. Though this may be the case, we are, and hope they will be happy in the Lord and in the fellowship of His people; yet we would very much like to see an apprehension of the truth which gathers us to the peerless Name.

There is need for clear ministry of the Word bearing upon our Church position, equally with the truth of our condition as saints. Such teaching is plainly before us in the Word, and can be so presented as not to foster in the heart a feeling of self-complacency, saying, "We are the people!" Nay, rather will the thought of the worthiness of Christ beget in the heart a devotion which surrenders all names for His Name, and will foster a humility of mind at the grace of God in leading us into His truth.

REVIEW

HIS LAST WORDS by Henry Durbanville. Provides twenty-eight short devotional chapters on outstanding features of our Lord's conversations recorded in John 13. 17. Splendid for a meditative half-hour. Published by McCall Barbour, 28, George IV Bridge, Edinburgh 1. (5/10, post free).

Jerusalem's Future Temples

(Continued).

By W. W. Fereday, Rothesay.

THE vision of the latter-day Temple in Jerusalem which was shown to the Patmos exile is part of a parenthesis which begins at Rev. 10. 1, and ends with ch. 11. 14, and it describes events between the blowing of the 6th and 7th Trumpets. Chap. 10 shows us a mighty angel clothed with a cloud, planting his foot upon sea and land, and claiming everything for God. This is Christ. Ch. 11 takes us to Jerusalem, which will be the centre of Divine administration when the Kingdom-age opens, but which before Christ's appearing will be under Satanic control, with the servants of God slaughtered for asserting His rights.

John was given a reed like a rod, and was told to "measure the Temple of God, and the altar, and them that worship therein." This shows the interest of God in whatever is of His Spirit even in Israel's darkest hour. Although the Temple of Rev. 11. 1, will not be built by Divine instructions as Solomon's was in the past, and as the Millennial Temple will be (Ezek. 40); it will claim to be the Temple of God, and He will accept it as such for a time. To pious Jews it will be sacred, and they will regard with horror the idolatry which the ruling powers will force into it after the sacrifices have been suppressed (Dan. 9. 27). But God never leaves Himself without a testimony; accordingly He will raise up witnesses clothed in sackcloth, who will testify and work miracles of judgment in the face, as it were, of the enemy. Whether the number two is to be taken literally (i.e. two individuals) or whether the number is symbolic, meant to assure us that God will raise up in Jerusalem adequate testimony in the last crisis, need not detain us here.

The contrast is great between the three and a half years of our Lord's

ministry in Israel, and the three and a half years testimony of the two witnesses. *His* miracles were deeds of grace and mercy, and should have won all hearts; *their* miracles are Divine strokes of judgment upon a wicked nation. No fire ever proceeded out of *His* mouth for the destruction of His enemies, nor did He shut up the heavens and stop the rain, nor did He smite the land with various plagues because of their treatment of Himself. Grace poured forth from His lips, and He was the ever-available Friend of all who could appreciate Him. But the people knew not the time of their visitation, hence the sorrows of the intervening centuries, and the fearful calamities of the last days. The sternness of the two witnesses is retribution from God. When Rev. 11, is fulfilled, the day of grace will be past and over; the Holy Spirit and the Church will have departed, and a new order is coming in. God's recognition of the Temple should assure perplexed minds that the Church will not be upon the earth during the regime of the Beast and the Anti-christ. "The great tribulation" will therefore not fall upon God's heavenly saints.

The pious remnant in general will flee from Jerusalem when the image is set up in the Temple. They will be hunted and persecuted by their enemies, but they will be preserved by God for Millennial blessing. But the two witnesses of Rev. 11 will remain in the city and will insist upon the rights of the true Messiah even unto death. They are said to be olive trees, reminding us of the prophecy of Zech. 4. In that prophet's day Zerubbabel and Joshua, the one of David's line, and the other of the line of Aaron, were suggestive of Christ, "Who will sit as priest upon His throne"—King and Priest in one Per-

The two witnesses are not only olive trees, they are also lamps. As such they are lights in the midst of antichristian gloom, and from their lips will go forth a true testimony to Jehovah and His Anointed. The fact that their miracles are reminiscent of Moses and Elijah does not prove that those ancient prophets will again be present upon earth. Our Lord's words in Matt. 17. 10-13 prove that others could do their work, for John the Baptist was Elijah in principle, and the prophecy concerning Elijah in Malachi 4. 5 would have been fulfilled in him had the people's hearts been right with God. The condition of the people in the last crisis explains the character of the miracles that will be wrought amongst them. In Moses' day the people were in bondage under a heathen king defiant of Jehovah, and in Elijah's day the people were being ruled by an apostate of their own stock. These conditions will be revived at the end. In addition, the city is said to be spiritually Sodom and Egypt; moral corruption with bondage and idolatry established there.

It is to be observed that the Spirit states the period of the testimony of the two witnesses in terms of days (1260), not months (42). This tells us that God takes notice of every detail of service wrought for Him in suffering and difficulty. Also we must note the words "When they have *finished* their testimony", for God knows how to sustain His ser-

vants while He needs them for His work. No enemy can destroy them apart from His permission. There is comfort in these things for His servants in all ages.

In vv. 9 and 10 a distinction is drawn between "people, and kindreds and tongues and nations" and "they that dwell upon the earth." The four words employed in v. 9, cover the inhabitants of the world in general, and of these it is predicted that they will deny burial to God's murdered servants. Of the earth-dwellers of v. 10, we are told something worse, they rejoice and send presents one to another because the tormenting voices of God's faithful ones have been silenced. These are a moral class, such as are mentioned in Phil. 3. 19. "who mind earthly things." They are apostates from Christianity. They never loved heavenly things although they sang sweetly of them in public services. In the last crisis they will be more bitter than others against all who press the claims of God and Christ. The resurrection of the two witnesses and their rapture to Heaven will alarm many, but there will be no repentance. The King of the North, God's avenger, will lay Jerusalem and its Temple "in heaps" (Psa. 79. 1). Miserable end of a city the history of which has been tragic ever since the days of Nebuchadnezzar. But how different it would have been had the people welcomed the true Messiah when He visited them in sovereign grace.

(To be continued, D.V.).

REVIEW

RELIGIOUS OR CHRISTIAN? by Prof. Hallesby. One of the great difficulties to-day in the lands of Christendom is to distinguish spurious profession from genuine Christian experience. Mere religion with its ritual or emotional appeal may be easily mistaken for true Christianity. Many are self-deceived. This book is a worthy at-

tempt to unmask the hypocrisy which may lurk unsuspected in many a heart. It deals most trenchantly with such subjects as Intellectual Difficulties, The Obedience of Faith, Temptation, Manly Christianity, The Offence of the Cross. A splendid book even for advanced Christians. 6/-. Published by I.V.F., 39, Bedford Sq., London, W.C.1.

The SUPREMACY of CHRIST

By W. F. Naismith, Glasgow.

HIGHER THAN THE HEAVENS.

FOR such an high priest became us, who is . . . made higher than the heavens"; with these words (Hebrews 7. 24-26) the apostle impresses us with the marked superiority of this great priest in comparison with the other priests who have officiated before God in the past; whether it be a Moses, an Aaron or a Phinehas.

Our great High Priest has not entered into an earthly sanctuary, but into heaven itself: yea, He has passed through the heavens, and is seated at the right hand of God. The reference to sitting in Hebrews 10, as the context shows, is in contrast to the priests of the old economy, who never sat and who offered oftentimes the same sacrifices which could never take away sins. With Christ there could be no repetition—"This man after He had offered *one* sacrifice for sins forever sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool". The Christ who sits in the sanctuary has, by one sacrifice, effected what the accumulated sacrifices of the dispensations of the past could never effect. There is no repetition of Calvary.

The Epistle to the Hebrews is essentially the book of priesthood. Observe that it is the only book in the Bible that begins with the word "God". Priesthood has to do essentially with God, and is in exercise because of the infirmities of the believers. Advocacy, on the other hand, has to do with the Father and is exercised because of the believers' sins. The Hebrew letter is divided into two major parts. From chapter 1, verse 1 to chapter 7, verse 23 is the first great division. From verse 1 of chapter 8 to the end of the epistle is the second. There are, however,

five verses which I have omitted in these divisions, and to which I now draw attention; viz., verses 24 to 28 inclusive of chapter 7. These present to us a connection between the two main sections of the epistle. They are parenthetical, or transitional verses, and at the same time are introductory to the second part.

The topic of the first portion is Christ as the great High Priest on high who constantly and faithfully ministers to the believer's need in the wilderness pathway. The second unfolds our Lord Jesus Christ as the One who perfectly represents us in the presence of God.

There are three things in the first section which He, as great High Priest, is able to do for us. He is able to *succour* (ch. 2. 18) the tempted. He is able to *sympathise* with us because of the infirmities that hang to us (ch. 4. 15). He is able to *save* them to the uttermost that come unto God by Him" (chapter 7. 25). *Able to Succour; Sympathise and Save.*

The priests of old were compassed with infirmity: this Man was untainted and pure; and He learned obedience (not to obey) by the things which He suffered, and being made perfect . . ." You and I have to learn to obey because of a rebellious nature; Christ learned obedience, for He became obedient unto death even the death of the cross. He has been made perfect as to qualifications. His was not the obedience that might have been possible in the Garden of Eden—but such as was manifested in a world of opposition to God. As He commands us, and as we obey, we learn the practical side of this salvation, of which He is captain.

"In ev'ry pang that rends the heart,
The Man of Sorrows had a part;
He sympathises with our grief,
And to the suff'r'er sends relief."

The transitional verses may now be considered; Hebrews 7. 24-28. Such an high priest *became us*—it does not say—"became God". We would have appreciated it had it said so; however, it doesn't. "*Became us*" might indicate that no less a person would do for us: One who could efficiently fill that great office and continue to bring the many sons to glory.

This High Priest is *HOLY*! He suits the very nature of God; for God is holy: but "both He that sanctifieth and they that are sanctified are all of one." This community of believers have no more conscience of sin—are holy ones—and this sanctification is by the *will of God*; by the *work of the Son of God*, and by the *witness of the Holy Ghost*.

He is also *HARMLESS*! There is One in whom there is no shade of duplicity. The absolute transparent Christ! He is the guileless One, and His moral transparency is emphasised in the term "Who is . . . harmless".

He is *UNDEFILED*! Remembering that it is the Lord Jesus as the High Priest we are considering and not His earthly pathway, God would show that He is ever in contrast to the priests of old who were contaminated and polluted. The factors already examined are true about Christ as seen in the pathway of God's will here below, yet they are equally true relative to His character as the Man at God's right hand. He is in a scene where no sin can enter—and nothing that defileth can find a lodgment there. Christ, as the undefiled One, lends character to that scene.

He is *SEPARATED FROM SINNERS*! Separated from sinners as the exalted One. He ever was separate from sinners while traversing this scene for God: now He is separated through His death and glorious resurrection from sinners. No unregenerate eye has gazed on Him since Calvary!

He is *HIGHER THAN THE HEAVENS*! "Far above all . . ."! This is how Paul refers to Him in Ephesians 1. 21. Earth's great ones are but pygmies in comparison with Christ. Principalities and powers are subordinate to Him. The greatest intelligences in the universe are insignificant before this One, who is the Wisdom and Power of God: 1 Cor. 1. 24. Our soaring thoughts would wing their flight to the realms of glory and see there a Man arrayed in glories in every one of which the people of God have an interest.

The epistle proceeds to show in chapter 10 that, through the accomplishments of this glorified One, the believer has access, by the blood of Jesus, into the holiest spot in the universe of God, viz., the sanctum sanctorum—where God Himself dwells in unsullied light and glory. There we see a Man exalted on the right hand of God.

"Wonderful Person whom we behold!
Wonderful story now being told!
Wonderful! all the dread pathway
He trod:
Wonderful end! He has brought us
to God."

REVIEWS

HISTORY, PROPHECY AND GOD by Robert Randall. This "study affords strong confirmation of the Christian interpretation of world history, which sees the solution of its problems in Christ". These words from the Foreword by F. F. Bruce sum up the main contention of this admirably written book which discusses The

Nature of Bible History, The Notes of Continuity, Progression, Crisis, and the nature and Fulfilment of Messianic Prophecy. Here is a book to which to refer often to view the plan of God whole. 8/6. Paternoster Press, 11, Great James St., Bedford Row, London, W.C.1.

NOTES on the BOOK of JOB

By W. S. Hall, Vancouver.

JOB lived in Uz, later called Edom (Lamentations 4. 21) near Mount Hor, to the south of the Dead Sea. He, his friends and neighbours, were probably descendants of Abraham, through Keturah and Hagar (Genesis 25). This would explain his knowledge of the true God. It is evident that he knew nothing of the revelation of God through Moses. It is probable that the events reported in the book of Job occurred during the blank in the history of the Israelites in Egypt.

Job was the father of a large family. He was the richest man in the east. His life was partly nomad (because he talks about his tent) and partly urban, for he recounts his duties and accomplishments as the Chief Ruler, and about his seat of authority in the city. His sons apparently all made their home in the city, each one having a separate residence, while the agricultural and pastoral work was done by servants. He was a great social reformer, and tells of his accomplishments in the protection of the oppressed and of his provision for the needy. The social evils of his times are described in chapter 24. Job's reforms, his power, authority and influence are described in ch. 29.

In one day, by stroke after stroke, he lost all his sons and daughters and all of his possessions. He was left in poverty, together with his wife. Shortly afterwards, his whole body became corrupt, entirely covered with ulcers, from which he scraped the exuding stenchful matter with a piece of pot, with not even a rag to mop up the vile matter. Being without attention, so horrible was his state, that three friends, who came to visit him, were shocked by his appearance to such a degree, that for seven days they could not speak to him.

All of this terrible affliction was

wrought by Satan, the adversary of God and man. But each step of attack could not be undertaken by the devil without the consent of God (Job 1-12; 2-6). The first two chapters of the book give in detail the root from which the calamities sprang. Satan had been touring the earth, acquainting himself with the lives and the affairs of men. He was chagrined because there was one man whom he could not control or guide. It was Job. There arose a controversy between God and Satan concerning this man. Was he perfect and upright, as God asserted, or was his righteousness, as Satan accused, only a weapon to achieve his covetous ends? Job alone could answer, by his behaviour under test. And he did.

While this was the cause and effect, there flowed from that case issues which effect—not Job only, but the whole world, and that from his day to now, and hereafter. Job suffered the sufferings of Christ, as Paul did (2nd Corinthians 1. 6, Colossians 1. 24). He suffered for righteousness sake. Indeed, his sufferings were the result of his righteousness. He did not know what happened in heaven, concerning him. He did not know that he was a vehicle to bring the knowledge of God to countless millions. But he did know God, and could say—"Though he slay me, yet will I trust Him." He never read a word of the Bible, because not a word was written. He was chosen to be one of the principal channels, through which the knowledge of God should come to men. He was not (like Paul) taken to the third heaven, to hear words that could not be uttered. He was put on to a pile of ashes, just a mass of corrupt and stinking flesh. In Paul's case, it was mostly during his periods of imprisonment (his shame and danger so great that he was abandoned by all

of his fellow-workers, except Luke—it was then that the Holy Spirit flowed in him, and through him, to produce those several books of holy writ, words that have enlightened millions during the past nearly two thousand years, and which are forever settled in heaven.

Likewise in Job's case. There was a period when he lived in the height of honour and dignity. He describes it in chapter 29. When he appeared, the young men hid themselves, the aged stood up; princes refrained from talking. "Unto me they listened, and waited, and kept silence, for my counsel. I chose their way, and dwelt as a king in the army." In spite of his influence and power, and the good that he did in the land, at that time he never uttered a word which has been preserved in holy writ. His influence was like him, just like a vapour.

There followed a time when (chapter 30)—"They that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock. Sons of fools—Now I am their song and their by-word." "Now my soul is poured out in me; days of affliction have taken hold upon me. He has cast me into the mire. I am become like dust and ashes". It was into that utterly abandoned and despised lump of putrifying flesh that the Holy Spirit of God flowed like a mighty river. And it was in that state that he voiced the passion of a soul seeking after God, and crying out his need for Him. He uttered passionate cries of hungering and thirsting after the Lord Jesus Christ, whose name he never knew; but whose character and might, and offices and grace, he did know, for he agonized in need of Him.

Our Lord asked the blind—"What wilt thou that I do unto thee?" The request was—"that I might receive my sight". But Job cries for forgiveness (7. 21). "Why dost Thou not forgive?" God gave him the knowledge of his need, because he was about to

reveal Himself as a pardoning God, and none like Him.

Job cries (8. 17) "He multiplies my wounds without cause" and impresses upon us the reason of the wounds of Jesus. "He was wounded for our transgressions" (Isaiah 53. 5).

Job (9. 32) bemoans—"He is not a man" revealing the need of the incarnation of "the man, Christ, Jesus".

Chap. 9. 33, he longs for an umpire. The one God supplied, is the one Mediator between God and man.

Chap. 16. 21 "Oh, that there were arbitration for man with God." "God was in Christ, reconciling the world unto Himself, not imputing their trespasses".

Chap. 23. 3/9 "Oh, that I knew where I might find Him; that I might come to His seat", "Having therefore, brethren, boldness, to enter into the holiest by the blood of Jesus."

In his sufferings, Job shows the path to millions that tread behind him—"Beloved, think it not strange, concerning the fiery trial, which is to try you" (1 Peter 4. 12). "He that has suffered in the flesh has ceased from sin" (verse 1). Job (chapter 2. 7) was afflicted with a grievous botch from head to foot. He sat among ashes. He described his torments in chapter 7, verses 1 to 16. In this state, he was a prepared vehicle, through which the Spirit of God could foretell, and breathe out, the experience and agonies of the Son of God, in the days of His flesh.

REVIEW.

THE POCKET COMMENTARY OF THE BIBLE, Part 1. Dr. Basil Atkinson, under-librarian of Cambridge University, has commenced this "tremendous undertaking" to be issued at four monthly intervals. If Part 1 is a sample of the work I have no hesitation in urging young students to take out this Commentary which they may study as each part appears. What delightful years of study they should have. Only 2/- per Part. Henry E. Walter Ltd., Central Eds., Bath Place, Worthing

THE GODLY MAN

By F. T. Mustow.

WHO is he? Where is he? How can one who is ungodly by nature and by practice become godly? Something very drastic must have happened for such a change to have been wrought! Psalm 1 shows us such a man. The door of this wonderful book opens on the hinge of "praise"! Blessed; happy!! Here is a godly man seen in his true character, and his condition is given as to what describes a godly man. The word "blessed" is found; only in the separation of such an one; from "sinners", from "ungodly", from "scoffers"—Praise is the key note of all the happiness which follows in the Psalms. We may follow this godly man through some of his experiences in this book, and we see him under different conditions and many trying circumstances, sometimes on the heights and anon in the depths. Yet in all his varied experiences he is ever mindful of the tender mercies of God, and weaves them into a song of praise, the giver of all good! He may well sing:

"When all Thy mercies, oh, my God
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

Note that his attitude towards the ungodly, sinners, and scoffers, is one of a negative character; and this is shown by separation. There can be blessedness, or happiness, only along the line of separation.

What is sanctification, but a setting apart?—Separated *from* and separated *to*. Along this line the godly man proceeds, for therein only can the smile of God be found, and enjoyed. There are multitudes around, but this company is neither sought nor desired; hence he goes on his way enjoying that true blessedness, which abides on the man who so lives. All this is negative

in character; but that is only one side, there is the positive—for his delight is "in the law of the Lord", which he finds delightful. How cometh this to pass? His desires are God-given, surely, for it is not in man to find of himself enjoyment in these things. It may be concluded that Enoch-like he would be a faithful witness, against all forms of ungodliness, and that would be resented, as it is later recorded that they that live godly "shall suffer persecution". It is probably true that all the Old Testament saints would not find it easy to live a life of godliness. The godly man, being separated to God and separated from evil-doers, would find that his position condemned the ungodly; that would be inevitable, as Noah who built the Ark found. That fact in itself condemned the world, and so a true witness, by his very character, automatically condemns others. The godly man has an ecstasy of joy as a compensation; for he now finds His will so precious, like one who discovers great spoil! Thus his delight is in that law and it satisfies his deepest need. Such a man is "like a tree planted by the rivers of water, whose leaf shall not wither", and his own will is so lost in the will of the Lord, that "whatsoever he doeth shall prosper". This speaks of a union so intimate that there is only one will dominating, and that will the Divine.

This first Psalm may well set forth in type another Godly man, even "the Man Christ Jesus", of whom it is said, that he was "sinless; undefiled, separate from sinners". True, sinners were attracted to Him and were often found "drawing near" unto Him, that they might hear His words. Yea, verily He loved sinners, for them He died. As a physician He healed their diseases, as a prophet He taught the words of life

and truth, but He was separate from them as to His sinless character, though often among them.

The will of God was always His delight. When He came into this world, He said He was come to do the will of God. The will of God had never been done on earth, the law of God had never been kept, but here is One who will keep it perfectly. It will be remembered that when Moses went up to Sinai to receive the Ten Commandments from God, before he arrived back at the camp of the Israelites they had made a Golden Calf and were worshipping it. Moses in righteous anger threw the tables of stone on which the law was written to the ground and broke them to pieces. God commanded Moses to bring a second table on which was the same law written by the "finger of God", and Moses was told to put the tablets in the Ark of the Covenant where they were preserved intact. Now these facts set forth the precious truth of the man Christ Jesus who when He came into the world said "in the volume of the book it is written of Me to do thy will, O My God." It is further said of Him "I delight to do Thy will, O God, yea Thy law is within My heart." From this fact we know how it was that the godly man, as also "the Man Christ Jesus", enjoyed unbroken communion with God, because the law of God was everything to them both and was within their heart; indeed perpetual obedience and the joy of fellowship with God, is only possible to those who have found the true delight of having the law of God written in the heart.

We have seen the necessity of separation, as a condition, without which there can be no abiding fellowship with God, which is found in "walking in the light". It may be asked if this favour is possible to the few only. To any believer who will take this position the answer is "Yes!" But conditions there are. 2 Cor. 6. 17-18 shows us that where there is implicit

obedience to the commands of God this relationship can be enjoyed; "Wherefore come out from among them and be separate and I will be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty." The true enjoyment of parental blessings cannot be enjoyed unless the command is obeyed; then the fulness of the Father's relationship with His children can be a proven reality.

The doctrine of separation is rarely palatable to many of God's children, yet the godly man in Psalm 1 puts this first, inferring that there must be a clean cut with all association with what is ungodly in persons or in their actions. The negatives in the Christian life are many more than the three mentioned in the first Psalm; but the severe separation must be the one essential in the believer's life, if the positives are to become a fact. All the commands of God carry with them the enabling power to obey them, and the joys of true relationship with God are linked with obedience to His word. This being so all the delight in obeying the commands is within the reach of all God's children, and therefore all may become like the godly man, in Psalm 1. The meditative condition is of course progressive and all "weights" which might hinder its enjoyment must be "laid aside". The fact of a really purified life is attached to the hope of seeing the appearing One. Thus patience and true meditation run together, in view of the hope set on Him, and of His return. These are some of the joys of meditation in His law.

The will of such a man no longer exists, but is absorbed in God's will. Being separated from all ungodliness it is separated to the life that pleases God. The greatest incentive to a real godly life is recorded in 1 John 3. 3, "and everyone that hath this hope set on him purifieth himself even as He is pure", i.e., seeing Him, being with Him and being like Him.

"Loose . . . and Bring"

(Read Mark 11. 1/11).

By T. Renshaw, Mansfield.

CERTAIN unusual implications in this passage suggest that it contains meanings deeper than those which appear at first sight. The Lord's motives in sending for the colt are not immediately clear. Some might wonder why He waited until He was "nigh unto Jerusalem" for the last time before doing this, after enduring some three years of arduous travelling on foot throughout Israel. Others might think it out-of-character that He should instruct the disciples to take deliberately the colt without first seeking the owner's permission, for only if they were challenged were they to explain their behaviour (v. 3). The multitude, which had been gathering since He left Jericho (ch. 9, v. 46), apparently took it as a demonstration of His leadership and authority, for they immediately acclaimed Him, thinking that He was about to re-establish Israel's former earthly glories under David (v. 10). But verse 11 suggests that He was unmoved by their enthusiasm, for He merely entered Jerusalem and the temple, and then left for Bethany with the twelve.

John explains that the Lord's act fulfilled a prophetic scripture applicable to Israel (John 12. 14/15). Closer scrutiny, however, reveals, in this simple narrative of events a complete pattern of instruction for believers today. The sequence of events perfectly typifies the nature of our calling. The village speaks of the world; the colt, of fallen humanity; the loosening and bringing of the colt, of the gospel's power; and the enquiring bystanders, of Satan-inspired antagonism. Viewed in this light, the story reveals many truths.

That He "sent forth" the disciples emphasizes their subservience to Him

as ones under discipline, for the words involve not a request, but a command. As the Father sent the Son into the world, even so are we sent (John 17. 18), and if we call Him Master and Lord we do well, for so He is (John 13. 13). Moreover, He sent "two of His disciples" to perform a task which one could have accomplished, suggesting the importance He attaches to the maintenance of fellowship amongst His disciples. This was His consistent policy (Mark 6. 7), and one which the Apostle Paul practised in his missionary work (e.g. Acts 15. 36). The Lord does not encourage His servants to fight single-handed battles, in either missionary or church activities. Shared responsibility ensures greater security for His servants and lessens the possibility of their being individually appraised above their Master.

They were to enter "the village over against" them. They could scarcely misunderstand this, or lose their way. His instructions and guidance are invariably thus clear and unmistakeable, and if we doubt or waver, it is because we are not attentive to His voice. "As soon as" they entered into it, they would find that for which they were sent. They would, therefore, have no time to become pre-occupied with other things encountered during their journey. It is also noteworthy that the Lord gave no specific directions to guide them to the precise locality in the village where the "two ways met", which meant that, like us, they were not to know what lay ahead of them. But if they were obedient, they would find their goal; and so shall we.

They would find "a colt", a young horse, suggesting potential strength and power, but it would be "tied", for

it has been a creature of bondage throughout many generations. "Never man sat" upon this colt, and thus it had never performed that high service of carrying its master upon its back, and so earning his especial care and affection. Its bondage would be one of comparative drudgery, perhaps carrying its master's goods about, and never experiencing the intimate relationship existing between the horse and its rider. Here is a picture of those in bondage to "the prince of the power of the air", who now works in the "children of disobedience" (Eph. 2. 2), and who thus keeps captive those who, committing sin, are servants of sin (John 8. 34).

With this in mind, the Lord's next words to His disciples, that they should "loose him, and bring him", acquire a new impact which should challenge us all. Our mission is to loose the captives and bring them to the only One who can give them true "deliverance", Who can restore their lost sight, and "set at liberty them that are bruised" (Luke 4. 18). Only thus will they learn the truth which can make them free, from the lips of Him who will make them free indeed (John 8. 32, 36).

If any man said to them "why do ye this?", they were to say that "the Lord hath need of him". So that if anyone questions our insistence upon propagating the gospel, the Lord Himself provides the answer, in words at once gracious and urgent, to the effect that He needs those who are to believe on Him through the words of His servants (John 17. 20). But we need not offer explanations until they are sought, for to do so may well amount to being "ashamed of the gospel of Christ", which is "the power of God unto salvation to every one that believeth" (Rom. 1. 16). If the disciples were obedient in this, they would not be hindered (v. 3), and similar obedience from us can only mean blessing for those in need of the good news.

Verses 4 to 7 are a story of fruitful service, concluding when the Lord

sat upon the colt. His position upon its back, telling of its instant submission to its new Master, typifies the authority and control which He would rightfully exercise over all who are delivered from the power of darkness. The colt was young, inexperienced and simple; but it served and lifted up its new Master.

Finally, there is an interesting comparison between the gesture of the two disciples, who cast their garments on the colt's back before their Master sat upon him; and that of the multitude, who then spread their garments in the way. One was a spontaneous and unobtrusive gesture of love and devotion from His true servants; the other was an ostentatious gesture from those who followed Him because of national zeal and selfish aspirations. Which gesture He valued most highly is revealed in verse 11, where we find that immediately after a survey of conditions in the temple, He left the city and its crowds, and accompanied, as always, "with the twelve".

THOUGHT

A PERSON is literally the sum total of his thinking. What is a thought? It cannot be seen, heard, touched, smelled or tasted; and yet it is infinitely more powerful than anything that can be seen, heard, touched, smelled or tasted. It is the source of creative ability, motion, action of expression, and all force and power. Every word spoken, every deed done, every step taken is the result of thought. Every event in human history was cradled in thought. You are your thought and your thought is you. What you think most about is constantly and inexorably weaving itself into the fabric of destiny.

*Raise thy thoughts to heaven above,
There at God's right hand,
Sitteth One whose name is love
Who doth understand.*

—H.H.

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AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68, Irvine Road,
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Newmilns, £6; Waterside, Irvine, £10;
Aunbank, £10; Victoria Hall, Ayr, £20;
Sisters' S.S., Troon, £5; Bute Hall, Prest-
wick, £10.

"WITH CHRIST"

(Continued from page 72).

testimony. Leaves husband and family. Mrs. McCORME, Londonderry, went to be with the Lord on Feb. 4. She had reached a ripe age, and loved his people. Brethren McNee and Beattie conducted the service. Mrs. CAMERON, Aberdeen, on Feb. 4, aged 92. Widow of Wm. Cameron, one of the founders of Hebron Hall Assembly. Saved in early life, and in fellowship for many years, she always had an open door for the Lord's servants, until increasing age confined her to the home. Cheerful and full of grace, she will be much missed by her sister and two daughters. Miss ISABELLA ELLIS, on Feb. 6, aged 90. For over 30 years in fellowship at Hebron Hall, Aberdeen. Bore a consistent testimony for many years. Was latterly able only to attend meetings occasionally. Ever interested in the work of the assembly. WM. McCOSH, Ballymena: a brother full of appreciation for the grace and goodness of God, always rejoicing in the simplicity of His path for His people. Prayers will be valued for his family. MARY BUCHANAN, aged 88. Saved in early life. In fellowship with assembly at Ballywatermoy, Co. Antrim. Lived a consistent life and loved the Lord and His people. Funeral from the

home of her niece, Mrs. Hagan, Cushendall Road, Ballymena.

ADDRESSES, PERSONALIA, etc.

KINGSBRIDGE ASSEMBLY, Belfast. Correspondence should now be sent to Mr. J. Mitchell, 7, Florenceville Drive, Belfast. MUSSELBURGH. Correspondence for Gospel Hall, New Street now to Mr. Jas. Gibson 1, Pinkie Terrace, Musselburgh. Mr. JAMES MARTIN now at 42 Windsor Avenue, Coleraine, N. Ireland. FRASERBURGH: correspondence for Gospel Hall, Albert Street Lane, now to Mr. John Wilson, 3, Faithlie Street, Fraserburgh. LLANELLY: correspondence for Evangelistic Hall, Arthur Street, to Mr. L. W. Newman, 66, Station Road, Llanelli, Carm. Mr. HARRY BURNESS now at 18, Grampain Circle, Torry, Aberdeen.

The latest news about brother William Templeton, Trinidad, is that he has been discharged from hospital to rest at home for two months. His condition still gives rise to considerable concern, and prayer for him will be valued.

News from Other Lands

SPAIN.—There has been much to cheer us during the past year, especially in the conversion of a number from within and without the congregation, and the continuing interest on the part of others who are certainly not far from the Kingdom. We have also had the joy of being able to divide into two assemblies, and so to cover another part of this city, in which these assemblies are the only witnesses for the Word of Life.—E. Noodford.

ALASKA.—Like the other fields. Alaska is in desperate need. There are very few assembly workers in comparison to its size. Yet alas! from observation "False Apostles" abound on every hand under various names.

The populace here is very scattered, therefore many miles must be covered to sow the Gospel seed.

Here in Chitina, 40 miles off the main Highway, over a turning twisting lane, lies the ghost town of white people, and nearby the Indian village. The white people on the whole are not sympathetic to the gospel, but the Indian folks are.

Sunday School work is encouraging. Last week we had not enough seats in the hall to accommodate all, over 40 children, and 7 adults for the Bible Class. Few of these young folks are even interested in the gospel, although a couple profess. Young people's meeting is held on Friday evening with a large attendance. However with no discipline in the homes, it is a heart-breaking job at times.

The Lord is working here in Alaska, and now there are six assemblies gathering unto His name alone. The workers are in need of more prayer in these places that the many difficulties and discouragements may continue to be "bread for us".—Tommy and Sadie Thompson.

MALAYA.—A little while back, two Christian families, related to each other, went to open up shops in Balik Pulau and after a number of visits by one and another, we have started a weekly meeting for the Lord's Table on Sunday afternoon. Each week, someone or other from the Town assembly goes across to help them with the meeting. On the first occasion, 7 from the village and 4 of us from Town sat down to remember the Lord in the presence of a great company of curious villagers who either got in by the back door through the back yard, or gradually seeped in through the partly closed door of the shop in the front. We had previously contacted an old Chinese woman who claimed to have heard the gospel in China and to have some relatives who were Christians of some sort or other. This old soul has been to almost every meeting since we started and we pray that what has seemed to have begun in her heart will be perfected. We are glad to have a number of useful

and keen-hearted Christians who have a heart for the work and give of their best. Our young people are excellent in feeding the gospel and Sunday Schools with a constant supply of their school friends whom they persuade to come along. Some are not allowed to continue when their parents find out; several have been brightly saved and we are in special prayer for some of these who are fighting a lone battle in their heathen homes. One girl came to see us recently in great distress over the unpleasant threats issued by her parents and brother of whom she is in great fear, but her brave heart seeks to stand firm and at school she quietly seeks help from the friendship of other Christians, though not too openly for fear of other girls passing on the information (which they have done) to her home of her consorting with Christians in school. Some of us get our salvation much too cheaply and maybe that is the reason for our being so lukewarm in our loyalties.—Sidney Adams.

CHILE.—After two years in this land of Chile we can truly say that the Lord has been more than kind to us, making provision for us day by day and guiding us in every aspect of our new sphere of service for Him. The study of the Spanish language has been our chief concern since we came, and although we have made good progress with it, there are times when we feel we would like to be much better acquainted with it. My first experience at speaking in public was some nine months after coming here; that was in a little gospel meeting in the coastal town of Constitucion—situated some 60 miles west of Talca. Since then, it has been my privilege to speak often in that place, where there is a fine group of Believers, although no Assembly so far, because until recently there was only one brother. Three other young men have professed salvation within the past few months, one of whom was baptized two weeks ago, so before too long it may be possible to see an Assembly formed there.

Here in Talca there is a fine interest on the part of unsaved people, and at the weekly gospel meetings between 40 and 60 unbelievers are present. Two weeks ago we had a baptism after the gospel meeting, and there were more than 100 unsaved present to witness that. Of the five who were baptized, one was a youth, son of Christian parents; but the other four men who had sunk deeply into sin and were then saved by God's grace. One had been the President of the local Catholic Action; the other three were slaves to drink, and one in particular was a human wreck as a result of his sinful life. Since his salvation over a year ago, he has been the subject of much conversation, because of the transformation in his life. We trust that all will go on well for the Lord.—Richard Hanna.

The

BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION C.352.

Does "Thomas called Didymus" mean that Thomas was a twin? (John 20. 24).

ANSWER.

Concordances give the meanings of both "Thomas" and "Didymus" as "twin", and hence it seems evident he was a twin brother to some one unnamed in Scripture and not mentioned as being a believer. It is noteworthy that the name "Didymus" occurs only in the Gospel of John—three times.—R. G. Lord.

QUESTION G.462.

"Concerning the collection". Once a month we have an additional box for missionary work. Some say it is unscriptural to have two boxes. Help on this would be valued.

ANSWER.

The words "concerning the collection" are found in 1 Cor. 16 and refer to a special collection for the "poor saints at Jerusalem" (v. 3) which Paul was desirous of being taken before he arrived at Corinth so as to be ready for him to take on to Jerusalem. If a special offering could be taken for needy Saints miles away on a Lord's Day morning, on what Scriptural grounds could an offering for the Lord's servants abroad be refused and even condemned? Two great Scriptural principles for Assembly functioning are stated in 1 Cor. 14. "Let all things be done unto edifying" (v. 26) and "Let all things be done decently and in order" (v. 40). We are quite aware there are narrow-minded brethren—relics of a bygone day, we hope, who would tie down their brethren in chains of bondage and whose favourite word is "What Scripture is there for this, that or the other, dear brother?" In our judgment such brethren know nothing of true Christian liberty, and are in bondage to the traditions of men. Such Scriptures as, "As we have opportunity let us do good unto all men, especially unto the household of faith"; "Ye, brethren, have been called unto liberty only use not your liberty for an occasion for the flesh" etc., show plainly that special collections—or better, offerings—for any good purpose—Missionaries, Sunday School, the R.M.A.F. and a score of other things—the B. and F.R.S., the S.G.M. for example are lawful enough at any time. Are such offerings an "occasion for the flesh"? If there is to be only one box for everything, some of these good causes would come badly off. Even the Psalmist could write, "Thy commandment is exceeding broad" (Psa. 119. 96) not narrow and restricted. Let us stand and act in true Christian liberty.—R. G. Lord.

QUESTION H.465.

In Philippians 3. 9 is "the righteousness which is of God by faith" to be understood in the Divine and Absolute sense, or as practical and progressive?

ANSWER.

"The righteousness which is of God through faith" in Phil. 3. 9 stands in contrast to the righteousness which is of the law, as the context shows.

Paul has made reference to what he was by birth and by profession, emphasising the zeal that characterised him; but he had been given a glimpse of the glorified Man; and what might have made him boast naturally is abandoned, and he counts "all things but refuse" that he might gain Christ. He wants that "mine own righteousness which is of God, by faith".

In Romans 3 Paul refers to "the righteousness of God", yet in chapter 4 no mention is made of it though he alludes eight times to "righteousness". The righteousness of God in Romans is God's consistency with Himself—it is a divine attribute. A divine attribute may be manifested but it cannot be imputed. So when Paul speaks of righteousness being imputed in Romans 4 He visualises one who has been unrighteous believing God's testimony concerning His Son and who at that very moment is reckoned righteous. God imputes to him what he had never possessed, viz., righteousness; and so his faith is accounted to him for righteousness.

With this in mind we again look at Phil. 3. 9 and see that there is not any contradiction for "the righteousness which is of God by faith" means that this righteousness is of God, for it is He who bestows it.

Paul, therefore, although initially reckoned righteous consequent upon believing, desired nevertheless to manifest in a practical way that righteousness which was divinely bestowed; for the proof of our profession is the practical evidence in our lives. Paul would gladly forget the things that were behind, and amongst them "as touching the righteousness which is in the law, 'blameless'"—and become absorbed with that glorified Man. For when He would actually possess Him there could be no thought of his own righteousness, but he would be found in Christ in possession of the righteousness which is of God—divinely bestowed—by faith.

It is therefore, divine and absolute in its origin and application, yet practical in the life of the believer.—W. F. Naismith.

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

POTTERIES: Butt Lane, Mar. 2, Stoke, C. Hill; Biddulph, Apl. 2, H. Edwards. **BARNHURST:** Assembly Hall, Lyndhurst Rd. at 8. Mar. 4, 11, F. McConnel; 18, 25, R. Guyatt; Apl. 1, G. E. Andrews. **BIRMINGHAM:** Midland Institute, Paradise St. at 6.30. Mar. 5, Dr. C. Sims; 19, A. Pickering; Apl. 2, C. E. Stokes. **BRADFORD:** Christian Rallies at 7. Mar. 5, W. McLellan; 12, F. A. Tatford; 19, S. Emery. **CANTERBURY:** Slatters Restaraunt Annex, St. Margaret's St. Mar. 5 at 3 and 6, T. G. Smith, L. Rees. **CARDIFF:** Christian Rallies at 7. Mar. 5, G. Gaunt; 12, J. E. Hamilton; 19, H. Steedman, 26, F. A. Tatford; Apl. 2, H. Bell. **CARLISLE:** Hebron Hall, Botchergate at 7.15. Mar. 5, H. Nelson; 19, A. C. McGregor; Apl. 2, Dr. J. T. Naismith. **FAREHAM:** Church House, West St. at 6.30. Mar. 5, F. McConnell; Apl. 2, R. Scamwell. **ILFORD:** Ley St. Gospel Hall. Mar. 5, G. K. Lowther. **NOTTINGHAM:** Clumber Hall, Mar. 5-8, C. H. Darch; Apl. 2-5, D. R. Meadows. **SWANSEA:** Ebenezer Gospel Hall, Gors Rd. at 7. Mar. 5, J. Dalgleish; Apl. 2, W. Barclay. **TOTTENHAM, N.15:** Woodberry Hall, St. Johns Road. Mar. 5 at 130 and 6, E. H. Sims, G. Cansdale. **WALTHAMSTOW, E.17:** Wadham Hall. Mar. 5 at 7, J. A. W. Halliday, W. F. Chapman. **EASTBOURNE:** Marine Hall. Mar. 8 at 130, H. Newmark; Apl. 26 at 7.15, J. Halliday; May 7 at 3 and 6, D. G. Dean, F. McConnell. **BARROW-in-FURNESS:** Risedale Gospel Hall. Mar. 12, E. H. Grant, A. Hall. **EAST SHEEN:** Sheen Hall, Upper Richmond Rd. Mar. 12 at 6.45, R. S. Code. **EXETER:** Exe Island Missn. Hall. Mar. 2 at 3 and 6, A. Fallaize, A. E. Vince. **LEWISIAN:** Loampi Gospel Hall. Missy. Mar. 12 at 4 and 6, K. Kasparyan, J. A. W. Halliday. **STOCKTON-on-TEES:** Baptist Tabernacle, Wellington St. Mar. 12 at 2.30 and 5.45, P. L. Gould, A. E. Leckie. **WANDSWORTH, S.W.18:** Victoria Hall. Bible Week, Mar. 12. **WINCHESTER:** Welcome Hall, Mar. 12 at 6.30, E. J. Strange. **TEIGNMOUTH:** Gospel Hall, Bitton St. Mar. 16, 17, 19, A. Fallaize, G. Harpur, D. Brealey, Dr. S. S. Short. **HORSHAM:** Dene Rd. Gospel Hall. Mar. 19 at 3.15 and 6, W. Trew, A. C. Payne. **LITTLEHAMPTON:** Argyll Gospel Hall, Surrey St. Mar. 19 at 7, J. R. Caswell and others. **PORTSMOUTH:** The Gospel Hall, Copnor Rd. Mar. 19 at 6.30, C. E. Stokes. **STH. NORWOOD:** Denmark Hall, Mar. 19 at 7, R. Guyatt. **SWINDON:** Lidlington St. Gospel Hall. Mar. 19 at 3 and 6, F. K. Bryant, S. H. Dimmick. **WINDSOR:** Gospel Hall, Garfield Place, St. Leonards Rd. Mar. 19 at 6.30, G. Harpur. **LONDON:** Kingsway Hall. Mar. 25 at 6, Missy. P.M. **KENTISH TOWN, N.W.5:** Malden Hall. Mar. 26 at 4 and 6, O. C. Hartidge, P. C. Ruoff, W. H. Willy. **LEICESTER:** York St. Hall. Mar. 26 at 6.45, G. Harpur. **NEWPORT:** Mountjoy St. Hall.

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

Mar. 26, E. S. Vettters, A. Nutt. **WANDSWORTH COMMON, S.W.18:** Victoria Hall, S.W. London Mobile Unit Report. Mar. 26 at 6.30, J. Coleman. **LEE, S.E.12:** Gospel Hall, Lampmead Rd., Apl. 2 at 4 and 6.30, A. E. Brown and others. **NORTH WEMBLEY:** Uxendon Hall, Elmstead Ave., Apl. 2 at 3 and 6, A. J. Atkins, W. G. Hales, F. W. Peers. **SEVENOAKS:** Vine Hall, Missy. Apl. 2 at 3.30 and 6, R. J. Guyatt, G. Smith. **STREATHAM, S.W.17:** Southcroft Hall, Apl. 2 at 6, E. W. Crabb, D. Warren. **BRENTWOOD:** Gospel Hall, Primrose Hill, Apl. 8 at 6.30, E. S. Vettters; May 7 at 4 and 6.30, P. W. Parsons, E. H. Sims. **BURNLEY:** Gospel Hall, 43, Brunswick St. Apl. 8 at 3, A. Edwards, K. Stephenson. **HARLOW NEW TOWN:** Lady Skot Common Room, Momples Rd. Apl. 8 at 3.30 and 6.15, Metcalfe Collier, G. K. Lowther, F. McMinn. **HOVE:** Rutland Hall. Apl. 8 at 3 and 6, G. Bull, E. W. Humphreys. **LUDLOW:** Gospel Hall, Old St. Apl. 8 at 3 and 6, R. H. Bryant, D. W. Frost. **MANOR PARK, E.12:** Gainsborough Gospel Hall, Gainsborough Ave. Apl. 8 at 4 and 6, G. J. Polkinghorne, O. Speare. **NEWCASTLE-upon-TYNE:** Trinity Presbyterian Church, Northumberland Rd. Apl. 8, 11 at 2 and 6; 9 at 6, A. P. Campbell, A. McNeish, Dr. W. E. F. Naismith, P. F. Parsons. **PLYMOUTH:** Ford Park Hall. Apl. 8 at 2.30 and 5.45. **RICHMOND:** Clarence Hall, Kew Foot Rd. Apl. 8 at 6.30, J. R. Caswell, R. Guyatt; May 28 at 4 and 6.15, A. Fallaize, W. W. Vellacott. **WALTHAMSTOW:** Folkstone Rd. Hall. Apl. 8 at 6.30, S. Thomas, A. Catto. **WEYMOUTH:** George St. Hall, Westham Rd. Apl. 8 at 3 and 6, H. St. John, Dr. S. S. Short. **CARDIFF:** Adamsdown Hall, Apl. 11, J. Anderson, H. Bell, A. M. S. Gooding. **COYLTON:** Aclane Rd. Hall, Aclane Rd. Apl. 11 at 3 and 6, D. W. Brealey, A. Wallis. **HIGHGATE, N.2:** Cholmley Hall, Missy. Apl. 16 at 4 and 6.30, Dr. J. Hoyte and others. **ILFORD:** Victoria Hall, Victoria Rd., Barkingside. Apl. 16, G. K. Lowther. **PLYMOUTH:** Wolseley Rd. Gospel Hall. Apl. 16, H. Bell, G. Hocking. **WANDSWORTH COMMON, S.W.18:** Victoria Hall, Melody Rd. Apl. 16 at 3.45 and 6.15, R. S. Code, J. H. Large. **KINGSTON-on-THAMES:** Canbury Park Rd. Gospel Hall. Apl. 23 at 4.15 and 6.15. D. W. Brealey, W. G. Hales. **BRADFORD:** Yorkshire S.S. Workers' Conf. Apl. 30, P. McIntyre. **YEOVIL:** Preliminary notice of Annual Conf. Sept. 6-9. **CARDIFF:** Bethany Baptist Church. Missy. May 4, 5, C. E. Stokes, G. Bull, J. A. Halliday and others. **BIRMINGHAM:** Town Hall. Missy. May 7 at 3 and 6.30; 9 at 3 and 6.45. E. Barker, J. Williams, G. T. Bull, T. E. Stacey, B. Fell, S. K. Hine, K. Kasparyan, R. German; 10, Friends' Meeting House, Bull St. Sisters at 6.45. (Correspondent: R. M. Whitehouse, 26, Oakham Rd. Harborne, Birmingham, 17). **NUNEATON:** May 7 at 3 and 6, E. Harrison, D. Kerr. **CARDIFF:** Ebenezer Hall. Home

Workers' Conf. May 14, C. Ingleby, A. Burnham, T. G. Moore and others. **REDHILL:** Shrewsbury Hall, Missy. May 28 at 3.30 and 6.15. G. Harpur, R. Leggat, G. Bull. **SWINDON:** Florence St. Hall. May 30 at 11, 3 and 6, D. R. Meadows, R. North.

SCOTLAND: FORTHCOMING (D.V.).

CUMNOCK: Town Hall, March 5 at 3. J. Cuthbertson, W. Prentice, W. P. Foster. **POLLOKSHAWS, Glasgow:** Greenview Hall, 1439, Pollokshaws Rd., March 5 at 3.15. A. Borland, F. Carruthers, J. B. Hewitt. **NEW-TONGRANGE:** In Institute Hall, March 12 at 3. J. Barrie, J. Caldwell, H. Scott, W. P. Foster. **BLANTYRE:** Bethany Hall, March 12 at 3.30. J. Malcolm, D. Weir, Dr. W. E. F. Naismith. **PORT SETON:** View Forth Gospel Hall, March 19 at 4. W. McNeil, P. McIntyre, A. Strang. **UDDINGSTON:** Union Hall, March 19 at 3.15. A. P. Campbell, A. M. S. Gooding, R. Scott. **KILMARNOCK:** Ayrshire Missionary, Elim Hall, Apr. 2 at 3. J. McAllister, A. C. McGregor, C. McKinnie, and others. **MOTHERWELL:** Shields Road Hall, Apr. 2. J. Paton, J. Dickson, Wm. Rae. **GLENGARNOCK:** Hebron Hall, Apr. 9 at 3. R. C. Allison, D. McKinnon, J. Phillips, W. F. Naismith. **LARGS:** Bible Readings at Netherhall, May 2-6. H. St. John, J. M. Shaw.

IRELAND: REPORTS.

J. K. DUFF and J. FINEGAN at Woodford, Armagh. JOHN HUTCHINSON has commenced in Lisburn. RICHARD HULL having good meetings at Ballyvaddy. WM. JOHNSTON has made a start in Clones, Co. Mon. S. JARDINE in Cregagh Hall, Belfast. F. KNOX having meetings a few miles from Lisburn. A. McSHANE had an encouraging start near Castlewellan. T. McKELVEY at Mullafernanagh. J. NORRIS near Killylea, Co. Armagh. J. WELLS at Ballymacashon. J. GRAHAM and S. THOMPSON at Purdsburn. H. S. PAISLEY has commenced at Ballymoney. J. G. GRANT had well attended meetings at Ahoghill. T. WALLACE and R. BEATTIE having encouraging meetings in Donamana. S. W. LEWIS now finished at Omagh, where meetings were well attended. H. SCOTT and J. MCKEE finished at Armandale. Now at Peterhead. J. G. HUTCHINSON continues in Fortwilliam Hall, Belfast, with evident blessing.

"WITH CHRIST."

H. ILES, Bristol, called home suddenly on Nov. 11, aged 69. Saved many years ago when Dr. Torry visited Bristol, and ever bore a quiet and consistent testimony. Laboured for 40 years as a colporteur in the Bristol area, where he was highly esteemed and loved by all. His home was ever open to the Lord's servants, and the assembly at Ebenezer will greatly miss his wise counsel as an elder. We commend Mrs. Iles to the prayers of the Lord's people. **GEORGE WRIGHT FLEMING** of Birmingham on Dec. 18, aged 87. Saved in his teens and added to the assembly at Park Lane, Aston, Birmingham, where he continued in fellowship for nearly 70 years. For 38 years he was interested in the Midland Evangelization Trust, and served as a convener in connection with Birmingham Annual Conference. Greatly esteemed for his joyful life and wise counsel. Leaves a fragrant memory. **JAS. S. WAUGH**, of Kearny,

N.J., U.S.A., went to be with the Lord on Dec. 23. Born in Dalry, Scotland, in 1870, he was saved at the age of 16 under the preaching of Richard Weaver. Went to America in 1893, and was associated with the assemblies in Newark, Kearny, Atlantic City, N.J., and Masher Street, Philadelphia, the last few years spent in Good News Chapel Assembly, Kearny, where his wise counsel and rich ministry were very much appreciated. Commended to the work of the Lord 52 years ago, he laboured in the early days through the Southern States and mining regions of Pennsylvania, and saw a work of God in establishing Bryn Mawr assembly, with which he kept in touch almost to the time of his death. A large company gathered for the funeral service, conducted by brother Robert Crawford, who spoke on 2nd Sam. 3. 38. "Know ye not that there is a prince and a great man fallen this day in Israel?" Survived by two daughters and a son. **ABERHAM WILSON**, Calderbank, Airdrie, on Jan. 5, aged 78. Saved 46 years ago, and in fellowship since the commencement of the assembly testimony. For many years was superintendent of Sunday School, and ever bore a faithful witness during his life and long illness. Will be greatly missed. **ROBERT CRUIKSHANKS**, Largymore, Lisburn, passed into the Lord's presence on Jan. 22. Saved about 40 years ago, he was for many years in fellowship in Lisburn assembly. A quiet godly brother, who bore a good testimony. Will be much missed by his wife. T. W. Ball and W. Bunting conducted the funeral services. **MISS CATHERINE DUNN**, Donegana, Co. Tyrone, went to be with the Lord on Jan. 28. Was in the assembly for over 50 years. A godly sister, who leaves a good testimony. R. Riddles and R. Beattie conducted the service. **MISS ISABELLA MONTEITH**, Co. Tyrone, was called home after a lingering illness. Saved when a girl through meetings by S. Greerson, she met with saints at Creduff. A lover of the Lord and His people. Messrs. Beattie and Lewis spoke the Word at the home and graveside. **MRS. HUSTON**, Brackey, Omagh, went to be with the Lord at a ripe age. The assembly at Brackey met for some years in her home. Her husband pre-deceased her 8 years ago. Brethren Quinn, Lewis, and Beattie conducted the service. **JAMES PHILLIPS**, Aberdeen, passed peacefully to be with the Lord on Jan. 28, aged 70 years. In fellowship at Hebron Hall for 34 years, where he was highly esteemed. Active as a gospel preacher and minister of the Word, his ministry particularly at the Breaking of Bread was always helpful and encouraging. For many years carried on a large Bible Class in Hebron Hall, and was highly respected for his good testimony in business life. Will be greatly missed amongst the assemblies and by his widow and two sons. **F. R. DARCH**, passed into the Lord's presence in Jan. 1955, aged 73. Converted as a lad, he was very zealous in the gospel all his life, and took a great interest in evangelical work in the British Isles. Ever active and interested in Home Workers' Conferences in the West of England, and a lover of children, being S.S. Supt. for 56 years. Had the joy of seeing an assembly established at West Monkton, Taunton, mainly through his own efforts and generosity. Will be greatly missed by his son, two daughters, and their families. **MRS. BLUE**, Bellshill, on Jan. 30, aged 80. Many years in Bellshill Assembly. A woman of sterling character and quiet

(Concluded on page 68).

SECTARIANISM

by the Editor (7)

MANY years ago as we travelled from a Conference, the late Mr. C. F. Hogg was passing on to the writer some advice which has been much prized ever since, when he took from his pocket a little volume of selections from the letters of Oliver Cromwell which he had been studying and from which he had derived some enlightenment, and remarked, evidently with much relish, "Do you know, I am a confirmed Presbyterian Independent?" These words have often been recalled when the vexed question of church order has been under discussion, and they have illuminated much that the New Testament teaches or suggests, for there are many who are convinced of the correctness of the Presbyterian order of Church government but who have never seen the truth of Independency. The two "systems" are not contradictory, for Presbyterianism correctly understood describes the method of the internal government of a local church, while Independency is a word chosen to define the attitude that one church adopts towards others. Presbyterianism as a developed system, and as it exists in various parts of the world to-day cannot, in the reckoning of the writer, be deemed the same arrangement as was in the mind of Mr. Hogg. Perhaps it is the failure to mark the distinction that has blinded protagonists of the Presbyterian system of church government to the beauty and perfection of the New Testament pattern.

IT should be admitted that the Word of God cannot speak ambiguously, but often our judgments are warped by our preconceptions and our experiences. It would be difficult to find many who would agree that there is truth in saying that the New Testament Church was Episcopalian, and that it was also Presbyterian. But the careful and unprejudiced reader

cannot avoid the seemingly contradictory conclusion. It is likewise as true to maintain that those who see each local church as an independent entity have the support of the general principle observable in the New Testament. Problems have arisen, and rival claims have been propagated, because certain sections of the Christian community have pitted the one system against the other, whereas in Apostolic times the three "systems" were really one, operating in every church.

IT is comparatively easy to show that in New Testament churches there was a plurality of bishops, and that the term "bishop" was interchangeable with the term "elder" or "presbyter", (Acts 20. 17, 28; Phil. 1. 1; Titus 1. 5. 7). Lightfoot in his essay on *The Christian Ministry* wrote: "In the apostolic writings the two are only different designations of the one and same office" (p. 20). "Elder," explained Dr. Hort in *The Christian Ecclesia*, perhaps the best treatise on the subject, "is the title, 'oversight' is the function to be exercised by the holder of the title within the ecclesia" (p. 191). Writing on *The Pastoral Epistles*, E. K. Simpson, whose scholarship is most meticulous, has commented on Titus 1. 5-9 that obviously the terms "elders" (v. 5) and "bishop" (v. 7) are synonymous in the passage, for the titles are simply interchangeable (p. 97).

THE development of the Episcopalian system as it is known in many countries to-day had its beginnings in the second century when there was a gradual, though unwarranted departure from the simplicity of the Apostolic Church. Presbyterianism, the system of Church government as it is practised in modern times, is one of the by-products of the Reformation, and owes much of its acceptance to the genius of John

Calvin. In his recoil from the Episcopacy of the Roman Catholic Church, he established churches with Presbyterian government (i.e. government by elders), but he did not admit the scripturalness of many groups of Christians who recognised government by elders and remained free from amalgamation into a group of churches considered as in union. If the churches at the Reformation had remained true to the simple internal local organisation, there would not have developed the huge systems known either as The Lutheran Church or the Presbyterian Churches. Perhaps the unwillingness to go back to the New Testament simplicity was due to the influence exerted by the ordained clergy who could see nothing but a national or a provincial church system. It is not easy for a man to renounce his earthly source of income.

THAT independency was the character of the New Testament Church order is vigorously maintained by Dr. Hort. "It is important to notice that not a word in the Epistle (Ephesians) exhibits the One Ecclesia as made up of many Ecclesiae. To each local Ecclesia St. Paul has ascribed a corresponding unity of its own; each is a body of Christ and a sanctuary of God; but there is no grouping of them into partial wholes, or into one great whole. The members which make up the One Ecclesia include all members of all partial Ecclesiae, but its relations to them all are direct, not mediate. It is true that, as we have seen, St. Paul anxiously promoted friendly intercourse and sympathy between the scattered Ecclesiae; but the unity of the universal Ecclesia as he contemplated it does not belong to this region: it is a truth of theology and religion, not a fact of what we call Ecclesiastical politics" (p. 168).

BY "partial wholes" he meant "national Churches," like the "Church of Scotland", the "Church of England", while by "the one great whole" he meant such an order as "Roman

Church." "If Church history teaches us anything more than another, it is that there is a constant tendency to deterioration in ecclesiastical as much as in human affairs (F. F. Bruce in *The Church, a Symposium*, p. 179). Church historians are agreed that as early as the beginning of the second century there was a recognisable distinction between laity and clergy despite the fact that in Apostolic times every Christian was held to be a priest unto God. Very soon the clergy became a separate order, and bishops to rule over districts were elected by presbyters and other clergy of a city or a province. Such a practice soon hardened into a system with its encroachments upon the liberties of local churches. So strongly entrenched did these developed ideas of church government become in the thoughts of churchmen that even a rabid reformer like Cartwright (16th Cent.) could declare, "As for separation from a worship for some errors of a Church, the independency of single congregations, a Church of visible saints . . . they are contrary to God's word".

CONSEQUENTLY the form of church government which ultimately came to have national recognition in Scotland was Presbyterianism; but not exactly the Presbyterianism of the New Testament. It would be difficult to assess what the world and the Christian Church owe to the courage and zeal, piety and learning, of many of the sons of Presbyterianism, yet our recognition of the debt should not blind us to the fact that the system which was evolved does not square with the ideal of independency seen in operation in Apostolic times. Writing on this matter F. F. Bruce has remarked that "spiritual liberty is more likely to be preserved where the Scriptural principle of the administrative independence of each local church is maintained" (*The Church, A Symposium*, p. 191).

PRESBYTERIANISM as practised to-day, we have already noted, owes much to the influence of John

Calvin, but for many readers it is best known in the form it has assumed in Scotland since the days of John Knox in the 16th century. Statements of its doctrines and practices are to be found in *The Confession of Faith* (1560), *The Westminster Confession* (1643-49) and *The Books of Discipline*, the second of which was drawn up in 1578. It was not without difficulties that Presbyterianism emerged from the struggles of the seventeenth century as the recognised national form of Church government, being acknowledged both by the arrangement under William III in 1690, and by the Treaty of Union in 1707.

During two centuries there have been numerous secessions, and in 1843 one Disruption over the question of the attitude of the State. By 1929 most of the seceding bodies had been reconciled to the "parent church," and now "The Church of Scotland" may once again claim to be the "National Church". All other religious communities are deemed to be sectarian. But is not the very name "Church of Scotland" condemnatory, in that it gives evidence of a "section" within the Church Universal. It is what Dr. Hort has called a "partial whole", for which, in our mind, there is no scriptural warrant.

(To be continued).

DELIVERANCE

By Eric G. Fisk, Morocco.

"The Lord knoweth how to deliver the godly out of temptations . . ."

2 Peter 2. 9.

WELL did the Apostle Peter know the truth of these words, all very precious to converted Moslems, and especially precious to Si Mohammed ben . . . known in Assembly circles as "Henry". If it were not for this truth no converts from amongst the Mohammedans in Morocco would last very long, for the wonderful deliverances of God are the miracles of today. This is the gist of Henry's story, which he told us as he was ministering to us from Mark 13. 9-11.

One day during the summer, he said, he was walking through a nearby village when one of the inhabitants saluted him warmly, and insisted on his going into his house for a moment or two. As he entered he was suspicious of a plot, for he remembered that the man, an ardent Moslem, was a bitter enemy of the Gospel. No sooner had he sat down when the question was asked him:—

"Is it true you are teaching the Christian religion as Mr. Fisk does, and are you carrying on for him in his absence?"

For a fraction of a moment he was paralysed with astonishment and thrown off his guard. Everybody, locally, knew that he was a Christian, and they seemed to tolerate the fact, but what exactly did this question involve? How could he answer? His mind worked with lightning rapidity. He was bewildered and thrown upon God, absolutely helpless. He wanted to be perfectly truthful and faithful on the one hand.

But no answer was necessary through his lips. God delivered him, for suddenly there were violent shouts coming from another part of the house, "Ah Bilkhadoozi, ah Bilkhadoozi, come here, come quickly, come, come, come . . ."

And as Bilkhadoozi ran in response to his brother's urgent call, Henry got up and quietly walked out thanking God for his marvellous deliverance. On his way home he recalled the verses in Mark 13. 9-11, "Take no thought what ye shall speak . . . for it is not ye that speak . . ."

How unready he was, and how much he might have blundered had the Lord not suddenly come to his aid and helped him out of that embarrassing situation! Truly the Lord knoweth how to deliver the godly out of temptation. Praise His name.

THE SPIRIT OF GOD

By Dr. John Boyd, Belfast.

No. 4 in the Series.

AFTER Jesus was glorified, the Holy Ghost was given. Since Pentecost, the presence of the Eternal Spirit in the world has been manifested in a new way, more especially in relation to the individual believer. We do well, therefore, to seek from the Scriptures fuller instruction concerning the person of the Holy Spirit, clearer understanding of expressions used in relation to Him, and more perfect appreciation of His manifold activity on our behalf. The result of such a study should be the desire to ascribe to Him due honour and glory, and to magnify His name and His office.

The Personality of the Spirit of God is abundantly evidenced by Scripture. Were the Holy Spirit only an influence, or a power emanating from the Godhead, then would we think in terms of how we could use this power. This would lead to conceit, and self-exaltation. But if He is a Person, our minds must be rather occupied with how He can use us. This would produce humility, and submission.

A person is a being capable of exercising the functions of a will and a mind; one who has emotions; one able to do things of himself. All these characteristics are attributed in Scripture to the Holy Spirit. His will is expressly mentioned in 1 Cor. 12. 11, and His mind in Rom. 8. 27. That He can love (Rom. 15. 30), and be grieved (Eph. 4. 30), indicates emotion. The infinite variety of works that are attributed to Him bespeak His ability to do things. We see Him comforting, instructing, fighting, guiding, speaking, interceding, forbidding —to mention but a few of the Spirit's activities.

The attitude of men towards Him implies His Personality. Men can have fellowship with Him. He can be blasphemed, despised, and lied to. All

these could not be used of man's relation to an influence or a power. He is not a nebulous essence, but a real, living Person.

He is not only a Person, but a Divine Person. He is God, equal in power, glory and dignity with the Father and Son. In Scripture His equality in the Godhead is often set forth indirectly. The Lord Jesus Christ, in promising to send the Holy Spirit to His disciples after His own departure, referred to Him as "another Comforter". The word "another" used here implies another the same as He. In the baptismal formula of Matt. 28. 19 the Spirit is associated with the Father and the Son on equal terms, as also in the benediction of 2 Cor. 13. 14. In the distribution and working of gifts in believers He is intimately associated with the Father and the Son. He possesses all the attributes of Deity—eternity, omnipotence, omniscience, omnipresence, ability to give life. Peter expressly calls Him God. Several times the name Jehovah in the Old Testament is rendered Holy Spirit in the New Testament citation, e.g., Acts 28. 25 from Isa. 6. 8, and Heb. 10. 15 from Jer. 31. 33.

Many of the titles used of the Holy Spirit bespeak Divine Personality. He is the Spirit, the Holy One. He is the Spirit of truth, the Spirit who is the truth (1 John 5. 7, R.V.), that is, the real expression of God. As Christ, in revealing the Father, was the truth, the embodiment of the reality of the Godhead, so is the Spirit of God. He is the Eternal Spirit, Who with God the Father has ever existed. He is the Spirit of life, giving life to the believer. He is the Spirit of grace, One characterised by the grace that brought salvation to men. In the book of Revelation He is called the seven Spirits of God, to indicate His per-

fect administration of the ways of God among men.

It is not possible for man's finite mind to comprehend fully what are the functions of the Spirit in relation to the Godhead. Just as the relation of the Son to the Father is not fully expressed in these names (because of man's inability to understand it), so the term "The Spirit", suggesting energy and life, is imperfectly explained by stating that He is the executive power of the Godhead. Into the mystery of the Godhead it is not given to man to probe. The Spirit, like the Father and the Son, dwells in the light unapproachable.

Scripture has much to say concerning the work of the Holy Spirit. Let us look first at His work in the Old Testament. In Gen. 1 His activity in creation is seen. In v. 1 the word translated "God" implies the triune God in action in the original creation of the heaven and the earth. In v. 2 we are told that the Spirit of God moved upon the face of the waters: the word "moved" suggests an active concern over the chaotic state into which the earth had fallen. Compare "fluttereth", Deut. 32. 11, another translation of the same word. The result of His "moving" was a renewed earth and garnished heavens. Nor did His influence over the earth cease then, for He still brings both death and life to nature (Isa. 40. 7).

In the Old Testament the activity of the Holy Spirit relative to man is manifold. Whilst He did not abide in men generally, He came upon specially chosen ones, for specific purposes. When their tasks were done He withdrew. He came upon (lit. He clothed Himself with) Gideon, to deliver Israel; Amasai, to encourage David; Zechariah, to protest against the idolatry of Israel. He came mightily upon some men, causing them to prosper, e.g., Samson, whom the Spirit of God enabled to slay a lion. He filled Eezaleel, giving him ability to execute the fine craftsmanship needed for the construction of the Tabernacle.

The Holy Spirit gave us the Scriptures, coming upon men as instruments for this purpose, and carrying them along in its execution. All Scripture was given by inspiration of God (2 Tim. 3. 16).

The New Testament is full of the acts of the Holy Spirit. In the Gospels we see Him in close relationship to the personal history of the Lord Jesus Christ on earth. The miraculous conception was the work of the Spirit. At His baptism the Holy Spirit descended upon Jesus, designating Him as the promised Messiah, and anointing Him for the work of preaching and healing. By the Spirit Jesus was led into the wilderness to be tempted of the devil. Through the Spirit He cast out demons. In the power of the Spirit He began His work amongst men, culminating in His offering Himself to God on Calvary (Heb. 9. 14). Peter attributed the resurrection of Jesus to the Holy Spirit, Who subsequently bore witness to Christ, and glorified Him.

The Spirit of God is at work today in the world apart from His activity in and on behalf of believers. While the world cannot receive, nor see, nor know Him, His great function towards men is to convict of sin, righteousness and judgment. He brings home to man his sin of refusing Christ; He reveals the righteousness of Christ, as acknowledged by the Father in glorifying Him; He assures men of the final conquest of Satan. Those who have been chosen of God the Holy Spirit sanctifies, sets them apart, prepares them to the acceptance of the salvation provided by the death of Christ (1 Pet. 1. 2). It is the Spirit Who regenerates, gives life to those who believe.

The Holy Spirit has a varied ministry in relation to believers. He teaches us. Being God, He knoweth all the deep things of God, and reveals to us the wisdom and revelation and knowledge of God. As the Spirit of truth He leads into the way of all truth concerning the person and worth and work of Christ. He reveals also

things to come. That He might glorify Christ the Spirit declares to us the glories the Son has in common with the Father. This He has done in the apostolic writings, and continues to do in the hearts and minds of multitudes of adoring worshippers.

Not only does He teach, but He guides in service. He shows us the work to do, the words to speak, and the path to follow. Oh, that we might be more ready to listen for the Spirit's instruction! Service for God would then take on a richer, fuller character.

When the Lord Jesus Christ promised to send the Holy Spirit from the Father He referred to Him as the Paraclete, a word that suggests one called towards another in need of help. How apt is this title for the One Who comforts the believers; Who gives them the assurance that they are children of God, with all the blessings consequent upon that relationship; Who binds them together in peace and harmony; Who makes intercession for them, unable to pray as they ought, with the result that all things work together for their good!

Possibly of greatest interest to the believer is the fact that he is indwelt by the Spirit of God. What this means is utterly beyond his comprehension. That a Divine Person dwells within him is a thought that far outreaches the limits of his understanding. Upon conversion the believer receives the Holy Spirit. He enters to abide permanently. Note three metaphors to describe this presence, (1) A Seal (Eph. 1. 13), the assurance of belonging to God, the guarantee of eternal security; (2) An Earnest (Eph. 1. 14), the pledge of a future inheritance, the foretaste of richer blessings; (3) An Unction (1 John 2. 20, 27), the knowledge of all things necessary for salvation, the truth concerning the person of Christ. The believer's body as indwelt by the Holy Spirit is likened to a temple. This indicates the enshrinement of the glory of God, and the establishment of God's claims

upon his members. What a privileged person he is, and yet how responsible! His body, so favoured by the Spirit's presence, must be used for the glory of God, not for the satisfaction of carnal desires.

The Holy Spirit, by reason of His indwelling the believer, enables him to walk in God's paths, and to do God's service. Through the Holy Ghost being given to him the love of God is in his heart, and the name of the Father on his lips. His inward man is being strengthened day by day. The Spirit of God, having given life to the sinner, helps him to develop that life—to walk, to pray, to praise God, to confess the Lordship of Christ, to preach the gospel, to fight the good fight of faith, to await the promised return of his Lord. The Spirit apportions to every believer a gift, to use for the glory of God and the good of all. This gift is not self-acquired nor self-developed. It is Spirit-given and Spirit-guided, to each one as He chooses.

The believer does well to appreciate the constant interest which the Holy Spirit has in his spiritual welfare. There are two rival claimants for the throne of his will—the flesh (that sinful, selfish element in man) and the Spirit. The Spirit restrains the flesh from producing its works, and brings forth instead the fruit of the Spirit, the graces of Gal. 5. 22. Seeing that by the Spirit of God we have life we ought to walk by Him, to be led by Him. This leading of the Spirit is not to be confined to the Lord's Supper, or to conference meetings, but should be operative in every department of our lives, in business, in the home, in the assembly. A thorough knowledge of the Scriptures is vital to guidance. The Holy Spirit Who wrote them brings to remembrance the word that fits the occasion, and shows the way to go.

The other terms used in connection with the Holy Spirit's relation to the believer come before us for elucidation, as loose thinking and wrong doctrine have arisen from an im-

proper appreciation of their meaning. (1) *The Baptism in the Spirit.* This is a term used only to indicate a historic event, the descent of the Holy Spirit at Pentecost. It happened once for all, and will never be repeated. It is not something for which we can wait or pray. (2) *The Filling of the Spirit.* This is a condition in which the Holy Spirit has full possession of a man, to use him. It occurred even before Pentecost. In this state the man is fitted for a specific work. The believer is told to be filled with the Spirit, to be continually so emptied of self that the Spirit can use him to God's glory. He is not to pray for the filling, but to be filled. The onus is on the believer.

Having dwelling within us a Divine Person, actively interested in our welfare, we do well to consider our responsibility towards Him. He is ever present to point the way, to lead, to teach. Shall we avail ourselves of His teaching? Let Him lead us into paths of righteousness. Let us not grieve

Him by giving place to the devil, doing the works of the flesh, or walking according to the course of this world.

The Spirit of God has given us each a gift, which He Himself operates. By neglecting this gift we quench the Spirit. Instead, let us stir up our gifts. Let us beware of attempting to do God's work without the Holy Spirit's help, remembering that such work is done "not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4. 6).

The Holy Spirit is God. Let us give Him the worship that is His due. From hearts lost in wonder at the contemplation of His power and His interest in the affairs of men, let us show the submissive respect due to One Who is infinitely great. He is worthy. Let us recognise His worth, His glory, His majesty.

Holy Spirit, all Divine,

Dwelling in this heart of mine,

Cast down every rival throne,

Reign supreme, and reign alone.

When Iron Gates Yield

UNDER this title Geoffrey Bull tells the story of his captivity by Chinese Communists just when he was expecting to make his residence in Tibet as a missionary. Years of preparation and prayer preceded his venture of faith, and when his hopes were high came the Chinese armies of occupation and he was taken prisoner, to be treated as a spy, as a representative of capitalistic Imperialism, as a Christian missionary. For over three years he suffered treatment that is almost beyond description. Yet his faith never failed.

The first half of the book deals with the young missionary's life among the Tibetans. His descriptions of the country and the habits of the people are illuminating, and at times humourous. There are passages of unaffected beauty, yet one cannot fail to feel that underneath there lies the pained heart of a man whose one pas-

sion is to preach the gospel of Jesus Christ.

The second half he aptly calls War On The Soul. Here there is no attempt to write up a gruesome story. The details of the sufferings which he endured are told with such unvarnished straightforwardness that the very horror of the sufferings almost make the heart sick. The ruthless machine of Communist investigation sets out to grind down to powder every semblance of opposition to the will of the people. No one will read the chapters "Despairing Even Of Life", "Prison for Counter-Revolutionaries", "The Snake-Pit", "Strait-Jacket the Sane" without feeling the whole being rising in revolt against such cruelty. The present writer confesses that he wept tears of relief when in the last chapter, again with consummate simplicity Mr. Bull told how the Iron Gates Yield. This is a book none will want to miss. Price 12/6. Obtainable from John Ritchie Ltd.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

4. RUTH: THE YOUNG WOMAN WHO REAPED A RICH HARVEST.

By W. K. Morrison, M.A., Ayr.

IT is hoped that young sisters as well as young brethren read this page, and so our study this month has a particular appeal. The story of Ruth is a tale essentially of family life. It begins with a family's removal from the land in which their true home was; it develops into a tragedy of family misfortune; and it ends with a happy grandmother nursing her beloved daughter-in-law's baby. The central figure in the narrative is the young Moabitess who in every way reaped a rich harvest. How and why did Ruth the alien so dominate the affairs of a Jewish family, and why should her simple romance earn a permanent place in the Holy Scriptures?

Although nurtured in idolatry, Ruth must have known about the people of Jehovah who lived across the Jordan from the Plain of Moab, and no doubt she was familiar with the story of the Moabite king, Balak, who had unsuccessfully tried to hire Balaam's services to curse Israel. Then came her marriage to one of Elimelech's sons—an event in violation of the Jewish law and yet destined to show the workings of sovereign grace. From her husband and his family Ruth would learn more and more about the true God, but what we may call her "conversion" did not occur until, a sad young widow, she made her brave and noble resolve to accompany Naomi back to Bethlehem, "the house of bread." It was not just Naomi but Naomi's God who had captured Ruth's heart, and in the reception she received we have a beautiful foreshadowing of the breaking of the middle wall of partition in the death of Christ, and the reception of us,

Gentiles like Ruth, into the place of God's favour.

We see therefore in Ruth's choice an example of the wonderful way in which divine purpose and human will interact. While Ruth chose the God of Israel, it was equally true that God chose Ruth. It was so with us when we as guilty sinners "accepted Christ," only to find that we in turn were now "accepted in the Beloved" (Eph. 1. 6). It follows, then, that when we read in Ruth 2. 3, "Her hap was to light on a part of field belonging unto Boaz," we are reading not of a lucky chance or a stroke of good fortune, but of the furtherance of divine electing grace. In the most literal sense Naomi and Ruth's bread and butter depended on the young girl's success in finding a sympathetic farmer who would, in accordance with the injunction of the Law, let her pick up a few sheaves left in the field for the destitute in days before National Insurance (Lev. 19. 9-10). She could not have chosen a better master than this man whom God chose for her. Like Abraham's servant in Gen. 24. 27, she could have said, "I being in the way, the Lord led me." Is the choice of our daily occupation a matter of luck, or do we seek the Lord's guidance that He may direct us into suitable employment? Another practical lesson taught by Ruth's conduct is the obligation laid upon Christian young people to support their parents if the latter are unfit to earn for themselves. It was this affectionate devotion which so impressed Boaz (2. 11). One more practical note may be permitted here. By conducting herself in a modest and becoming fashion in the presence of

those of the opposite sex Ruth in turn was respected by them (2. 9). The application today is obvious.

So Ruth was assured of food for her mother-in-law and herself. But the older woman could see the possibility of even fuller blessing. Might not the family inheritance, forfeited in Elimalech's cowardly flight years earlier, be regained through Ruth? The delicate blend of courage and shyness shown in Ruth's nocturnal visit to the barn; the corresponding mod-

esty and delight in Boaz's part; his assumption of full responsibility for the work of redeeming the land; and finally the marriage of these two godly people—what a story of tenderness and joy it is! As she nursed little Obed, Naomi must have felt how good God had been, and how His mercy had triumphed over human failure and disappointment. And most wonderful of all—this little child was to be David's grandfather and in the kingly line from which the Lord Jesus came. What a harvest.

Some Reasons Why I Pray for Dr. Graham

By S. Clark, Glasgow.

I recognize in the man, God's sovereign right to raise up any man whom He please.

Acts 26. 16.

I recognize in the man, the power of the Potter over the clay, of the same lump to make one vessel unto honour, and another unto dishonour.

Romans 9. 21.

I recognize in the man, the sovereign right of my God to do as He likes with His own, in accordance with the scripture, "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

Matthew 20. 15.

I recognise in the man, the free Spirit of the Lord proclaiming, with unbelievable unction, the message God would have the people to hear.

Acts 1. 8.

I recognise in the man, that of himself he could do nothing, (John

15. 5.) if he were not of God.

John 9. 33.

I recognize in the man, the same Gospel as from the beginning, and preached with the same Holy Spirit, sent down from heaven.

1 Peter 1. 12.

I recognize in the man, a certain immunity from ill-informed criticism, lest in fighting against His servant, I be found fighting against God.

Acts 5. 39.

I recognize in the man, an end of all controversy, thus: "If this counsel or this work be of men, it will come to nought: but if it be of God ye cannot overthrow it."

Acts 5. 38-39.

Note.—Another writing in the same strain has added, "*I recognize in the man that which is distinct and apart from the associations in which he moves and works.*"

Jerusalem's Future Temples

(Continued).

By W. W. Fereday, Newton Stewart.

(iv) The Millennial Sanctuary.

N.B.—The late Mr. John Ritchie gave as a supplement to the "Believer's Magazine" of March, 1920, a coloured map of the Holy land in the Millennial age, showing how Jerusalem and the Temple will be situated.

Readers who have preserved this map should study it in connection with this article.

THE Temple that will be built in Jerusalem at the beginning of the Kingdom age will surpass in majesty everything yet seen in Israel. Enormous sums were expended by Solomon and his willing people for the erection of a dwelling place for Jehovah; large sums were spent (by favour of the King of Persia), by Zerubbabel and the remnant returned from captivity to rebuild the Temple; "goodly stones and gifts" were added by Herod for its enlargement and adornment (Luke 21. 6); and it will doubtless be a wonderful building that Jewish enterprise will put up ere long which will be profaned by the Beast and the Anti-christ. This last Temple will be completely destroyed by the enemies of God and His people. The overwhelming invasion by the King of the North (not Russia) will be permitted by God as judgment upon His wicked and hypocritical nation (Isa. 10. 6). The land will seem like the garden of Eden when the Northern forces march into it, but they will reduce it to a wilderness (Joel 2). The Temple will be utterly destroyed to the distress of the pious—those who are "quiet in the land" (Psa. 35. 20). Their sorrow is expressed in Psalms 44; 74; 79, all three written nearly three thousand years ago, and before the first Temple was built. What a proof is here of the Holy Spirit's inspiration of the Scriptures.

John was taken in spirit from Patmos to Jerusalem to behold the wickedness connected with the City and Temple in the days of the Anti-christ;

Ezekiel was taken in spirit from the river Chebar in Chaldea to the Holy land to be shown the new City and Temple that will grace the land later. The fact that Ezekiel's versions of glory were Divinely granted seven centuries before John's visions of sin and desolation testifies to the goodness of God in giving that which is a real support to faith, for we assume that John was familiar with the prophecies of Ezekiel.

The last twelve chapters of the book of Ezekiel should be read together. In ch. 36, we have the latter day conversion of Israel; in ch. 37, we have their revival as a nation, with the whole twelve tribes joined together once more, and in chs. 38 and 39, we have the invasion of Gog and his allies who will be overthrown by the power of God apart from any effort by His people, except for the burning of the refuse after all is over. This enemy is Russia, a power quite unknown in the days of Ezekiel. But God is able to speak of things "which be not as though they were" (Rom. 4. 17). The more mighty foe, the King of the North, will be Divinely dealt with somewhat earlier. All disturbers having been thus removed, the true Melchizedec will begin His beneficent reign of righteousness and peace. A new Temple will be built suited to the new conditions, and it will never be defiled or damaged by any enemy whatsoever.

The book of Ezekiel contains many dates. When the prophet was taken in spirit to Jerusalem, twenty-five years had passed since Jehoiachin was

carried away by Nebuchadnezzar, and fourteen years after Jerusalem was smitten, the evil reign of the puppet Zedekiah intervening between these two events (Ezek. 40. 1). Thus fourteen years after Jerusalem and its Temple had been laid waste, the wonderful vision of Millennial glory contained in Ezek. 40, etc., was given for the support and cheer of godly ones who groaned and wept over the desolation caused by Israel's transgressions. The prophet was shown things which have even yet not come to pass, thus assuring devout souls that Jehovah had not abandoned His purposes concerning Israel. He will fulfil them in His day.

Ezekiel, in his description of Israel's future glories, says repeatedly of the heavenly messenger "he brought me". In all ages the saints are safe when Divinely conducted. Satan took the Lord Jesus to a mountain top and shewed Him "all the kingdoms of the world and the glory of them" (Matt. 4. 8), in his blindness and folly thus seeking to seduce the Second Man from his allegiance to God as he had successfully seduced the first man. But the Son of God repelled the enemy's wickedness. The world that then was (and now is) had no attraction for God's Holy One. Alas! the deceiver too often gains an advantage over saints by drawing attention to the world's glitter, so easily is covetousness awakened in our poor hearts.

In the Millennial Temple Aaronic priests of the Zadok branch will minister before Jehovah. Certain sacrifices will be restored. These will not be typical as in the past; they will have a memorial character, much as the Lord's Supper has to-day. Some of the ancient Feasts will be restored, notably the Passover, for the blood of the Lamb is the foundation of every blessing; and the Feast of Tabernacles, which speaks of prosperity and blessing. Neither the Day of Atonement nor the Day of Pentecost are mentioned. The Day of Atone-

ment will have been fulfilled in all its parts; the bullock speaking of the application of the sacrifice of Christ for the Church, and the two goats speaking of its application to Israel. The scapegoat speaks of sins removed; this will be blessedly true for Isael in the final restoration. The Day of Pentecost is now being accomplished in the calling out of the Church. The glory cloud will return. In Ezek. 11, the prophet speaks of its departure when the first Temple was destroyed. Jerusalem has been without this distinction ever since, but in ch. 4. 3, the prophet speaks of its return in the day of future blessing. In ch. 47, Ezekiel was shown a river flowing forth from the Temple, fertilizing wherever it went. This is probably literal, but it is also suggestive of the immense blessing that will be experienced when all Israel is restored to Jehovah, and He is once more dwelling in grace in the midst of His redeemed. The name of the city from that day shall be Jehovah Shammah—Jehovah is there (Ezek. 48. 35). Our readers should carefully peruse Isa. 60, and Psa. 124.

* * * *

In the hour "that now is," God acknowledges no earthly sanctuary, and no robed priesthood. The Lord Jesus in John 4. 34, told the Samaritan woman of direct access to the Father. The Assembly of His saints (drawn from every nation) is now the Temple of God, and the Spirit of God dwells therein (1 Cor. 3. 16). Paul in his last letter to Timothy gives instruction as to the behaviour in the house of God, which he defines as "the Assembly of the living God, pillar and ground of the truth" (1 Tim. 3. 15). The presence of the Holy Spirit is an immensely greater privilege than the presence of the glory cloud in Israel's material Temple. Would that God's saints everywhere were alive to this!

FINIS.

A Challenge to Witness

CORRESPONDENCE.

THE above is the title given to "an address delivered by Montague Goodman at a Conference of Brethren at High Leigh, Hoddesdon, September, 1954". It is being widely circulated, and while the address contains a great deal of salutary matter that is well said, it is evident that its main intention is a mild attempt to place in a reprehensible position those, who, often at great personal sacrifice, have been endeavouring to maintain a gospel testimony in such a fashion as to conform to the pattern they believe the New Testament discloses. The appeal is to sentiment and not to Scripture. Here are quotations from it that reflect the spirit of disguised denunciation of those who think differently from the author. "Away with your barriers, and your hindrances, and your shibboleths, and those things which stand right across the way. Feel shame that you can stand aside when God's Holy Spirit comes in a great movement, as we have recently seen. Oh, shame that it should be so . . . our hearts bleed to think that there should have been some standing aloof when God's Holy Spirit was moving into the hearts of men".

It may pertinently be asked, "Who built the barriers? Who placed the hindrances? Who coined the shibboleths?" It was because such existed that men exercised about certain Scriptural principles abandoned the denominational shibboleths, and tried to live in simple church communities where no ecclesiastical barriers were erected. A minority is not always wrong, despite the seeming success of the majority; and it is most uncharitable to pillory godly men who do not give whole-hearted support to organised activities which, to them, contravene simple New Testament church principles. Perhaps Mr. Goodman's attention should be called to the sentiments expressed on pages 144 to 146 of *The Church, A Symposium*.

Such thoughts have been provoked by the following letter along similar lines from a missionary* who surely

cannot be condemned of "standing aloof".

"In a booklet which says so much that is commendable, and calculated to stir up Christians to a greater evangelistic zeal and more effective testimony, it is a pity that some objectionable things should have been said. I understand the booklet is being circulated widely amongst the assemblies, and I fear that some of the statements and opinions contained in it will not tend to strengthen the distinctive testimony of the assemblies as such.

Our Lord's command is to go "into all the world", and I think that clearly determines what is to be the sphere of our gospel service. Let us go into the world, by all means, and preach the gospel. Let us preach publicly, unitedly, earnestly, and worthily—in the open-air, in theatres, in gospel tents, and by radio. Let us go from door to door and put gospel literature into the homes of the people. Let us use every legitimate means—even at great personal expense—to give the gospel to those for whom it is intended.

But the booklet in question suggests that we are not faithful because we do not go into church pulpits of the various denominations to preach. This is to me rather astounding, and I will tell you why.

From Scripture I have learned that God has a plan for His people: a plan that contemplates the formation of local assemblies, and their functioning according to the pattern of Scripture, which we consider to be a divine institution. The ground of their gathering is that the lordship of Christ is owned and the authority of Scripture is submitted to in all things. On the other hand, denominational congregations are man-made institutions having a sectarian basis. In them the scriptural principles governing assemblies have been set aside, almost altogether, in favour of human ideas; so that we may rightly view them as rival institutions, for many true Christians belong to them instead of walking in the path of God's appointing.

Many, however, having learned God's way, have abandoned these systems to take their proper place in assembly fellowship; and surely it is our duty to lead all true Christians into the same path of obedience. This is most certainly involved in declaring the whole counsel of God.

How then, may I ask? would it be consistent of me, occupying such a position of separation from the ecclesiastical confusion of Christendom, to accept an invitation to preach under the auspices of such an unscriptural institution? Would it be pleasing to the Lord, and would it not involve a compromise in my testimony?

Suppose, in such circumstances, someone should be converted under my preaching. Could I consistently tell the convert that his associations were unscriptural and that he ought to get out?

It has been said that Paul went into the synagogues to preach, and on this ground we should feel free to go into the "churches". It is difficult to follow the reasoning here. Paul's principle was to preach the gospel "to the Jew first", and naturally being a Jew himself, he had his opportunity in the synagogues. The Old Testament scriptures, expounded in the synagogues, were a suitable foundation for the presentation of the gospel, and Paul could not be charged with inconsistency in associating himself with the testimony which was divinely intended to be a preparation for the bringing in of the gospel testimony.

But "churches" today profess to be on Christian ground, and the situation is very different. To take part in their services publicly means condoning much that we know to be unscriptural. Usually it is done at the invitation of the "clergman" in charge.

That we have Christian fellowship at times with believers belonging to the various denominations is very true, but to be publicly identified with the denominations themselves and make use of their facilities for preaching is another matter. My fellowship with an individual believer means that I recognize him as a

Christian; my lack of fellowship with a sectarian body means that I refuse to recognize it as a thing of God.

If, however, one takes the ground that the assemblies are nothing more than another sect, as the writer of the booklet appears to do, then we have lost our distinctive testimony, and I might almost say, our *raison d'être*. On this ground we may mingle freely with the "other denominations", imitate their ways, and exchange preachers with them.

I am not disposed, however, to admit that brethren who left the denominations in the early part of the last century to meet on scriptural ground were mistaken when they thought they were obeying the Word of God. I believe it was a movement of the Spirit of God. These brethren, and many thousands since, have recognized the sin of sectarianism and repudiated it. Should they now build up that which they destroyed?

It is sad to hear a man say: "Away with your barriers, and your hindrances, and your shibboleths!"—when his evident meaning is that we should forget that there is such a thing as being gathered on divine ground and simply take our place on the level of the denominations around us. If we were to do so, the strength of our testimony, low as it is, would be gone altogether. What would we have that the "churches" have not? What attraction would we have for those who wish to follow the Scriptures?

Let us admit frankly our testimony is far from what it ought to be, and that it is high time for us to find ways and means for an effective evangelistic testimony. But when the question is asked: What are we going to do about it? the answer is not: Go into the denominational pulpits; Rather should the assemblies unite in an effort of their own. They have the preachers, and they have the money. If they had the vision and the willingness to spend and be spent, their witness would be effective; such an effort would be free from the many spiritual "snags" that attend interdenominational efforts.

The Glory of the Cross

By Edwin Adams, London.

THE Cross is God's supreme method of dealing with sin, and the procuring cause of our forgiveness.

The central meaning of Calvary is that Christ died as Sin-Bearer. He bore the Divine judgment upon sin, the appalling darkness and agony of that desertion by God which is the wages of sin.

Expiation by blood is an instinct of mankind. Heathen sacrifices express man's sense of sin and the need for expiation. They are the world's cry for an atoning Saviour, a distorted reflection of Divine truth. The elaborate system of Old Testament sacrifices showed the Lord's death until He came.

The basic ethical principle of all forgiveness is deliverance through another's vicarious suffering or loss. Forgiveness cancels injury at its own expense. The law of the harvest field, martyrs dying that the truth might live, and the sacrifices of human love, are faint reflections of the unique Sacrifice of our Divine Redeemer, "in whom we have redemption through His blood, the forgiveness of sins."

"Now is the Son of Man glorified." Calvary was the consummation of our Lord's life of devotion to the Father and service to man. He who went about doing good, and who came, not to be ministered to, but to minister, completed and crowned the devotion of a lifetime when He offered Himself to God, a spotless, perfect Sacrifice. To Him the Cross meant glory.

And although its import is inexhaustible and incomprehensible in its fulness to our finite minds, we should glory in the Cross with an humble joy, a holy pride, a triumphant confidence.

The Cross reveals the Divine attributes. It tells us what God is, al-

ways has been, and always will be. We see there Divine wisdom in causing the very act by which mankind consummated its guilt to become the means by which man's guilt is removed. We see there how much God cares for righteousness and how He hates sin. The Cross is the supreme act of God's self-giving love; it tells us how much He cares for His world, how much He suffers for it, and what it cost Him to redeem us. In the Divine purpose Calvary antedates creation. The historic Cross is the expression and out-working in time, on the soil of Palestine, of the Cross, that was in the heart of God because of sin.

It is at Calvary that we behold, like the seven-coloured rain-bow spanning the heavens with its arch of beauty, the glorious blending of the many-sided attributes of the Almighty.

The Cross solves the stupendous problem, "How can a just God forgive sin?" God cannot be merciful at the expense of His justice. The infinitely Holy One cannot excuse sin. The penalty of His broken law must be paid. His justice required a penalty; His love provided the payment of that penalty. In the person of Christ God gathered up unto Himself the guilt of mankind, and by His own sacrifice satisfied the demands of His own righteousness, thus providing a basis upon which He could justly pardon us sinners. "God was in Christ, reconciling the world unto Himself." And so God is "just, and the Justifier of him who believes in Jesus," for "grace reigns through righteousness."

At the Cross the Master Worker achieves His masterpiece, the central work of redemption which He had planned and prepared from eternity. He "made peace through the blood

of His Cross." Christ died on *behalf* of all, but *instead* of His people. At Calvary He rendered satisfaction to Divine justice in respect of human guilt generally. But the believer can go beyond this and say, "He was wounded for *my* transgressions; *my* name was in His mind and on His heart; He bore *my* judgment".

The Cross is the instrument of our eternal redemption, the mighty achievement of the Captain of our salvation. In the unseen world it is the symbol of power, of victory.

But the Cross of Christ is not only for our heartfelt confidence and grateful remembrance; in all its precious meanings it has a vital bearing upon Christian living.

The Cross assures us of God's love, in all its everlasting strength. It silences unbelief, and dispels dismay and bitterness in the face of life's puzzling, painful providences and of the dark aspects of Divine Revelation. It assures us that there is Divine love at the heart of our mysterious, glorious and tragic universe.

The Cross reveals the awful evil of sin. Sin is not merely a disease; centrally it is rebellion against the Author, Sustainer and Lawmaker of the universe. Only the expiatory Sacrifice of the Son of God was adequate to deal with the appalling power of sin.

The Cross removes our guilty fears. A sense of guilt paralyzes faith, and makes victory in the Christian life impossible. As we gaze at our Saviour's atoning death our hearts are "sprinkled from an evil conscience," and we are enabled to "draw near with a true heart in full assurance of faith."

The Cross puts us under the liberating rule of Christ. Through identification with Him in His death the believer has been released from the authority of dictator sin, and is brought under the sway of the Lord Christ, whose rule is liberty. This means the displacement of the old, evil self-centred life by the Christ-controlled life. Sin may tempt and

annoy, but it is no longer master. This glorious truth is set out in Romans, chapter six, symbolised by baptism, and made good in experience by the reckoning of faith.

The Cross means that we belong to God by right of purchase. We are His by right of creation, and now in virtue of Calvary we are eternally His by right of redemption. Tremendous thought! "Ye are not your own, for ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

The Cross delivers from the world's religion of ritual and self-merit. It humbles our pride, but delivers us from bondage. It destroys all trust in outward privileges, ceremonies and self-righteousness for acceptance with God, and casts us upon the Divine grace for salvation. Paul boasted in that method of salvation of which the world was ashamed, and repudiated that method of salvation in which the world glorified.

The Cross separates from the world's principles of living. It spells "death" to the world's philosophy, pride, covetousness, envy, and lust for power—that is, those motives that impelled the Jewish leaders to hurry the Son of Man to Calvary. Can we allow in our lives that which involved the death of the Lover of our souls?

The Cross unites Christians. "I, if I be lifted up from the earth, will draw all men unto Me," said our Lord of His death. It was a ransom for all sorts and conditions of people. "He is our peace, who hath made both one, and hath broken down the middle wall of partition." The Cross reduces us all to the same level of guilt and helplessness before God, and then secures for all who believe, irrespective of race, nationality, social position or temperament, an entrance into the great society of the redeemed, the "one new man," the Church. It is as the meaning of the Cross rules the minds of believers that it

allays racial, national and social antagonisms.

The Cross hallows pain. The fact that our Lord's supreme work was one of suffering conveys the suggestion that the best way to regard our trouble is in the light of a means, by which our salvation is helped forward. And the Cross assures us of the never-failing sympathy of the Captain of our salvation who was made "perfect through sufferings."

And the Cross of Christ casts its shadow upon the Christian. The Christian's cross is not the trouble and pain that are the common lot of mankind, but is peculiar to the followers of the Crucified. Of this cross every true believer knows something, however slight, and the apostle Paul knew so much.

The cross for the Christian means the refusal of sin and self-will. It means living for the spiritual and eternal at the expense of the natural and temporal, for the Kingdom of God at the expense of our own ambitions and interests, and sometimes our friendship and health. And it may even entail persecution. It is the spirit of sacrificial service. In short, the Christian's cross is the cost of doing God's will and serving men's highest interests.

As we walk in the Spirit these ethical meanings of the Cross will be worked out spontaneously in our experience, in different degrees and with different emphases, according to the depth of our consecration, the purpose of God, and the nature of our gifts, training and service.

THE RACE—Hebrews 12

By W. Earl, Norfolk.

I WAS invited to the annual N—G— sports. The outstanding event was to be a Cambridge Blue running in the mile race, starting at scratch. At the crack of the pistol the runners flashed off the mark. Slowly but surely he overtook every competitor and finished the course far ahead of the others looking as fresh as when he started. Several of the runners fell out by the way. It was a joy to witness the grace, ease, and precision of his every movement right up to the goal.

The apostle Paul had probably witnessed the famous Grecian sports and likens the Christian pathway to a race-course, calling for powers of endurance. Its starting-point is Christ crucified for our sins on earth, the goal Christ risen and glorified in Heaven. We are running on to Him in glory. The power which bears us along is faith.

For our encouragement he takes us back to those grand men of faith of

the Old Testament. Their faith rose above all circumstances, they lived and died in faith seeing the invisible God, and steadfastly embraced His promises to the end. They realised Heaven was their home and not this passing world. (ch. 11).

To run our race successfully we must observe the following conditions:

(1) There must be an absolute faith in God, this gives patience or endurance.

(2) The laying aside of all impedimenta—every hindering element (1 Peter 5. 7).

(3) The eschewing of all sin, our God is holy (v. 14), we cannot walk with Him if sin in the life is allowed. This brings us to a dead-stop until judged and exposed.

(4) We must keep our eyes upon the risen Jesus our goal. He is our Guide and example of faith. "He will

(Continued on page 92).

CHRISTIAN INHERITANCE

(Ephesians 1. 11-14).

By J. Gunn, Canada.

THE thought of spiritual inheritance for the believer, of necessity presupposes his relationship to God as stated in Rom. 8. 17. "If children then heirs, heirs of God, and joint heirs with Christ." The doctrine of a divine inheritance appears in the New Testament under two aspects; first, to the effect that God has a heritage in His saints and, secondly, that believers have a rich inheritance in Christ. Both of these interesting aspects are presented in the first chapter of the epistle to the Ephesians. The first one appears in verse eleven, while the second becomes obvious in the reading of verse fourteen. The original word that we have in verse 11, "cleros", is in the verb form, meaning to obtain by selection, but in verse 14 the substantive is employed, and designates that which has been secured by selection or choice.

In modern Church history the verb form is used in the ordination of ministers, their reception into the "cleros", or their reception into that select class Christendom calls the clergy in contradistinction to the laity; of course, the Word of God does not thus classify the people of God. The true significance of the word both from its etymology, and from the law of context here, reveals that all Christians belong to God's selection. This word undoubtedly links itself with verse 4, where we learn that God chose us in Christ before the foundation of the world, and proves that in time, through Christ, we have been brought into God's selection or lot, and there we enjoy our rich inheritance in Christ both anticipatively now, and realistically in Eternity. Shall we consider these two aspects of this truth in their proper order?

I. *The Lord's Inheritance:* "The Lord's portion is His people" (Deut.

32. 9). The language of verse 11 makes this as true of God's people in the New Testament as of those in the Old Testament for it might be rendered thus, "In whom also we were taken into inheritance." Surely in this has been manifested the manifold grace of God, for in the details given we view God's heart moving outward to man. The peculiar features of God's inheritance in His people may be briefly enumerated.

1. *Its Origin:* "In whom we have been brought into the inheritance according to the purpose of Him who worketh all things after the counsel of His own will." Why God should elevate a poor sinner, and bring him so near, that he is found among the Lord's portion is in one sense a mystery, but this we do know, He willed it thus; it is but the fulfilment of the divine intention that we become component parts of His lot.

2. *Its Objective:* "That we should be to the praise of His glory." (12). He must have all the praise, honour, and glory, throughout all Eternity. He chose us in the past, in order during time to bring us through Christ into His lot or portion; consequently, He shall receive all the praise from every universal intelligence, and all the thanksgiving from us, forever and ever.

3. *Its Order:* In verses 12 and 13, we have before us the historical development of the Church. In the first place we read, "We . . . who first trusted (or) hoped in Christ." These were the apostles and the Jewish people who believed the gospel before it was preached to the Gentiles. And later we read, "In whom ye also trusted, after ye heard the Word of Truth, the Gospel of your salvation." The Ephesian church might well be considered a Gentile church, and in the reading of this epistle atten-

tion must be given to the discriminate use of the two pronouns, "we" and "ye", for almost invariably they mean, "we Jews" and "ye Gentiles". Here then we have men and women, taken out from the two great divisions of humanity, becoming in their order the component parts of God's inheritance. They are no more Jews and Gentiles, but the inheritance of the Lord. How blessedly wonderful! Oh, for grace to enjoy more thoroughly this amazing fact for God finds delight and satisfaction in His portion; yea, by His inheritance He is enriched, for by it there is produced, thanksgiving, praise, honour, worship and glory.

II. The Believer's Inheritance: "That Holy Spirit of Promise which is the earnest of our inheritance." (14). The inheritance here is definitely referred to as being our own for we are like the Levite of old of whom we read, "Wherefore, Levi hath no part nor inheritance with his brethren; the Lord is his inheritance" (Deut. 10. 9). The Lord has His portion in His people, and His people have their portion in Him. The apostle Paul emphasized that which we have in Christ now, for in his prayer for the Colossians he expresses himself thus, "That their hearts might be comforted being knit together in love, and unto all riches of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge" (Col. 2. 2-3). What an inexhaustible mine of infinite wealth we have in Christ! The apostle Peter on the other hand, emphasizes the realization of our inheritance in the future, "Blessed be the God and Father of our Lord Jesus Christ which

. . . hath begotten us . . . to an inheritance . . . reserved in heaven for you" (1 Pet. 1. 3). As we contemplate all that we have in Christ both for time and for eternity, we learn anew the grace of our Lord Jesus Christ, who though He was rich, yet for our sakes became poor, that we through His poverty might become rich. Incalculable wealth is ours through sovereign grace. There are three characteristics of the Christian's inheritance to which attention might be called.

1. Its Properties: These are given in 1 Pet. 1. 4.

- (a) Incorrputible in its nature.
- (b) Undefiled in its purity.
- (c) Fadeless in its duration.

2. Its Possession: It would appear from the reading of the fourteenth verse that we have now in the Holy Spirit received the firstfruits of our inheritance, and that we shall actually enter into it at the redemption of the purchased possession. In the meantime "We groan within ourselves waiting for the adoption, to wit, the redemption of our body" (Rom. 8. 23).

3. Its Promise: There are two things in this portion which encourage our hearts as we await that wonderful day; one is the sealing by the Holy Spirit, and the other is the pledging by the Holy Spirit. He is the seal of divine ownership, and the pledge of divine fulfilment. It is well to notice that the sealing of the Holy Spirit appears to do with the aspect of the inheritance that is God's portion, while the pledging has to do with the other aspect of the inheritance which is ours in Christ. How unsearchable are His judgments, and His ways past finding out!



THE WONDERFUL WORD.

In the Bible the Christian reads of his heavenly Father's love and of his dying Saviour's legacies; there he sees a map of his travels through the wilderness, and a landscape, too, of Can-

aan. And when he views the Promised Land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation in Christ.

—John Berridge of Everton.

Witnessing to Queues

By A. C. Gates.

WILL you kindly allow me to mention to you a new work (new to me) which I have lately been trying out. In our land, in every town and city, there are congregations of unsaved people waiting for some dear man of God to bring them the Bread of Life. I refer to these cinema queues which abound on every hand. I mention this because there are so many able men in the Gospel; and it may result in some of these dear brethren tackling this problem.

In the autumn of last year, the Lord gave me a new thought, and with my little Text Bible in my pocket, I quietly and unobtrusively stood alongside a queue and said—"Will you kindly allow me to call your attention to this little Book? You all know what it is, it is a Bible, and, do you know, this Book brings to you an offer of everlasting life." So I continued, and for an hour, and sometimes for over an hour, I have had full liberty to give these people the Gospel. I am delighted to have such an opportunity, for here in Brighton some queues are 100 yards in length. I go on Wednesday (early closing day), Saturday and Lord's Day evening. The time, usually between 6 and 8.

One needs to be adaptable; not every brother may be suitable for such a task. Someone has said—"If you want to win some, you need to be winsome." These dear people need to see in the messenger, a bright, cheerful countenance, giving evidence that to be a Christian is something worth while. Here we have the cream of youth and beauty pouring into these places of entertainment. It is a unique experience and they listen in a wonderful way.

* * *

"If we have learned our place of strangership on earth, we are then prepared to be led into the enjoyment

Sometimes an old man will come along singing and holding out his cap for coppers, then I just stand back and let him do his business, and then carry on. Or the news boy may come along; I always let them get on with their job, never interfering with them. One may meet with opposition; if so, quietly and graciously withdraw, but don't run away; just go a few yards further along, and start again. It's a grand work.

I have been calling special attention to the Book itself. In London, on Lord Mayor's Show day, I went into P. & I. at Ludgate Hill and bought an Oxford Text Bible. It is only 5½ ins. x 3½ ins.—a lovely little book. I bought it specially to show to these queues. I say to them, "Who ever would have thought that we could get the whole of the Bible in such small compass. Look at it. Just the right size for your pocket or handbag", and I plead with them to take up the Bible seriously and give it its proper place in life. I say to them, "God has given you this Book, primarily because He wants to make Himself known to you. So if you never read the Bible, you will never know God who created you, and who loved you and gave His Son to die for you."

I mention all this because it may be a guide to some other dear brother who may be led to seize the opportunity. How lovely to preach the Gospel to the unsaved! We seldom get them in our Gospel meetings. I prayerfully call your attention to this grand work. I have felt a responsibility before the Lord to do this. I wish I were younger

* * *

and realizations of being no stranger there, no alien in that better land of which even now we are citizens."

THE RACE [continued from page 88]

keep the feet of His saints" (1 Sam. 2. 9).

We are solemnly warned to "take heed lest there be in any of you (us) an evil heart of unbelief" (Heb. 3. 12). When unbelief enters the heart, its door is open to every evil "passion". Many of the children of Israel fell in the wilderness journey from Egypt to Canaan (typical of our spiritual journey) because of this sin of unbelief.

Alas! many of God's people of today have fallen by the way and

made wreck of their lives and testimony from the same cause. Let us beware. How rich is His provision graciously afforded in His love and care for us as we journey Homeward to glory! We have His exceeding great and precious promises in His Word to rest upon, and the unfailing ministry of love of our sympathising High Priest within the Holiest above, ever living to make intercession for us. "They that wait upon the Lord shall renew their strength. They shall run and not be weary" (Isa. 40. 31).

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FELLOWSHIP LITERATURE FUND.

In order to encourage a wider circulation of sound gospel literature, we have opened the above Fund for the receipt of gifts from the Lord's stewards, so that workers unable to purchase such literature may be able to obtain free supplies. Mr. F. J. Jesson, "Bethany," 51, Crowshott Avenue, Stanmore, Middx., is Joint Treasurer, and gifts from assemblies and friends in the Home Counties, the London area, and south thereof, may be sent to him. Gifts from all other areas may

be directed to—The Treasurer, Lord's Work Fund, "Believer's Magazine" Office, Sturrock Street, Kilmarnock, and earmarked Literature Fund. Acknowledgements under receipt number will be made through "The Believer's Magazine," and a statement of the Fund will be made annually. Friends subscribing to this fund may mention name of worker to whom they desire tracts and leaflets sent for free distribution.

PRAYER AND SUPPLICATION

Prayer will make the presence of God real to us. We become conscious of the power of God in our daily life. It will make the will of God clear to us. Before we pray we are often per-

plexed as to what to do, and after we have prayed our perceptions have become purified, and we are prevented from doing what is wrong, and enabled to see what is right.

—Dr. Griffith Thomas.

News from Other Lands

THE PLACING OF BIBLES IN HOTELS IN ALGERIA.

By A. H. Charters, Algeria.

As a result of contacting Gideons in England in 1952 and subsequent correspondence with the parent Association in U.S.A. 600 French and 200 English Bibles reached me in April this year with the object of placing them in Hotel rooms in this country.

—Such a work out here presents problems which differ from those met with in the course of similar placements in either U.S.A. or Great Britain. Whereas in these two countries there is great religious liberty and few care for the religious opinions of their neighbours, in French North Africa it is not quite the same. Theoretically, among the European population, the liberty exists, but in actual fact there is a strong undercurrent of feeling in which the power of Rome is evident. Even nominal R.C.s will protest vigorously that they are R.C. when asked. In addition, Communism is strong and others are just antagonistic to anything religious. Then there is the native element to be reckoned with, and this is Moslem. All these classes are, broadly speaking, against the reading of God's Word.

It was with a full knowledge of these factors that the attempt to place the Sacred Volume in Hotels in the City of Algiers was made. Much prayer was asked and offered, and the result seemed to show that this was effective. One also had to reckon on the hatred and dread of God's Word by the Devil himself and the realisation that he would do all in his power to hinder. In all, some 48 establishments were visited. Of these 27 refused to co-operate but 21 accepted. A total of 800 Bibles were sent from U.S.A. and of these 524 French and 136 English were used.

Now for a few details as to receptions given to place copies in rooms. The largest Hotel in the place is the Alletti near the centre of the city. It has about 300 rooms. The owners are Jews and it has a Casino. First one applies to the Reception Counter. Here one's request to see the Manager is sent to him on a brass salver and a few minutes later comes the reply "The Management regret that they are unable to assist in any kind of propaganda"! . . . Had it been possible to speak to the Manager personally it might have been possible to persuade him . . . I wonder!! At several "good" hotels similar experiences were met. Some Managers were afraid of offending their customers and turned aside the suggestion that those who did not wish to read the Book need not do so and that many who had no previous desire to read had been helped and blessed by such reading. Yet another excuse was that the majority of the customers were illiterate Moslems. There were others who were afraid that the books might be stolen or defaced. Some

openly sneered and scoffed at the idea. One stated frankly that as he was R.C. he could not possibly accept Bibles for his hotel. When reminded that the Pope had authorised the reading of the Word he still refused and one had the impression that local priests still seek to prevent folk finding the Truth.

There was one Manager who said that while most of his customers were illiterate, he did reserve 6 rooms for Europeans, and he gladly accepted Bibles for these. His mother was Protestant, married to a R.C., and it was possible to have a long chat with him. Two hotels were only willing to accept Bibles for their Reception rooms. While this was not quite what was desired it was felt to be better than nothing (a later case proves this). One of these men was a Jew and we talked long of the claims of the Lord.

A few hotels agreed to accept "part" placement "as a trial". Here again it was not what one would have wished, but when it was that or nothing, I chose that. One such hotel was the St. George which is well known to tourists. There are about 250 rooms in this lovely place. The Manager accepted 125, of which 25 were English. There are a few small hotels on the outskirts of the city and these accepted their full quota. The Central Touring, a large hotel near the city centre, with 130 rooms also took its full complement.

Some three miles out of the city but in the suburbs there is a Youth Hostel used by young folk of both sexes who love hiking. A visit was made to this establishment with a view to placements. The lady in charge is a Swiss Protestant (this did not prevent her smoking a cigarette while I was in the building). Officially it is forbidden to discuss in the precincts of these hostels, either religion, politics or Military service, consequently the lady could not accept a placement. She told me, however, that she often saw young folk reading their Bibles, and occasionally she had been asked to lend a copy. Acting on this I offered, and she accepted, one French and one English Bible for her to use as asked and at her discretion.

It may be as well to explain why so many English Bibles have been placed in a country where French is the language. This has been done for the use of American and British travellers, but there are many French people who, knowing English very well and not being willing to read God's Word in their own tongue, are prepared to read it in our language. It seems to me that the reason for reading the Grand Book is immaterial. Once a person reads we can trust the Holy Spirit to attend to the rest.

Fellow believers, will you now join, continuously in prayer that the Lord will use mightily the Word that has been placed in Hotels and that He will give clear guidance as to where others should be placed?

The

BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION C.351.

What does Isaiah 66. 20 mean?

ANSWER.

The word "they" at the beginning of the verse refers to the Gentiles who have heard of the glory and fame of the Messiah, Who has come, and by fire and sword pleads with all flesh when "the slain of the Lord will be many" (v. 16). (This latter phrase is used in judgment). After judgment has done its work, then glory will be manifested. A remnant of believing Jews who have escaped, will go as missionaries to these nations afar off, that have not heard Messiah's fame, neither seen His glory (v. 19). These nations in turn who believe their message, will be the instruments in bringing back the exiled Jews to their own land. As the Israelite brought to God's house in the distant past, their meal offering in a clean vessel unto the Lord, so these nations will bring the exiles home. See Matt. 24. 29-31, Isa. 49. 22, 23, Isa. 60. 3-11.—H. Bailie.

QUESTION H.466.

Was there an Assembly at Rome, and where was the Church mentioned in Romans 16. 5?

ANSWER.

In light of the Scripture referred to in the latter part of the question it is quite clear there was an Assembly at Rome. When the Apostle speaks of "The Church that is in their house" he does not mean, merely, the Christian household of Aquila and Priscilla, but an Assembly of believers to whom this godly pair had opened their house as a gathering centre, where they gathered for the breaking of bread, and other meetings.

It seems to have been the practice of this devoted couple to welcome believers to their home. When originally expelled from Italy they settled for a time in Corinth, where we see them welcoming believers to their home (Acts 18. 26). Even the eloquent Apollos owed much to them in this respect. Leaving Corinth they settled in Ephesus. Here again we find them with an Assembly in their house, to which Paul, writing from there his first Epistle to the Corinthians, refers (1 Cor. 16. 19). Prior to the writing of the Roman Epistle they evidently had gone back to Rome, where again we see an Assembly in their house.

From the fact that the Apostle asks the Christians at Rome to salute this particular Church it is clear that it was not the only Assembly in that city.

In those early days the Christians had not got commodious buildings such as our present day Gospel Halls, capable of accommodating all the believers in a given district, so the homes of believers were availed of

for this purpose. Such a gathering place was the house of Philemon in Colosse (Philem. 2), and that of Nymphas in Laodicia (Col. 4. 15), as also the house of Aquila and Priscilla at Rome.—T. Campbell.

QUESTION G.461.

Was Judas present when the Lord washed the feet of His disciples, or does the fact that he went out on receiving the sop indicate that only eleven received the feet-washing? Help would be valued in the sequence of events at the Supper on the night of the betrayal.

ANSWER.

A perusal of the records of the four evangelists will indicate that Judas was present at the feet-washing when the Lord in humility bowed His knees before His disciples and washed their feet. The order of events is clearly outlined by John in chapter 13 of his Gospel. At the opening of the chapter the feast of the passover is alluded to, and the two disciples had gone to prepare it (Luke 22). This feast of the Passover was duly kept by the Lord, and His disciples, Judas included. It is to this feast the writer John refers when he speaks of the "supper". (John does not allude to the "Lord's supper": the synoptic writers all refer to its institution; but John gives us "God revealed", and emphasises the moral suitability required in those who would remember Him). The Lord laid aside His garment and poured water into a basin after which He bent in lowly grace to wash and wipe the feet of His disciples. The betrayer, too, had his feet washed!

After the Lord had resumed His place with His own again, He explained the reason for the washing of their feet. Then with a burdened spirit He announced that one of His followers would betray Him. The disciples commenced to interrogate, and finally Peter beckoned on John to ask the Lord who would do such a thing. The Lord indicated that the one to whom He would give the morsel after it had been dipped would be the betrayer. On receiving the sop Judas went out immediately and it was night! Judas went out as one who had completely submitted himself to the dictates of Satan.

Scripture never contradicts itself. Luke 22 is often taken to suggest that Judas was at the Lord's Supper, but it may be noted that Luke, the Gentile doctor, does not always record events in their strict chronological order: e.g. in chapter 23 it may be noted that Luke records the rending of the veil before he mentions the death of Christ; while the other narrators all make this act consequent upon the death of the Saviour. The possible explanation is that Luke, being a Gentile, had no priestly representation within the veil, and anticipating the effects of the sacrifice of Christ he exults in the way opened up into the presence of God.—W. F. Naismith.

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

BARNEHURST: Assembly Hall, Lyndhurst Rd. at 8. Apl. 1, 15, G. E. Andrews; 22, 29, S. K. Hine. **FULHAM, S.W.6:** Church Gate Hall, Putney Bridge at 7.30. Apl. 1, 2, 4-6; 3, at 6.30. D. Gooding. **BIRMINGHAM:** Midland Institute, Paradise St., at 6.30. Apl. 2, C. E. Stokes; 16, M. Goodman, 23, G. Harpur. **CARDIFF:** Christian Rallies at 7. Apl. 2, H. Bell; 9, Quarterly; 16, F. Whitmore; 23, E. J. Strange; 30, G. K. Lowther. **CARLISLE:** Hebron Hall, Botchergate. Apl. 2 at 7.15, Dr. J. T. Naismith. **EWELL:** Staneway Chapel, Cheam Rd. Apl. 2 at 4 and 6. G. Harpur, E. H. Grant. **FAREHAM:** Church House, West St. Y.P. Apl. 2 at 6.30. R. Scammell. **LEE, S.E.12:** Gospel Hall, Lampmead Rd. Apl. 2 at 4 and 6.30, A. E. Brown and others. **NOTTINGHAM:** Clumber Hall. Apl. 2-5, S.S. Workers' Conf. D. R. Meadows. **POTTERIES:** Biddulph at 6.45, Apl. 2, H. Edwards; Butt Lane, 23, A. Caddick. **SEVENOAKS:** Vine Hall, Missy. Apl. 2 at 3.30 and 6. R. J. Guyatt, Gordon Smith. **STREATHAM:** Southcroft Hall. Apl. 2 at 6. E. W. Crabb, D. Warren. **SWANSEA:** Ebenezer Gospel Hall, Gors Rd. Apl. 2 at 7, W. Barclay. **ANDOVER:** Gospel Hall. Apl. 8 at 3 and 6. G. Grove, R. Snaith. **BRENTWOOD:** Gospel Hall, Primrose Hill. Apl. 8 at 6.30, E. S. Veters; May 7 at 4 and 6.30, P. W. Parsons. E. H. Sims. **CARSHALTON:** West St. Hall. Apl. 8 at 3.45 and 6. C. A. Baker, E. Tipson. **HARLOW NEW TOWN:** Ladyscot Common Room, Mumples Rd. Apl. 8 at 3.30 and 6.15. Metcalfe Collier, G. K. Lowther, F. McMinn. **HEATHFIELD:** The Rest, Three Cups, Independent Chapel, Chapel Cross. Apl. 8 at 3 and 6. J. Jackson, H. Reynolds. **HOVE:** Rutland Hall, Rutland Rd. Apl. 8 at 3 and 6. G. Bull, E. W. Humphreys. **LUDLOW:** Gospel Hall, Old St. Apl. 8 at 3 and 6. R. H. Bryant, D. W. Frost. **MANOR PARK, E.12:** Gainsborough Gospel Hall. Apl. 8 at 4 and 6. G. J. Polkinghorne, O. Speare. **NEWCASTLE-upon-TYNE:** Trinity Presbyterian Church, Northumberland Rd. Apl. 8, 11 at 2 and 6; 9 at 6, A. P. Campbell, A. McNeish, Dr. W. E. F. Naismith, P. F. Parsons. **NEWPORT, I. of W.:** Bethany Hall. Apl. 8 at 3.45 and 6.15. R. Guyatt. **RICHMOND:** Clarence Hall, Kew Foot Rd. Apl. 8 at 6.30, J. R. Caswell, R. Guyatt; May 28 at 4 and 6.15, A. Fallaize, W. W. Vellacott. **SOUTH NORWOOD, S.E.25:** Clifton Hall, Whitehorse Lane, Apl. 8 at 3.30 and 6. W. Davies, I. H. Bathgate, R. T. Dibble. **STROUD:** Gospel Hall, Acre St. Rooms, Apl. 8 at 3 and 6. W. Banfield and others. **WALTHAMSTOW, E.17:** Folkstone Rd. Hall. Apl. 8 at 6.30. S. Thomas, A. Catto. **WEYMOUTH:** George St. Hall, Westham Rd. Apl. 8 at 3 and 6, Dr. S. S. Short, K. G. Ullyard. **WINDSOR:** Gospel Hall, Garfield Place, Apl. 8 at 3 and 5.45. J. M. Shaw, A. C. Payne, R. S. Peake. **CARDIFF:**

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

ADAMSTOWN HALL: Apl. 11, J. Anderson, H. Bell, A. M. S. Gooding. **COYLTON:** Aclane Rd. Hall, Apl. 11 at 3 and 6. D. W. Brealey, A. Wallis. **LEEDS:** Joseph St. Hall, Apl. 11 at 3, E. S. Loosemore, R. Scott. **MARGATE:** Northumberland Hall, Northdown Rd. Cliftonville. Apl. 11 at 3 and 6, A. F. Vince, A. Burr. **PORT TALBOT:** Gospel Hall, Apl. 11, at 3 and 6. H. Paisley, H. Doddington. **WINCHESTER:** Guildhall, High St. Apl. 11 at 2.30 and 5.45, Mr. Dean, Mr. Dennett. **CHADWELL HEATH:** Wansey Rd. Chapel, Apl. 16 at 4 and 6. H. St. John, W. Green. **HIGHGATE, N.:** Cholmeley Hall, Missy. Apl. 16 at 4 and 6.30, Dr. Juliany Hoyne and others. **ILFORD:** Victoria Hall, Apl. 16 at 4 and 6. F. McConnell, G. K. Lowther. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Apl. 16 at 6.30, O. Speare. **SOUTH NORWOOD, S.E.25:** Denmark Hall, Apl. 16 at 7. Y.P. W. Davies. **WANDSWORTH COMMON, S.W.18:** Apl. 16 at 3.45 and 6.15, R. S. Code, J. H. Large. **WINDSOR:** Gospel Hall, Garfield Place, Apl. 16 at 6.30. F. N. Martin. **WOODFORD GREEN:** Salway Hall, Sisters' Missy. Apl. 16 at 3.45 and 6. **DARLINGTON:** Methodist Church, Coniscliffe Rd. Apl. 23 at 3 and 6.30. A. Nute, G. Bull. **DEVIZES:** Salem Chapel, Apl. 23 at 3 and 6. Dr. S. S. Short, E. Prosser. **KINGSTON-on-THAMES:** Canterbury Park Rd. Hall. Apl. 23 at 4.15 and 6.15, D. W. Brealey, W. G. Hales. **HIGH-TOWN, MANCHESTER:** Wycliffe Hall, Vernon St. Apl. 23 at 3.15 and 6. E. W. Rogers, F. Whitmore; Apl. 23 to May 12, F. Whitmore. **OLDHAM:** Gospel Hall, Park Rd. Apl. 23 at 3.30 and 6. Apl. 24 at 3.15 and 6.30, A. E. Ward, J. Hunter; 25, 26, 27, 28 at 8; 30 at 7; May 1 at 3.15 and 6.30, A. E. Ward. **SEDBURY:** Sedbury Mission, Apl. 23 at 3.15 and 6. C. Davis, A. Wallis. **WIMBLEDON, S.W.19:** Central Hall, Wormie Rd. Sisters'. Apl. 23 at 3.30 and 6. **EAST-BOURNE:** Marine Hall. Apl. 26 at 7.15. J. Halliday; May 7 at 3 and 6, D. G. Dean, F. McConnell. **BIDEFORD:** North Rd. Hall. Apl. 27 at 3.30 and 6.30, D. Brealey, E. W. Rogers. **LONDON:** Kingsway Hall. Apl. 29 at 6, Missy. P.M. **CHELTENHAM:** Regent Hall, Missy. Apl. 30 at 3 and 6, G. T. Bull, T. J. Pratten, G. F. Price. **COLCHESTER:** Assembly Hall. Apl. 30, at 3.15 and 6. Fr. Wilcox, Mr. Atkins. **QUENINGTON:** Gospel Hall, Nr. Cirencester. Apl. 30 at 3 and 6, Dr. S. S. Short, C. Forrance. **SWANICK:** Gospel Hall. Apl. 30, Missy. R. J. Guyatt and another.

SCOTLAND: FORTHCOMING (D.V.).

KILMARNOCK: Ayrshire Missionary, Elim Hall, Apl. 2 at 3. J. McAllister, A. C. McGregor, C. McKinnie, and others. **MOTHERWELL:** Shields Road Hall, Apl. 2. J. Campbell, J. Paton, J. Dickson, Win. Rae. **GLEN-GARNOCK:** Hebron Hall, Apl. 9 at 3. R. C. Allison, D. McKinnon, J. Phillips, W. F. Naismith. **HAWICK:** Apl. 9 at 3 in Library Hall. W. B. McKee, J. R. Rollo, Wm.

Scott. **KILMARNOCK:** Elim Hall, Apl. 16 at 3.30. Women's Missionary Conference. Mrs. Wm. Campbell, Mrs. W. King, Mrs. R. McLaren, Mrs. C. McKinnie. **CALDERBANK:** in Welfare Hall, Apl. 16 at 3.30. J. Malcolm, Isaac Cherry, F. Stallan. **CATRINE:** in Gospel Hall, Apl. 23 at 3.15. R. Price, W. Prentice, W. P. Foster. **SHOTTS:** Apl. 23 at 3.30. in Co-operative Hall, Dykehead. J. Currie, A. Borland, Jas. Anderson, D. Cargill. **KILBIRNIE:** Women's Missionary Conference in Gospel Hall, Apl. 23 at 3. Miss Cochrane, Miss Pritchard, and others. **WISHAW:** Ebenezer Hall, Apl. 23 at 3.30. J. Anderson, H. Bell, J. R. Rollo. **BROADCAST SERVICE:** from Anniesland Hall, Glasgow, in Scottish Home Service, Apl. 24 at 7.45. W. McInnes will be the speaker. Prayer asked for the presentation of the gospel. **MAYBOLE:** Gospel Hall, Apl. 30 at 3. W. P. Foster, J. H. Hutchison, W. Harrison. **LARGS:** Bible Readings at Netherhall, May 2-6. J. M. Shaw. **DREGHORN:** in Parish Church Halls, May 7 at 3. Dr. A. T. Duncan, H. Scott, A. M. S. Gooding, H. Burness. **EDINBURGH:** Gorgie War Memorial Hall, May 7 at 3. H. Bell, J. R. Rollo, J. Hunter. **GLASSFORD:** in Public Hall, May 7 at 3.30. J. Anderson, F. Carruthers, H. Morris, W. D. Whitelaw. **AYR:** Bible Readings, May 9-13. Readings in James St. Hall; Addresses in evening in Victoria Hall, John Street. Speakers expected—J. M. Shaw, G. C. D. Howley. Correspondence—W. D. Morrow, 15, Alberta Ave., Westwood 2, East Kilbride. **BLACKBURN,** West Lothian: May 14 in Gospel Hall, Bathgate Rd., at 3.15. R. McPike, R. Price, Dr. Duncan, Dr. Jas. Naismith. **WIGTOWNSHIRE TENT:** opening Conference at Kirkcowan, May 14 at 2.30. D. McKinnon, W. W. Feredy, D. Hogg. **MUSSELBURGH:** in Town Hall, May 21 at 3.15. A. McBroom, A. P. Campbell, J. R. Rollo. **BROXBURN:** in Public Hall, May 28 at 3. H. Scott, W. Prentice, W. P. Foster. **PREACHING HOLIDAY FOR YOUNG MEN.** July 1-Aug. 13. Apply to Mr. Wm. Scott, Machermore Castle, Newton Stewart. Ample space for camping and other accommodation.

IRELAND: REPORTS.

J. G. HUTCHINSON continues at Fort William. Interest for ten weeks most encouraging. A number have professed. **W. BUNTING** has had a good start in Ballyclare. J. K. DUFF and J. FINEGAN finished at Woodford and now at Newtownwhite, Co. Mayo, for meetings and visitation. J. HUTCHINSON in Lisburn. **S. JARDINE** in Cregagh Hall, Belfast. A. McSHANE having fruitful meetings at Maghera. J. MCKELVEY at Mullerfernaghan with good interest, and some saved. **S. THOMPSON** at Banbridge. H. PAISLEY had good meetings at Ballymoney with interest and blessing. Hoped to have effort in gospel at Cardiff and Bristol. JOHN GRAHAM and THOMAS KENNEDY having meetings at Ballybracken, near Ballyclare. C. FLEMING and D. CRAIG at Clough. JOHN GLENVILLE engaged in open-air work in Co. Cork. G. D. ALEXANDER has seen some profess at meetings in Shetland. Despite severe weather attendances were encouraging and in visitation he was well received. H. SCOTT and J. MCKEE at Ardmore with good interest. **S. WISHART** and R. CRAIG near Newtownstewart. T. WAL-

LACE and R. BEATTIE in Sion Mills with interest and results. **GRAHAM** and **KILPATRICK** in Donegal.

Believers' Meetings.

BALLINAMALLARD meetings profitable. Messrs. Graham, Wills, Turkington and Allen took part. **ARDSTRAW, Co. Tyrone:** The meeting was not so large as usual. The Word was ministered by Messrs. Allen, Lewis, Graham and McCann.

"WITH CHRIST."

Mrs. CARMICHAEL on Nov. 25, 1954, at Larne. Saved when a young girl, and of a retiring disposition, she ever bore a consistent Christian testimony. Mr. T. Wallace spoke at the funeral. **Mrs. JEAN WHYTE**, Broughshane, on Jan. 12. Saved about 40 years, our sister was highly esteemed for her love to the Lord and His Word. Her home was ever open to the Lord's people and His servants, and during a protracted period of suffering she exhibited the grace of Christian patience. She is missed by a wide circle of friends. **WM. JOHN CAULFIELD**, Lurgan, on Jan. 17, in his 85th year. Saved over 60 years ago, and was led, through the ministry of Mr. Andrew Frazer, into fellowship at Lurgan, of which assembly he was one of the oldest members. A quiet, consistent, and godly brother, he will be missed at home and among the saints. Mrs. Caulfield, who is weak in body, needs the prayers of God's people. E. Allen and A. McShane conducted the funeral service. **WM. BENZIE-FIELDING**, Oyne, (late of Knowhead) passed home on Jan. 24, aged 87. Saved as a lad and received into fellowship at Old Rayne about 70 years ago; later in Insch, where he was highly respected, and will be missed by the small company which gathers there. **JOHN CARSON** of Crumkill, Ballymena, aged 82. Over 60 years in Christ, and connected with Ballymena assembly for many years, and latterly in Ahoghill. Ever interested in spread of the gospel, he held open-air meetings around his own district for many years. His passing takes another notable character from the rank of witnesses. **Mrs. McCONNELL**, at Larne on Feb. 8, aged 74. Saved over 55 years ago, our sister loved the Lord and His Word. She will be missed by all who knew her. Mr. T. Ball conducted the funeral. **ARCHIBALD WEST**, called home suddenly at Fraserburgh on Feb. 9, aged 68. In fellowship for 30 years, our brother ever bore a faithful testimony, taking the Word of God always as his guide. He will be much missed in the assembly and by his wife and family. Brethren H. German and D. Cargill conducted the funeral services. **Mrs. ELIZABETH STEVENSON**, Belfast, went to be with Christ on Feb. 11, aged 63. Saved 23 years ago, our sister was in fellowship in Matchett Street and Joseph Street assemblies. R. McConkey and W. Bunting spoke the Word at the funeral services. **Mrs. WALTER COLVIN**, Largs, passed home on Feb. 13. Saved in early life, and for many years in fellowship at Larkhall, she passed the last 26 years in happy fellowship at Largs. A lover of the Word, and active in the spread of the gospel amongst women, she was greatly respected for her steadfastness and wisdom. Truly a "mother in Israel," who will be greatly missed. (Later intimations held over for lack of space).

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SECTARIANISM

by the Editor (7 continued)

THE government of the Presbyterian Church follows these lines, adopted more from the French Protestant system of church government than from that favoured by Calvin.

(a) The Kirk-session consists of the minister and at least two elders. Its jurisdiction is confined to the congregation; and no Kirk-session can interfere with any other. That arrangement would have squared with N.T. independency if it had gone no further.

(b) The presbytery is composed of all the ministers within a specified area along with elders chosen to represent the various congregations. "As a court with representatives from every congregation within its bounds, the presbytery is able to supervise the whole work of the Church for which it is responsible, to aid weaker congregations, to indicate local enterprises of evangelism and service and to prevent overlapping of agencies."

(c) The Synod is a Provincial Assembly which meets twice a year, and consists of ministers within the area and of representative elders from the various presbyteries. Its function is mainly to supervise the work of the presbyteries and to deal with any appeals from the lower court.

(d) The General Assembly is the representative court of the entire Church, and meets annually. It consists of ministers from the presbyteries and representative elders chosen by the presbyteries. It is the business of the General Assembly to review the whole work of the Church. It is the supreme court of appeal. That, then, is the system which secures control of all the churches within the Presbyterian fold. It is interesting to note that the Confession of 1560 was prefaced by the following protest. "If any man will note in this our confession any article or sen-

tence repugnant to God's Holy Word, may it please him of his gentleness and for Christian charity's sake to admonish us of the same in writing: and we, upon our honours and fidelity, by God's grace, do promise unto him satisfaction from the mouth of God—that is, from His Holy Scriptures, or else reformation of that which he shall prove to be amiss."

OF our gentleness and for Christian charity's sake" we would take upon ourselves the rôle of pointing out wherein we deem Presbyterianism, as we know it, to be contrary to God's Word.

(1) Presbyterian Churches claim to be in true Apostolic succession because the Reformers withdrew from the Church of Rome on the ground that in their estimation that church had ceased to be a church by its perversion of sound doctrine and its abuse of what they called the Christian Sacraments. The inference is, of course, that in countries like Scotland the Presbyterian Church is not sectarian; yet Presbyterians are wont to declare that those Christians who have withdrawn from the National Church are sectarian, although the plea of those who have dissented is that the practices of the Presbyterian Churches are not wholly Apostolic. The "Church of Scotland" is the visible Church in Scotland, and consequently, all other communities are sectarian denominations, or dissenting bodies.

THE Westminster Confession states that "The visible church consists of all those throughout the world that profess the true religion *together with their children*." Prof. Moffatt writing in *The Presbyterian Churches* says that "the Presbyterian Church steadily refuses to identify the church exclusively with true believers or saints, as sects like the Novatians and Donatists of old, or as Anabaptists and modern sectaries continue to do."

It is difficult to perceive the consistency of the Professor when he justifies the Presbyterian Church in its withdrawal from the Church of Rome because of the latter's departure from the Apostolic faith and practice and then condemns others in their withdrawal from Presbyterian Churches because they maintain that Presbyterianism harbours practices which are not Apostolic, e.g. teaching that there is a visible church which may consist of believers *and their children*.

(2) This distinction between the composition of the visible and that of the invisible Church, and the refusal to identify the visible Church exclusively with true believers is partly the justification for the practice of infant sprinkling. The *Confession of Faith* says, "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." This is not the place to discuss the question of the validity of Infant Baptism, but it will suffice to draw attention to the admirable contentions of Professor Rowley as he disposes of the arguments by Professor Cullman and others for the practice of baptising infants. In footnotes in his book *The Unity of the Bible* Prof. Rowley quotes copiously from recent writers whose difficulties have been to square the modern practice with N. Testament teaching about baptism. "Its recipients are adults, and the dispositions required of them are those of conscious and deliberate renunciation of sin and idols, and of personal faith in and allegiance to Christ" (N. P. Williams). Prof. Snaith is quoted as writing, "It was baptism and it was baptism by immersion," while Schliermacher affirms that "Every trace of infant baptism which people have professed to find in the New Testament must first be inserted there."

HAS the Presbyterian church not become "sectarian" when it countenances a practice which was not introduced until about the time

of Emperor Constantine, and treats as "sectaries" those who dissent in protest for believer's baptism only.

(3) In Scotland the Presbyterian Church is recognised as the "National Church". The Church, comments one, "is intensely national: there are epochs in which the history of the nation is simply the history of the church" (Muir in *The Church of Scotland*). The same writer calls it, "an invaluable national institution." Such an alliance between church and state cannot find confirmation in the Scriptures where there is not the least semblance of suggestion that groups of local churches conveniently near to each other should form a union of any kind, national or provincial. The assumption of the designation "national" involves the idea of sectarianism. "The addition of any limiting term to the title Christian necessarily involves sectarianism" (C. F. Hogg—*What Saith The Scriptures?* p. 182).

(4) "The Church defines specifically the duties of the Presbyter (minister), and although an elder, or indeed any layman who is especially endowed with the gift may on occasion teach and preach, yet the regular ministry of the Word and of the Sacraments is reserved by the Church for its ordained presbyters. Even a licentiate, i.e. a student who has been set apart by the presbytery, may not celebrate the Sacraments, although he may preach" (Moffatt). Where is the Scriptural warrant for such procedure? F. F. Bruce rightly contended that "the truly reformed churches can harbour no proper distinction between clergy and laity" (*The Church*, p. 184), maintaining that "in the New Testament there is not the slightest hint that the administration of the sacraments is to be restricted to any particular class of Christians" (p. 183). The same contention is made by G. T. Manly in *The Evangelical Quarterly*, July 1946, where he writes, "When we come to 'conducting religious worship', where is there even a hint that this was specially entrusted

to elders, deacons, or anyone in particular? . . . in one place where religious worship and order is the subject (1 Cor. 12) there is no mention of either bishop or deacon. The only persons singled out in Paul's remarks on worship in 1 Cor. 14 are the 'prophets'.

GREAT as has been the debt of the Church Universal to the labours and witness of Presbyterianism in many countries, yet we would not be true to our convictions if we did not contend for an order of church

government which more closely conforms to the Scriptural pattern of Independency, and for a method of supply of "ministers" more in conformity with New Testament principle. "Departure from Scripture is evinced where pastors are imported from outside the congregation, as a result, perhaps, of a trial sermon, and in response to the suffrages of the congregation. It is not the function of the flock to choose its shepherd. That is the prerogative, alone, of the Owner of the flock" (W. R. Lewis in *The Church*, p. 83).

THE PERFECT WAY OF OUR LORD WITH MEN

THETHE middle three of the nine manifestations of the fruit of the Spirit, "longsuffering, gentleness, goodness", represent this perfect way of our Lord with men.

Those who listened to Him, and those who were His disciples were so very easily offended, that the greatest tact and wisdom were needed in all His ministrations. Nicodemus from the Sanhedrin, and the woman of Sychar with so much covered sin in her life, each needed to hear the words that would reach their consciences without giving offence. The ignorance and selfishness of the chosen disciples were a constant strain. Through it all He was known by His "gentleness."

Wherever He went there was a groaning creation. The poor were like sheep without a shepherd. The enslaved were dying under the cruel tyranny of demons. Lepers and helpless men and women were everywhere. Our Lord was the Great Physician with a tender heart. He went about doing good and healing all who were oppressed of the devil. There was no exhausting His "goodness."

—L.S.

For as he thinketh in his heart so is he. Prov. 23. 7.

THE SECRET PLACE.

O my soul, wouldest thou have thy life glorified, beautified, transfigured to the eyes of men? Get thee up into the secret place of God's pavilion, where the fires of love are burning. The life shall shine gloriously to the dwellers on the plain. Thy prayers shall be luminous; they shall light thy face like the face of Moses when he wist it not. —George Mathieson.

UNCEASING IN SERVICE.

The trouble with too many people is that they fill the day with neglects, with postponements, with omissions, with idle words, and idle silences. We do not realise vividly enough that there are many things which if not done to-day need not be done at all. If we have slept through the hours when duty waited we may as well then sleep on. —Dr. J. R. Miller.

THE CHRISTIAN SUPPORT.

Beneath him the praying man finds an everlasting Arm on which he can lean when his steps are frail and his limbs are ready to stagger. He hears from above a Voice that cheers him when he is faint and discouraged, and he knows of a Heart that can sympathise with him when his own heart is heavy; and he is cheered by the light of that unseen Countenance. —Hay Aitken.

THE LOVE OF GOD

By W. E. F. Naismith, B.Sc., Ph.D., Dumfries.

No. 5 in the Series.

WHAT a wondrous theme for contemplation is the love of God! Love is not simply one of God's attributes, it is His very Nature, for "God is Love" (1 John 4. 8). In this as in all other qualities connected with His blessed Person, our thoughts must be guided and our conceptions moulded by what He has been pleased to reveal in His Word. God's love is not a "species of amiable weakness, a sort of good natured indulgence". In one of his letters to Erasmus, Luther wrote, "Your thoughts of God are too human", and a similar charge could be preferred against many professing Christians who speak about the love of God in a most dishonouring manner. The Most High has much cause to complain today, as He did in a past day, "Thou thoughtest that I was altogether such an one as thyself" (Psalm 50. 21). To the great majority today, the God of Holy Writ is an unknown God, and in connection with His love, some very erroneous ideas are entertained. In the Holy Scriptures, we have revealed to us the qualities that characterise the love of God, some of which we shall now consider.

Firstly, God's love is EVERLASTING. Since God Himself is eternal, and since God is love, it necessarily follows that His love is eternal. There never was a time when God did not love His elect people. "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. 31. 3), is His own explicit declaration. That God should love us long before we had existence is something too wonderful for our finite minds to comprehend, but where we cannot understand we can bow in adoring worship. The eternal, electing love of God is clearly set forth in Eph. 1. 4-5. "He hath chosen us in Him before the foundation of the

world, that we should be holy and without blame before Him, in love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will". The love of God being eternal, those who are the objects of it, were loved from all eternity and will be for all eternity. Since His love toward us had no beginning, it can have no ending. What an unspeakable blessing to be "Loved with everlasting love, Led by grace that love to know"!

"Father 'twas Thy love that knew us,

Earth's foundations long before,
That same love to Jesus drew us,
By its sweet constraining power,

And will keep us,
Safely now and evermore."

Secondly God's love is UNINFLUENCED. Herein it is vastly different from human love. The love which we entertain for one another is engendered by particular features that we possess as individuals. God's love, however is spontaneous and free. There was nothing whatever in the objects of His love to attract His love. Rather was there everything in them to repel it. "The Lord did not set His love upon you nor choose you because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you" (Deut. 7. 7-8). Such was true of Israel of old. They were a stiff-necked, rebellious, disobedient people whom God, though fully cognisant of their entire history, elected to love. To them He could say, "You only have I known of all the families of the earth" (Amos 3. 2). As it was with Israel, so it is with His people today, "the Israel of God" (Gal. 6. 16). They were no better than their fellows, descendants of rebellious Adam, alienated and enemies

in their minds by wicked works (Col. 1. 21), "children of wrath even as others" (Eph. 2. 3). The only reason why God set His love upon them is to be found in His sovereign will. "We love Him because He first loved us" (1 John 4. 19).

"What was there in us that could merit esteem,
Or give the Creator delight?
'Twas even so Father we ever must sing,
For so it seemed good in Thy sight."

Thirdly, God's love is UNCHANGING. Just as nothing in His people evoked His love, so nothing in them will ever change it. God loves His people in Christ and therefore His love can never decay. His love for Christ the Head can know no change, neither can His love for the members of Christ's Body, for the Saviour declared, "Thou hast loved them as Thou hast loved Me" (John 17. 23). The objects of God's love, called according to His eternal purpose fore-known with special affection, predestinated to be conformed to the image of His Son, will most certainly be effectually called, freely justified and eternally glorified (Rom. 8. 28-30). If God has loved them once He will love them for ever. In its immutability, we have another difference between God's love and human love. When those upon whom we have lavished our love disappoint us, we tend to withdraw our affection. It is not so, however, with God. A forceful example of the immutability of God's love is found in Jacob. "Jacob have I loved", declared Jehovah (Rom. 9. 13). Despite all his unbelief, his deceit and his treachery, God's love for him never wavered. Many and varied are the causes which may change human love, but nothing can separate us from the love of God. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord" (Rom. 8. 38-39).

"While all things change, Thou changest not,
Forgetting ne'er, though oft forgot,
Thy love immutably the same,
Displays the glories of Thy Name".

Fourthly, God's love is IMMEASURABLE. The Apostle in Ephesians 2. 4 speaks of "His GREAT love where-with He loved us even when we were dead in sins." Its depths cannot be plumbed nor its heights scaled, its breadth and length are boundless, for it "passeth knowledge" (Eph. 3. 19) His is "love that no tongue can teach, love that no thought can reach." John in his epistle writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God" (1 John 3. 1). So infinite is God's love that it defies human description. Like His gift it is "unspeakable" (2 Cor. 9. 15). One has aptly written,

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

Fifthly, God's love is SACRIFICIAL. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4. 10). Nowhere is the infinite love of God so wondrously and so lavishly displayed as at Calvary. "Inscribed upon the Cross we see, in shining letters, 'God is Love'". "Greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13), but at Calvary, the Son of God died for His enemies, for those who hated Him without a cause. If man's hatred,

however, reached its climax at Calvary, so did God's love. It was there that God "spared not His own Son but delivered Him up for us all" (Rom. 8. 32), and we may say reverently that the giving up of His Son to the shameful death of the Cross was a sacrifice which wrung the heart of the Father.

"Jesus bruised and put to shame,
Tells us all Jehovah's Name,
God is Love, we surely know,
By the Saviour's depths of woe."

Sixthly, God's love is SOVEREIGN. God loves whom He pleases. He expressly declares in His Word, "Jacob have I loved, but Esau have I hated" (Rom. 9. 13). There was no reason, humanly speaking, why God should love Jacob rather than Esau. There was nothing loveable in Jacob's character. He was deceitful and mean. From a natural standpoint, Esau would appear to be the more likeable of the two. In His choice of Jacob and rejection of Esau, in His loving of Jacob and hating of Esau, however, God was not guided by any virtues whatever in the characters of the two men. Romans 9. 11-13 is quite explicit on this point. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth, it was said unto her, 'The elder shall serve the younger'; as it is written, 'Jacob have I loved, but Esau have I hated'." Why did God love one and not the other? —Simply because God is sovereign, and it pleased Him to do so. His choice was governed by reasons, which, in His wisdom, He has not revealed to us. The doctrine of the sovereignty of God is one to which the carnal mind is strongly opposed. While the natural man claims the prerogative to choose his friends and set his love upon whom he pleases, he would deny this right to the Most High. The justice of the Sovereign Ruler of the Universe is called into question because some and not others are "beloved of the Lord" and

"from the beginning chosen unto salvation" (2 Thess. 2. 13). Far from questioning God's justice, however, we, upon whom the Father's love has been bestowed, should praise Him for His gracious dealings with us.

"On such love my soul still ponder,
Love so great, so rich, so free,
Say while lost in holy wonder,
Why, Oh Lord, such love to me?"

Seventhly, God's love is DISCIPINARY. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12. 6). Divine chastisement is one of the evidences of the Father's love. Since God is our Father and we are His children, He chastens us out of infinite love. In order to impress this truth upon our hearts and minds, God has recorded it no fewer than five times in His Word (Job 5. 17; Psalm 94. 12; Prov. 3. 12; Heb. 12. 6; Rev. 3. 19).

"He may chasten and correct,
But He never can neglect,
May in faithfulness reprove,
But He ne'er can cease to love."

Those who are without chastisement should question whether they are the objects of God's love (Heb. 12. 8). In chastening, God has our supreme good in view. He desires to draw our affections away from this scene and to conform us to the image of His blessed Son. To these ends, chastisement is one of the most potent means.

"Though He may send some affliction,

"Twill but make us long for home,
For in love and not in anger,
All His chastenings do come."

Finally, God's love is EXEMPLARY. "Beloved if God so loved us we ought also to love one another" (John 4. 11). We are to love one another as Christ has loved us (John 13. 34). We are to be "followers of God as dear children and walk in love as Christ also hath loved us" (Eph. 5. 1-2). As we contemplate the matchless love of God toward us, may His love be "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5. 5).

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

5. DAVID: THE YOUNG SHEPHERD WHO WAS CALLED TO A LARGER FLOCK.

By W. K. Morrison, M.A., Ayr.

THE text for this month's study in Psa. 78. 70-72: "He chose David also His servant, and took him from the sheepfolds; from following the ewes that give suck He brought him, to find Jacob His people, and Israel His inheritance. So He fed them according to the integrity of His heart; and guided them by the skilfulness of His hands" (R.V.). The pastoral care exercised by a king over his people may not strike you as a subject appropriate for young people's attention—until you stop to remember David's age when Samuel, divinely commanded, nominated him as Saul's successor (1 Sam. 16). He was a very young man; and the whole point of the passage quoted above is that a young man's habits may develop into a mature man's virtues. Because David was a conscientious young shepherd, God saw his potentialities as a shepherd of His human flock. Thus the principle regarding faithfulness taught in the Parable of the Talents is well illustrated by David's experience: "Thou hast been faithful over a few things; I will set thee over many things" (Matt. 25. 21).

David's shepherd days fall into two parts, each with its own climax. As the shepherd of Jesse's flock he gained the spiritual confidence which led to his triumph over Goliath. Later as the shepherd of the "Adullamites" he learned how to handle men, a more difficult experiment in pastoral care, and the experience thus gained was crowned when he became the Shepherd of Israel and its King. Let us look at each of these periods of his life in turn.

We pause first to observe that the

mere fact of being a shepherd did not qualify David for kingship. There would be hundreds of shepherd lads like him in Israel, and yet none of them achieved fame. The distinctive feature of David's life was the deep spiritual awareness which informed his workaday world. By caring for his sheep he learned to see God as his Shepherd and so wrote the famous 23rd Psalm as the twin fruit of observation and faith. The majesty of the star-studded sky prompted the 8th Psalm, with its prophecy of Christ's sovereignty as Perfect Man. The glorious unerring sun suggested the inflexibility of the path of moral law and so inspired the 19th Psalm. From Nature David learned to look above to Nature's God. Thus it was experience of Nature and God both that gave the victory over the giant. The sling and the stones that he knew were related to the God that he knew. The strength of God displayed itself through David's acquired human skill. Happy is the young man whose daily work leads him further into the knowledge of God.

What would you say were the chief qualities required in a shepherd? Are they not virility and tenderness? He must be strong to face danger, to assert his will over his flock, to encourage the weak and the wayward. But he must be gentle too, patient and understanding. David must have found his shepherd powers being taxed to the uttermost when he became the leader of the distressed, the debtors and the discontented (1 Sam. 22. 1-2). There must have been some black sheep among his four hundred outlaws, wild men, desperate men and disillusioned men. Yet he won both

their respect and their love. He would be firm and just in his rough dispensing of law among them. From his knowledge of his own complex and passionate nature he would have a deep sympathy with men of diverse temperaments. He was still a shepherd, even if the new sheep, unlike the former ones, could talk and think. In this new experience he learned how to be a king, for the simple strong faith of the days when he had slain lion and bear never fal-

tered. He had proved that he could be trusted with sheep and outlaws: now God could trust him with a nation.

We live in a day when complaints are frequently made about the spinelessness of young people. Such complaints are unfortunately valid in the Church as in the world. The elders of tomorrow are the young men of today. Let us learn to be strong, tender and faithful with our "few sheep", and whether the Lord promotes us or not we shall deserve His "Well done".

ELDERS

THOSE who minister the Word are not appointed by any church, and not responsible to any church in connection with their ministering, though it is the church's duty as well as responsibility to receive and esteem them very highly in love for their work's sake, else the church would be despising its own mercies. This is also true of overseers whom God raises up, and we might say that those whom God raises up to preach the word are the truest kind of elders.

Election by the church is not found in the Word. Just think of a show of hands for this brother, and a show for that. The Lord never authorises such striving for men. The Lord alone authorises us to fulfil any ministry we have received from Him. The house of Stephanus "addicted themselves to the ministry of the saints" 1 Cor. 15. 16, Archippus was told to take heed to the ministry which he had received in the Lord, Col. 4. 17. The elders of Ephesus were told to take heed to themselves, and to feed the flock, over which the Holy Ghost had made them overseers. If the Lord has given you a shepherd's heart to care for the flock, then you are responsible to the Lord to do that work. If you are one whom the Holy Ghost has made an overseer, the Word of the Lord to you is, "Feed the flock," "Shepherd My sheep, visit them

and care for them." Do the saints object when a God-sent man thus cares for them? With all their shortcomings, God's people do appreciate being cared for. What they do object to is someone professing to be an overseer when he is simply lording it over God's heritage. The carnal may refuse to be cared for because they do not care to be disturbed in their backsliding or worldliness. In the measure in which an overseer is walking in subjection to the Lord is he warranted to expect the saints to be in subjection to him.

We are not called upon to acknowledge such as have not spoken unto us the Word of the Lord, Heb. 13. 7, 8.

REVIEW

THE RELIGIOUS LIFE OF JAMES BUCHANAN. First printed in New York in 1837, this letter tells the soul exercise of Jas. Buchanan of Omagh who became British Consul to U.S.A., 1819-1843. In 1807, along with a few others, he commenced "breaking bread" in a simple fashion, coming "together as a Church according to the Apostolic practice". A most interesting booklet. 1/-, from J. Quinn, 14, Campsie Ave., Omagh, Co. Tyrone.

The Christian and the Powers that Be

By P. F. W. Parsons, London.

THE approach of a General Election shortly raises again the old questions of the part, if any, which Christians should take in politics, whether they should vote, and the larger issue of their relationship to the "powers that be".

2. A key passage on the subject is Romans, chapter 13, verses 1-7, which balances teaching in other passages of Scripture of our being crucified to the world, and separate from it. (Galatians 6, 14 and John 17, 16, for example). We shall endeavour in this paper to consider the matter under the following headings:—

- (a) The Powers that be.
- (b) The Sovereignty of God.
- (c) The Christian's position in this world.
- (d) The Christian's attitude, and
- (e) Miscellaneous arguments and problems.

THE POWERS THAT BE.

3. Now the first verse of our chapter refers to the "powers that be"; not the "powers" that we would like to be, or that we think ought to be, but those that actually be; we must accept them independently of our estimation of the character, or suitability of those who hold office, who, by the nature of things, will never be perfect, and, in fact, may be very far from it. The verse and phrase gain great pointedness when we remember that, when the Apostle Paul was writing, the powers were headed by the cruel Nero. These powers rule, but God overrules, see Psalm 22, 28 (R.V.) "ruler over".

4. Then we must notice the emphasis which the passage puts upon the fact that the powers are ordained "of God", thus:—

Verse 1, twice; verse 2, once again; verse 4, twice; and yet again in verse 6; that is, in the brief space of six verses, it is stated six times that the powers are, from different aspects, "of God". See also 1 Peter 2. 14 ("sent by Him").

5. Their purpose is clearly stated:—
 - (a) not designed to be a terror to those who do what is good (verse 3).
 - (b) designed to be a terror to those who do what is evil; see also 1 Peter 2. 14.
 - (c) ministers for good, v. 4 and 1 Peter 2. 14.
 - (d) bearers of the sword, v. 4, and that not "in vain", that is, for use, and not for mere show, or pageantry.

The powers, therefore, having been appointed by God, have a direct responsibility to Him for the fulfilment of the purposes which God had in view in their appointment; this is, of course, a much more serious matter than their responsibility to those who may have voted them into power. The "sword" speaks of the power to inflict the death penalty. When Adam was to be created, it was God's purpose that he should, within limits, have dominion (Gen. 1. 26); dominion, or power over human life, was excluded, so that when Cain murdered Abel, God protected him (Gen. 4. 15). After the Flood, however, a further charge was given to the head of the race, Noah, Gen. 9, verses 5 and 6. This gave Divine authority for the infliction by man ("at the hand of man") of capital punishment. Agitation for the abolition of the death penalty for murder is unscriptural, and is based frequently on the fallacy that the world can

be governed by Christian principles, whereas Christianity is for Christians only; much of this agitation stems from a wish to water down the nature of sin, the responsibility of people for their wrong-doing and the consequent penalties. It is noticeable that, when Christ Himself comes to reign on the earth, He will inflict the death penalty when it is merited, see Isaiah 11. 4 and 65. 20.

THE SOVEREIGNTY OF GOD.

6. Reference has been made to Psalm 22. 28, which implies the sovereignty of God, but there are other, and rather startling passages which also bring this clearly before us. The prophetic book of Daniel is of the greatest interest to all Christians, if only because it deals largely with the "times of the Gentiles" in which we live, which were inaugurated in Daniel's time, and in the reign of Nebuchadnezzar. Chap. 4 of the book describes a vision which that king had, of which Daniel gave the interpretation. The main lesson, indeed, the lesson for the king was that whatever power he possessed he would not have had if God had not given it to him, and that there was therefore no justification whatever for him to lift up his head in pride or boasting. Verses 17, 25 and 32 are particularly appropriate for us to bear in mind, for in all three verses it is stated that "the Most High ruleth in the kingdom of men, and giveth it to *whomsoever He will*": verse 17 goes further, and states that He "setteth up over it (i.e., the kingdom of men) the basest of men", no doubt a reference by Daniel to Nebuchadnezzar's humble origin, but nevertheless setting out a principle. (Who would knowingly, among the people of God, vote for "the basest of men"?). Dan. 2. 37 shews that God has decreed not only that there should be (human) powers, but also which individuals should fill the role ("God . . . hath given *thee*"). The results of an election, be it a General election, or a lesser political election, are not only known to God before the election takes place, but

which party is to get in, and the very individuals who are to get in are decided in heaven beforehand, and not by the electorate at the time; the council chamber of heaven, and not the polling-booth, is where authority of the powers that be are also fixed by God, "*wheresoever*". Now all this may be very disturbing, as we see evil powers exercising sway over vast populations and areas of the earth, and it is good to recall Proverbs ch. 21. 1, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it *whithersoever He will*" (not as *we* will!). Acts 4. verses 26-28 affords yet another illustration; for what the kings of the earth and the rulers did in their blindness, hatred and unbelief in crucifying the Lord was, after all, only "*whatsoever* Thy hand and Thy counsel foreordained to come to pass". How adequately the whole position is covered by the

whomsoever of Dan. 2, 17, 25 and 32;

wheresoever of Dan. 2. 38;

whithersoever of Proverbs 21. 1, and *whatsoever* of Acts 4. 28.

So then, however chaotic things may be (and God is not the author of the chaos) they are never "*out of hand*", see particularly Proverbs 21. 1, "The king's heart is *in the hand* of the Lord", and Acts 4. 28 with its reference to "*Thy hand*". History abounds with examples of how "*the basest of men*" (Dan. 2. 17) to whom godly Christians could never think of giving their moral or any other kind of support to get them into power have been used of God for the furtherance of His purposes, including the good of His own people. Thus Nebuchadnezzar, "*the basest*", was used to chastise God's people (the Jews) and to usher in "*the times of the Gentiles*". Dan. 1. 1 and 2 are remarkable, "... the Lord gave Jehoiakim, king of Judah, into his (Nebuchadnezzar's) hand, with part of the vessels of the *house of the God* . . ." The godless Roman Cæsars were used to usher in conditions for our Lord's first coming,

such as good arterial roads, communications, a common language, stable laws and some element of order. The rulers mentioned already, in Acts 4, were God's instruments; what they did, they did willingly, but were unwittingly carrying out the will of God. In our own land Henry the Eighth was immoral, cruel and unprincipled, but to suit his own ends, broke the supremacy of the Pope over the land, and so made easier the revival and liberty of religious activity which followed. Rev. 17. 17 informs us that in the future God will put into the hearts of even evil men and powers "to fulfil His will".

THE CHRISTIAN'S POSITION IN THE WORLD.

7. A study of John 17 will make this quite clear. Our Lord says in "the Lord's prayer" which is recorded in this chapter that we are "not of the world", and so clear is the cleavage between the Lord Himself (and His followers) and the world, in the sense of the world-order, that godless system which men have built up so painfully and unsuccessfully apart from God, that He actually prays "not for the world" (verse 9); in agreement with this is 1 John 3. 1, which places God's children, morally, right outside this world.

8. Christians are *citizens of heaven*, "citizens", in Greek, providing us with our word "politics"; our politics is centred in heaven. Eph. 2. 19 and Phil. 3. 20.

9. We are to be *ambassadors*, 2 Cor. 5. 20. While the term was specially applicable to the Apostles, it should be true of every Christian within his measure. No well-behaved ambassador interferes in the politics of the country in which he is but a foreign and temporary resident; in fact, any interference by him would not be tolerated by the country. In this respect the world has realised frequently that Christianity and politics do not go together, and in certain countries the resentment at the interference of the clergy in political issues has displayed itself in drastic curtailment

of their liberties and their powers. It is sometimes a case of "the children of this world" being "in their generation wiser than the children of light" (Luke 16. 8).

10. We are *warriors*, 2 Tim. 2. 4, or soldiers "on service", whose one proper concern is to obey orders, a course which is jeopardized if we entangle ourselves in the affairs of this life. If there is anything that is entangling it is politics; if there is anything which is "of this life" again it is politics. For us to take an intelligent interest in politics, give to this, from the worldly standpoint important subject, the attention which it deserves, and vote in an enlightened way, would call for such a diversion of time and energy as would make the most serious and unjustifiable inroads upon the work of the Lord.

THE CHRISTIAN'S ATTITUDE.

8. Six courses are open:—

- (a) To resist openly and actively.
- (b) To resist passively, as in certain "Passive Resistance" movements.
- (c) To select and set up the powers that are to rule or overthrow them by peaceful means, such as the ballot-box.
- (d) To obey the rulers.
- (e) To disobey them.
- (f) To pray for them.

(a) is forbidden by Romans 13. 2. (b) and (c) are forbidden also, see Romans 13. 2 again, Phil. 3. 20 and 2 Tim. 2. 4. The word gives advice on all the legitimate relationships of this life, such as those of parents, children, masters, servants and subjects, but not as citizens, magistrates and rulers, politicians and voters (and voting was not unknown in those days). Voting is an attempt, albeit a constitutional, and, in this country, a peaceful one, of either establishing the existing government or of overthrowing it and installing another; an attempt to decide who is to rule, instead of leaving that question to God. In exercising the vote we indirectly assume the role of rulers and depart from the role of subjects. A much-used

word nowadays is "democracy", and democratic "rule" is commonly regarded as the ideal. Democracy, however, is the rule "*of* the people, *by* the people, *for* the people". In other words, the people, as a mass, do as they like: this, of course, is not real government at all; it is in actuality and in essence, the very abandonment of government, a human substitute for the government of God, and an acknowledgement that human government has failed in the highest object of all government. As a form of "government", democracy marks the nadir, and in Daniel's image, Dan. chap. 2, is the clay, its weakest and lowest part (verses 33-35). The perfect rule on earth will be that of Christ in the millenial reign, and it will be anything but democratic. Three times in the book of Revelation we are told that He shall rule the nations with a "rod of iron", but it will also be in perfect righteousness. With men's rule there may be the rod of iron, but not allied with righteousness, or, on the other hand, there may be an element of righteousness, but the strength of the rod is lacking in large. In that day men will be told what is right, will be expected to do it without any question, or suffer the dire consequences; a dictatorship in very truth, but Divine in character, and blessed in its results.

(d) Yes, we must be subject, and obey, and this will, or may involve:—

(i) The payment of taxes, see Matt. 22. 21; also Romans 13. 7, where Tribute=a tax on person and property, corresponding to the present-day income tax and estate duties.

Custom=toll on goods, such as the present-day purchase tax.

(Attempted evasion of payment of what is due to the Revenue Authorities by a Christian is utterly disgraceful!).

Fear=respect for the laws of the land generally.

Honour=respect for those who are responsible for making and administering the laws.

We must pay taxes etc. even though we may know that the money may be spent, either wholly or in part, on objects which do not command our sympathy, or are wrong, or unwise. So our Lord paid taxes, even though they went towards the maintenance of the foreign yoke. The way in which the money is spent is the responsibility of the powers that be, and they will have to answer to God for this.

(ii) Give honour to whom honour is due, irrespective of the personal character of the holder of the office, see 1 Peter 2. 17.

(iii) Yield to the State any service which it demands, however distasteful, provided that it is not positively sinful (1 Peter 2. 13-14) even though it may be unjust, and entail loss and suffering; this for the sake of:—

conscience.....Romans 13. 5
government...Romans 13. 6, and
the Lord.....1 Peter 2. 13

(All this applies to the Pope, if he is a Christian!).

(e) To disobey, yes, for there is a limit to our obedience, reached when the State requires of us "the things that are God's". Thus, if the State:—

(i) Forbids us to preach the Gospel.

(ii) Tells us to corrupt our worship.

(iii) Requires us to mutilate or adulterate the faith.

(iv) Requires us to do what is morally evil,

then Acts 5. 29 applies.

(f) We should pray for the powers that be. Pending the setting-up of the kingdom of Christ on earth at His Coming, the event which will end "the times of the Gentiles", the powers that be are charged with the difficult task of ruling; they have great responsibilities towards God; the times are grave; peace is poised on a knife edge; the masses of mankind are restless, and lawless elements abound in every land. We are to pray for kings and all that are "in high place"

(1 Tim. 2. 2); this includes not only the reigning monarch of the land in which we live, but those in other lands. For rulers as a class. I never heard a prayer offered for Mr. Stalin, for instance, yet he was in a high place, and who knows what the restraining and beneficial effect of prayer on his behalf might have been?

ARGUMENTS MISCELLANEOUS AND PROBLEMS.

9. The argument is sometimes advanced by those who think that it is a good thing for Christians to take an active, or any, part in politics, that a great deal of good can be done, for instance, by a Christian M.P. in Parliament, even if it is only by the exercise and diffusion of a good influence. It is true that Christian men in Parliament have been able to initiate and press successfully for measures which are enlightened and charitable, but this reasoning is somewhat fallacious as a ground for their being in Parliament. Lot was a righteous man, a magistrate in Sodom, no doubt wielding what good influence he could, but the man with the overwhelming influence, the man through whom Lot himself was saved, was Abram, who was separate from it all. Moses chose the reproach of Christ and identification with his suffering and despised brethren to political power, and the only time he did take the law into his own hands was a catastrophe. It is noteworthy that the New Testament shews no interest at all in politics, social movements, or outward and organised schemes for reform, terrible though conditions were then. It is concerned with the individual, with a righteousness and a charity springing from within, as the result, not of pressure from without by way of legislation, but of the new birth. It is on record that Keir Hardie, Leader of the British Labour Party in its earlier and formative years, towards the end of his life, said,

"I often feel sick at heart with politics and all that pertains thereto . . . If I were thirty years a

younger man, with all the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home . . . and, if needs be, go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. We are, all of us, somehow or other, off the mark!"

What would he have to say to-day?

10. Another argument is that God, having in this country permitted a democratic form of government which allows us to vote, and, in fact encourages us to do so, can guide us on how we are to vote. The answer here is that the fact that God has allowed any particular form of government to be established in a land gives no warrant for us to participate in it by way of voting, and that God's guidance is always within the framework of His Word, which gives the minimum of rules, but the maximum of principles.

11. The argument of silence is sometimes used, that is, that the Bible does not prohibit us from voting; it does not tell us not to. Politics, as we know them today, are a comparatively modern development; for the Bible to have gone into detail in this way would have made it unintelligible to those to whom it was primarily written. Here again principle must guide us.

12. We are told that we must love our neighbours; that by participating in politics we can exert influence which will be of benefit to our neighbours. The answer is that we can do this without politics; politics in fact breeds much hatred. They who reason thus will find plenty of opportunities to do good apart from politics, which are, indirectly, a way of forcing someone else to be charitable!

13. And acute problem arises in countries in which voting is compulsory, and an even more acute one in countries in which people are compelled not only to vote for a particular party, or for a particular candidate,

(Continued on page 111).

The Progressive Purpose of the Love of God

By S. H. Dimmick, Bath.

(1) *Ephesians 2. 4, 5.* "But God . . . for His great love wherewith He has loved us, even when we were *dead* in sins, has quickened us together with Christ."

The very first purpose of our God is that the sinner, dead in trespasses and in sins, should be given life—in Christ; bringing to memory the assertion of the Lord Jesus: "I am come that they might have life" (*John 10. 10*).

This evidence of the love and mercy of God is in itself a wonderful gift, available only through the work of Christ and appropriated by faith. In itself it is of stupendous worth and, alone, would be the believer's joy and ground for thanksgiving.

But there are many possessing physical life in the world today, who are not thereby given citizen rights, for they are aliens, debarred from the exercise of the privileges of citizenship. So it was in the spiritual sphere, for we are reminded

(2) *Ephesians 2. 12.* "At that time ye were . . . *aliens* from the common-
of Israel and *strangers* from the covenants of promise."

This condition could not satisfy God's loving purpose, so, not only did He quicken believers with Christ, but because of the blood of Christ, those given life were "brought near" by the breaking down of that middle wall of partition which, in the Temple, marked the difference between God's People and the Stranger. *Eph. 2. 19.* "Now therefore, ye are no more *strangers* and *foreigners* but *fellow-citizens* with the saints and of the *household of God*."

Such was the mystery, God's secret purpose, so long hidden from saints of the old covenants of promise, though hinted at again and again.

and finally revealed to apostles and prophets of the new covenant, by His Spirit, that the Gentiles should be fellow-heirs.

However, God's loving purpose does not end here, for not only are believers "fellow-citizens", they are also "of the household of God". This brings us from the city into the home.

(3) *John 15. 15.* "Henceforth I call you not *servants*; for the servant knoweth not what his Lord doeth: but I have called you *friends*."

We are to remember that the household into which we have been brought is the Household of God—the Great King. Servants at a king's palace have honoured posts, but few can regard themselves as friends of the king. Yet this is the further purpose of the love of God, that those who have been given life and citizenship through the work of Christ should be brought into the secret of His purposes as *friends*.

In this connection it is good to remember that though the hymn tells us, "Thou for Thine enemies wast slain," and this is true, the context of the Lord's words in *John 15* has no such suggestion. Said He: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends . . ." Here again the loving purpose is linked with His death.

What a challenge is contained in the concluding words of verse 14: "Ye are My friends if ye do whatsoever I command you!"

(4) *1 John 3. 1.* "Behold what manner of love the Father hath bestowed upon us that we should be called *sons of God*."

What a great leap forward in the Divine Purpose! No friend was ever brought so near to the king as is

a son to a father. Friendship may fail, but the family link can never be broken. Like the prodigal, the son may disgrace his father, may feel conscious of a great unworthiness, but nothing can alter the fact of sonship. Well may the Apostle, whose writings show such an appreciation of the fact of love, exclaim: "Behold what manner of love!"

This relationship opens up expectations of inheritance which are beyond the believer's present apprehension, but with beloved John we can exult, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." Glorious prospect! Can it be bettered?

(5) *Ephesians 5. 31, 32.* "For this cause, a man shall leave his father and his mother and shall be joined unto his wife and *they two shall be one flesh*. This is a great mystery but I speak concerning Christ and the church."

The culmination of the loving purpose of our God has been reached. Life is given to the believer, who is brought into heavenly citizenship, into the household of God, called a friend of his Lord, constituted a son, and finally assured that his Saviour will not be satisfied until His prayer is granted "that they also may be one in us". "Father, I will that they also, whom Thou hast given Me, be with Me where I am;"

There are depths of love between a man and his wife which go deeper than any other, and the believer is not only called upon to receive but also to exercise such love towards his Lord. The wife shares the sorrows and the joys, the hardships and the successes, the suffering and the honour—everything with her husband, and such is the purpose of God for those who, through sovereign grace, are called into fellowship with the Father and with His Son, Jesus Christ.

The Christian and the Powers that Be

(Continued from page 109).

who may, of course, be one who opposes everything to do with Christian teaching. Here faith may falter and courage fail, but the principles remain. Our conduct will in large measure depend upon how deep our convictions are and how much we value the truth.

OUR MAN AND OUR ELECTION.
14. We should be interested in two elections:—

1 Peter 2. 6. "I lay in Zion a chief corner-stone, elect and precious."

2 Peter 1. 10. "Make your calling and election sure". This means that

we are to establish and confirm it in the eyes of other people by carrying out the injunctions of verses 5-7.

15. God's Man (and, by His grace, ours, too) is in; He has taken His seat. All others have forfeited their deposit!

Called from above, and heavenly men by birth

(Who once were but the citizens of earth)

As pilgrims here, we seek a heavenly home,

Our portion in the ages yet to come.

REVIEW

LAW AND GRACE. A splendid summary of an important theme, magnifying the grace of God, but not at

the expense of forgetting practical obedience to the moral law. By J. N. D. Anderson. Price 6d. (I.V.F.).

Give Up or Go On

By John H. Manins, New Zealand.

IT took me years to learn that the world was not a play ground but a battle field. That life was real and life was earnest. The Christian life is a tremendous reality. It is something more than an insurance policy against hell and eternal punishment. There is more in living than to exist and have a good time. Many Christians are trying to live without conflict. No cross, no suffering; no reproach for Christ and, of course, no victory. To be sound in faith and doctrine but to be indifferent as to the real issues in life. We are all faced with,

A THREEFOLD ENEMY

The flesh within, the world without and the Devil against us. We can get along fine without any conflict if we indulge the flesh, compromise with the world and succumb to the Devil. What a pitiable sight for Heaven to look upon, a defeated powerless Christian, sold out to the Devil. Graceful, but not godly, clever, but not spiritual, amiable in character but aimless in life, respectable but indifferent to Christ's claims, enthusiastic over many things that really matter very little. The Devil's great accomplishment is to have an army of ineffective Christians, saved do-nothings, orthodox believers, but worldly, looking on, instead of going on. No fighting is to surrender. What a tragic situation we have today! Many fine, intelligent, well-educated, young men and women holding positions of influence in the world but counting next to nothing in the Church. Well informed on world affairs but ill-informed about the truths of the Bible. Many are living.

MAKE-BELIEVE LIVES.

Singing, "now none but Christ can satisfy" yet going into the world for pleasure. Christ can satisfy and does, as many can testify, but our actions prove if Christ is or is not reality with us. It is time that we woke up to

the fact that such a position, to say the least, is totally unsatisfactory. It is more, it is virtually a denial of our faith. What a sham, yes and what a shame, it is to be professing one thing and doing just the opposite. No wonder the church is powerless, weak-kneed, anaemic, luke-warm and half dead. We must face the facts. We are continually exhorted to read the Scriptures, but are we doing it? It is as vital to us as our daily food. Many have got the "digest" habit but digest little that is really profitable. We neglect the Scriptures at our peril. The Christian life is governed by

SPIRITUAL LAWS

Prayer is as essential to the maintenance of the spiritual life, as breathing is to our physical existence. Christians must pray on in order to go on. In point of fact very few believers really give time to prayer; we will do nearly anything but pray. Is it any wonder that some give up and don't go on? The moment we determine to read the Bible more, and pray more, trouble will start; of course we will get opposition. The fleshly self is never content with spiritual exercises. There will be rebellion within at once. There will be a warfare between our spiritual desires and our carnal tendencies. The very fact that there is a conflict shows that there is life. Our Lord taught us that the first principle of discipleship is denial of self; saying no to self-indulgence. Every spiritual desire and aspiration we have will be challenged. The conflict will be as real as

TWO BOYS FIGHTING, an Isaac and Ishmael kind of experience. Where there is no conflict there is no life and where there is no resistance there will be no victory. A self indulgent life misses God's great purpose in life. Life here is just preparatory to a greater life be-

yond. This present life is just a training ground for the eternal life into which we now have entered. What a tragic mistake to live our lives as if there were no hereafter, no future Kingdom, no rewards, no responsibilities. "If in this life only," says Paul, "we have hope in Christ, we are of all men most to be pitied." The solemn fact concerning each one of us is that we will have to give an account for the deeds done in the body. Some of our actions will take a good deal of explaining. Most of us will have to hang our heads in shame.

Unconverted people know nothing of these things. They do not have any spiritual conflict, because they have no spiritual life. We need not envy them, we should pity them and seek to win them for Christ. The Christian will always be MISUNDERSTOOD BY THE WORLD.

Unconverted people can never understand the Christian viewpoint. That is why the unbeliever cannot see any wrong in many things that are legitimate and right for the world, but harmful to the child of God. We must not blame the world for pursuing its own course. Its life is satisfied on the plane of the natural. The world caters to fulfil the desires of the worldly man. We must not judge the world by Christian standards but we must not let worldly ideas govern Christian behaviour. That is why the only tenable position for a Christian is to be separate from the world.

The natural reaction against separation from the world is to feel that we are

MISSING SOMETHING WORTH WHILE.

How easily we are deceived! It is a fact, proved by millions of Christians the world over, that there is more real joy and permanent satisfaction in Christ than there is in the world. There is real happiness in going on with God. What a thrill there is in Christian service, teaching a Sunday School class, doing open-air work, distributing tracts! What a delight there is in helpful Christian company! There is no society on earth as helpful and pleasing as the fellowship of saints. Godliness is better than ungodliness. Holiness is better than sin. Christ is more satisfying than the world. Devotion to Christ is better than the worship of mammon.

Perhaps some of you did once run well, you have given up instead of going on. The Devil may have robbed you of your joy in service and usefulness to God. You can return unto the Lord. "If we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The wonder is that God

CAN USE OUR MISTAKES for our profit and the blessing of others. We know Christ better through our failures, Peter was a better man after his fall than before. God not only restores but he reinstates us into service. "A broken and a contrite heart, O Lord, Thou will not despise." There is nothing greater in life than to be a Christian and nothing more satisfying in the Christian life than going on for God. "Growing in grace and in the knowledge of our Lord Jesus Christ."

HIS PROMISED RETURN.

The Church of Christ to-day is living under the shadow of heavy trial. Evil grows apace; the vast majority scorn or ignore its sacred message; all well-meant plans for re-

newal seem to meet with frustration. The Church's one real hope is the personal intervention of the King of kings. But are the love and *devotion to our Lord* among us what they ought to be?

—From "The Life of Faith."

PRAYER and REVIVAL

By Andrew Borland, M.A.

PROFESSOR KENNETH LATOUR-ETTE of Yale University, perhaps the greatest living authority on the history of Christian Missions, has shown in his voluminous History of the Expansion of Christianity that there have been periods during the past two thousand years when the Christian Faith has made much more rapid and effective progress than at other times. But he maintains that that progress has always been associated with the zeal and devotion of the followers of Jesus Christ. In his smaller volume, "The Unquenchable Light," he declares that we need again and again to remind ourselves, the secret of the Church's strength is not organisation. Christianity spreads through organisations. Its propagation and perpetuation are aided by many factors, some of them political, some economic, and some intellectual. Yet the real reason for the continuation and expansion of the influence of Jesus is Jesus Himself. Age after age it is men and women who have been captured by Jesus and have entered a new life through Him who have been the centre of Christian advance, the active agents through whom the faith has gone on.

These active agents have not been confined to any particular community, nor recruited from any one class of society. Their names are almost legion, and their deeds of heroism embrace the apostolic enterprises of converted Saul of Tarsus, the self-sacrificing devotions of Raymond Lull, the lonely wanderings of dauntless David Livingstone, the self-effacing ministrations of indomitable Damien, the endurance of youthful Geoffrey Bull. Yet these pioneers would all concur that their most potent weapon was prayer that kept them in touch with the immeasurable resources of Divine power for activity and suffering. So, too, would witness the

mighty preachers who have moved the world, and stirred the souls of men with their passionate appeals. When every device has been tried, and every method of approach has been barren of results, prayer has succeeded.

That is the testimony of Dr. John MacBeath in his review of the recently published Harringay Story by Frank Colquhoun. Commenting on the factors contributing to the tremendous effects of the preaching of Dr. Graham, he remarks: "There were auxiliaries to the event, the significance of which is inescapable. The book places on record the value of prayer. Our human intercessions are not words that agitate the air, they are spoken to listening ears, the Lord hearkened to His people's cry and answered in gathered crowds and in changed lives."

One of the most persuasive preachers of some fifty years ago was Dr. A. C. Dixon of U.S.A. His splendid mastery of noble language his haunting descriptions, his incisive appeals, brought light to many who sat in darkness: yet the early years of his ministry were fraught with disappointment. Fresh from his triumphs in the academic circles of his university, he deceived himself into thinking that his learning and eloquence were all that mattered for his success: yet he experienced nothing but failure. To his services came many students bent on mischief, and the preacher's efforts to silence their interruptions were only in vain. All the tricks of oratory, his use of the poets, his references to science, his application of psychology,—all were futile. Then came the crisis. Out into the fields alone he went—alone with God. Hours were spent in humiliation, confession, prayer, supplication, intercession: and the power came! That night there were no interruptions. The at-

mosphere was electric. The power of God was present to heal. A work of grace was begun. The preacher had prevailed through prayer.

When Dr. R. A. Torrey made his first visit to Ayr during one of his preaching campaigns, he was asked if he would like to visit the cottage where Robert Burns was born. With characteristic forthrightness the evangelist's reply was that he would rather be conducted to the place where John Welch had prayed. To many the great preacher is not even a name, yet in the reckoning of heaven there is no doubt which was the greater man, the pastor or the poet. John Welch moved the town of Ayr as no man has done since his ministry in days of the Reformation.

He prayed seven or eight hours a day. His plaid was always accessible during the night time that he might rise when he woke and give himself to intercession. Sometimes his wife remonstrated with him, to be silenced with words that burn with the intensity of a sensitive heart, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." To his people he constantly said: "Pray for your pastor . . . Pray for his soul, that he may be kept humble and holy, a burning and shining light. Pray for his ministry, that it may be abundantly blessed, that he may be anointed to preach good tidings."

In January, 1874, another American Evangelist, D. L. Moody, a converted shoe salesman, who dedicated his renewed personality to the services of the gospel, came to Glasgow. He inaugurated the daily noon prayer meeting which has been a feature of the city's religious life for eighty years. For almost fifteen weeks along with Ira D. Sankey, the gospel singer, he preached to crowded audiences with memorable power, the last gathering in the Botanical Gardens mustering more than 20,000 to hear his messages. Unforgettable scenes were witnessed: but the

preacher attributed the power, not so much to his preaching, effective enough as that was, as to the influence of the combined prayers of his fellow Christians.

Moody's first visit to England was in 1872, not to preach but to listen. One Sunday morning, much against his own inclination, he was persuaded to preach in a London pulpit. The morning service was heart-breaking to a man who had been accustomed to the warmth of an evangelistic atmosphere. He dreaded the evening service. When he entered the pulpit he sensed new conditions—it was easy to preach. The audience hung upon his every word. His message fell upon responsive hearts. People seemed moved.

Then came the appeal and invitation. Over 500 responded. Fearing his invitation was misunderstood, he repeated it in even more definite terms, and to his astonishment even more people gave evidence of desire "to accept Jesus Christ." The preacher was confounded at the result. Little did he know, as he later learned, that in her bedroom, closeted in silence for the whole afternoon and evening at her own request, was an invalid Christian lady, who, on hearing that Mr. Moody would be preaching at night, had spent the hours in prayer that God would bless His word.

"The deepest need of the Church today," wrote Dr. A. J. Gordon, "is not for any material or external thing: but the deepest need is spiritual. Prayerless work will never bring in the kingdom . . . Kingdom interests are pressing on us thick and fast, and we must pray. Prayerless giving will never evangelise the world."

Let Christians mobilise their prayer forces, and with or without organisation, revival will come.

WHAT WOULD HE SAY

If He should come today,
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If He should come today,
And find my love so cold,
My faith so weak and dim,
I had not even looked for Him,
What would He say?

If He should come today,
And find I had not told
One soul about my Heavenly Father,
Whose blessings all my way attend,
What would He say?

If He should come today,
Would I be glad, quite glad,
Remembering He had died for all
And none through me had heard His
call,
What would He say?

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MAINTAINED FELLOWSHIP.

If I am not enjoying this place of maintained fellowship with the Father and with Jesus Christ, when did I depart therefrom? What word of His have I disobeyed? To that point let me return, whether it be but an hour ago or years ago, and there let me surrender at whatever cost, and do whatever God requires however irksome it appears to be.

—G. Campbell Morgan.

THE ROCK OF TRUTH.

I believe that when Christ, before and after His Resurrection, treated the Scriptures of the Old Testament as being of Divine authority He set a seal upon them which I dare not disregard. I believe that *Christ was infallible*, and that when criticism questions the accuracy of His attitude, it is wrong, whatever its conclusion may be.

=G. Campbell Morgan.

News from Other Lands

BELGIAN CONGO.—These last months have been a busy and a happy time for us. Through the kindness of many friends at home it was possible to give clothing presents to many needy lepers, as well as the usual school and Sunday School and Clinic prizes. We are very grateful for this help and for all the loving fellowship it betokens.

Our station Day School Closing was on Dec. 22 and Dr. Mason gave the Message to the parents and children. Ananias, our head native teacher, in giving the annual report, told that about forty scholars of the Chanfron day school had this year professed faith in Christ. A goodly number in the village schools have also made this great decision. Please pray for these "babes" in Christ.—Mary A. L. Stirling.

ALASKA.—We continue to see the good hand of the Lord in blessing, and considering how sparsely this vast land is populated, we can truly say like Abraham's servant, "I being in the way the Lord led me . . ." blessings have been our portion.

A small assembly is now planted, and there are encouragements; all meetings are well attended. One man, a back-slidder, took a seat behind last Sunday for the first time in many years, and is now desirous to walk with the Lord and His people.

Those recently saved are showing good signs of their confession of faith, but brethren, we value fervent prayer for them. Five scholars, all boys professed, after the gospel meetings a short while ago, and have really given encouraging manifestation to many around.

Last week, a white man, stricken four years ago with paralysis on the right side—due to drink, etc., closed in with God's offer of mercy and professed faith in Christ's finished work. T. J. Thompson.

FAROE ISLES.—The Winter is our busiest time as the men are mostly at home then and meetings are better attended. I have had special meetings in seven different places; the interest has been good in most places and a few have confessed faith in Christ and saints have been helped.

In Thorshavn where we had three weeks meetings on Prophetic Subjects, seeking to present them in a fashion to arouse saint and sinner, a few confessed Christ and over 30 were baptised. We are now on the South Island and have 3 places to visit before Easter.—J. J. Adams.

MEXICO.—It has been a full but happy 30 years, and I am glad to say our privileges are many as we work together. Out of the assembly here, some 50 or more assemblies are now working happily and faithfully in the distant places. We have little time to visit them, but twice a year all the leading brethren come for a conference and we are

glad to see their happy faces and hear good and bad news as they bring it. Most of these meetings gather in large numbers, it is no little work to keep in touch.

Father's printing work has kept up and grown through the goodness of God and the help and interest of many readers and assemblies here. We reach all 20 Spanish speaking countries and even have readers in Jerusalem, Japan, Africa and many other places. The last issue was 410,000.—Nettie Harris.

BRAZIL.—At our Sunday School children's meeting we had about 80 present. The little house in which the Sunday School is held was completely filled, and about twenty had to stand outside.

A boy of 14 years for whom we have been praying for some time has recently professed to be saved. He is the oldest of a family of six. We trust that God will make him a blessing to his brother and sisters, and to his parents as well.—H. M. Wilson.

ANGOLA.—This year is the Jubilee of the Chokwe work and in October special meetings were held here for four days to give thanks and praise to God for what He has done in this land since the days 1904, when Messrs. Maitland, Louttit and Dr. Morey first entered these parts and opened up work among the Chokwe people. We were a large gathering. Almost all of our fellow workers came from the other stations in this interior part of Angola, together with many African believers from far and near. The hall was not nearly large enough to accommodate all so some meetings were held in the school building, the hospital hall and the hall at the leper colony. We were glad to have with us Mr. J. M. Davies of India and Mr. T. E. Wilson of Capango, Bié, and their ministry was much appreciated. Over four hundred Africans joined with us in remembering the Lord's death in the Breaking of the Bread on the Lord's Day morning.—Herbert and Ethel Griffiths.

INDIA.—Last week we had a very happy visit from a Brother Kurien from Central India. He originally came from Tirvulla in the Travancore area but about 9 years ago went out to preach the gospel. He was interested in the more needy parts of Central and North India and has been visiting many places during the years. He resides in Sanger, Central Provinces. He had very good meetings here. He spoke well and people felt the power of his preaching. One young man professed to be saved. We pray and long for a manifestation of the Holy Spirit amongst us in His convicting, cleansing and reviving power.—W. Crawford.

*The***BELIEVER'S QUESTION BOX**

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION B.571.

Can an unmarried brother occupy the office of "bishop", taking the oversight according to 1 Tim. 3?

ANSWER.

It is well to remember that the names bishop, elder and overseer are descriptions of the same person. In 1 Tim. 3, and Titus chap. 1, the character of the men is in question; hence polygamists are debarred. Where we have their ministry in 1 Peter chap. 5, marriage is omitted.

Paul himself, who was unmarried, was a pattern shepherd. See Acts 20, 1 Cor. 7, 7 and 1 Cor. 9, 5. In 1 Tim. 1, 12, he says—"He counted me faithful, appointing me into the ministry." There are, and have been numbers of devoted brethren and sisters who, according to the call of God, remain single, and serve Him in their own sphere for the Kingdom of Heaven's sake (Matt. 19, 12).

It is quite scriptural for an unmarried brother, who is otherwise qualified, to serve as a bishop.—H. Bailie.

QUESTION D.355.

Is it right for believers, particularly those who are workers on the land, to go to Agricultural shows?

ANSWER.

When a person has an exercise about a line of action in which he fears there is doubt, then act on the counsel given to the writer in tender years—"If there is any doubt—don't!" It may be an altogether different matter when it is the conscience of another that is under consideration. Believers who work on the land—i.e. those employed by farmers—may be expected to attend Agricultural Shows in connection with their employment. Animals which are being prepared for show have to have special attention, and the services of a believing employee may be demanded. Should a believer have doubts about attending such events it might have been wise to have raised such a matter with the employer prior to the contract being made.

Should there be any violation of any scriptural principle then the answer is patent—one must avoid anything that runs counter to the Word of God.

The principle taught by Paul in 1 Cor. 8, 13 should be kept in mind—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—W. Fraser Naismith.

QUESTION H.463.

How is God's instruction to make a fiery serpent (Num. 21, 8) to be reconciled with the second Commandment (Exod. 20, 4).

ANSWER.

There need be no difficulty about the instructions given by God to Moses after the mediator had pleaded the cause of the repentant people. There is no violation of the second commandment! The directions divinely given were both moral and typical and had to be obeyed if the remedy were to prove effective. Israel was not asked to "bow down" before the fiery serpent which was set on a pole. The people must accept the revealed mind of God in His word through Moses, and the look of faith was honoured by a complete recovery to health, and new life pulsated through their beings.

The questioner should read Romans 8, verse 3 and see there the New Testament counterpart of the passage in Numbers 21. In Numbers 21, verse 7 God said "Make thee a fiery serpent, and set it on a pole." Verse 8 states "And Moses made a serpent of brass . . ." Romans 8, verse 3 reads "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh"—that is the fiery serpent; for "He was made in the likeness of man", and "was found in fashion as a man". Romans 8, verse 3 proceeds "and for sin condemned sin in the flesh". "For sin" or "as a sin offering" suggests the serpent of brass—brass is ever indicative of judgment in the Holy Scriptures.

It is obvious from John 3, 14 that the Lord Jesus Christ did not find the incident of the uplifted serpent in the wilderness an infringement of the second commandment, but rather a type of His own sacrifice upon the cross.—W. Fraser Naismith.

It need not be said that to carry out conviction into action is sometimes a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as the eagle does into higher levels where cloudless day abides and live in the sunshine of God, must live a comparatively lonely life. But life that is lived unto God, however it forfeits human companionship, knows divine companionship, and the child of God who like his Master undertakes to do "Always the thing that pleases Him" can like His Master say, "The Father hath not left me alone."

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

HIGHTOWN, Manchester: Wycliffe Hall, Vernon St., May 1-12 at 3.15 and 6, F. Whitmore. **CARDIFF**: Bethany Baptist Church, Missy, May 4 and 5, C. E. Stokes, G. Bull, J. A. Halliday and others. **SWANSEA**: Heol-y-gors, Sisters' Missy, May 5 at 3 and 6. **BIRMINGHAM**: Town Hall, Missy, May 7 at 3 and 6.30; 9 at 3 and 6.45. E. Barker, J. Williams, G. T. Bull, T. E. Stacey, B. Fell, S. K. Hine, K. Kasparian, R. German; 10, Friends' Meeting House, Bull St., Sisters' at 6.45. (Correspondent: R. M. Whitehouse, 26, Oakham Rd., Harborne, Birmingham, 17). **BLOOMSBURY**, W.C.1: Central Church May 7 at 3 and 6.15, Counties Evangelistic Work, J. W. Laing, A. L. Lake. **BRENTWOOD**: Gospel Hall, Primrose Hill, May 7 at 4 and 6.30, P. W. Parsons, E. H. Sims. **BRITON FERRY**: Ebenezer Hall, Old Rd. May 7 at 2.45 and 6, D. W. Frost, D. R. Roberts. **SALISBURY**: Barnard's Cross Gospel Hall, May 7 at 3 and 6, D. Brealey, R. North. **EAST COWES**: Berachah Hall, May 7 at 3.30 and 6, W. J. Field, W. G. Harris. **EASTBOURNE**: Marine Hall, May 7 at 3 and 6, D. G. Dean, F. McConnell. **FAREHAM**: Church House, West St., May 7 at 6.30, F. N. Martin. **NORTH HARROW**: Elmfield Hall, Imperial Drive, Sisters' Missy, May 6 at 7, Mrs. M. Grove, Miss C. Brixton. **NOTTINGHAM**: Clumber Hall, May 7-10, Missy, Raymond Guyatt, A. G. Ingleby, J. B. Currie. **NOTTINGHAM**: Gospel Hall, Victoria Rd., Netherfield, at 7.30, May 7, T. Boustead; 14, H. King; 21, I. Jones; 28, E. Brown; **NUNEATON**: May 7 at 3 and 6, E. Harrison, D. Kerr. **POTTERIES**: At 6.45, Trent Vale, May 7, A. Caddick; 28, 30, Butt Lane, F. Duffin, J. K. Carroll. **SHEFFIELD**: Cemetery Rd. Hall, May 7 at 3.15 and 6, W. Wilcox. **DORKING**: Hampstead Rd. Hall, May 11 at 3.30 and 6, Sisters' Missy, Mrs. Chapman, Mrs. Leggat, Miss Gainor. **YEOVIL**: Vicarage St. Hall, May 11-14, H. Bell. **WALTHAMSTOW**: Higham Hill Gospel Hall, May 12 at 3 and 6, Sisters' Missy, Miss E. Aylmer, Mrs. W. F. Chapman, Mrs. G. Hill, Miss K. L. Ashby, Miss O. Rogers, Mrs. W. E. T. Wales. **CARDIFF**: Ebenezer Hall, May 14, C. Ingleby, A. Burnham, T. G. Moore and others. **CLITHEROE**: Manor Hall, May 14 at 3 and 6, H. Bedford, A. M. S. Gooding. **LAPFORD**: Annual, May 14 at 3 and 6. **NEW MILTON**: Gospel Hall, Gore Rd. May 14 at 3.15 and 6, A. Fallaize, Redenhall Guyatt. **UPMINSTER**: The Old Chapel, May 14 at 4 and 6.15, E. R. Sims, O. Speare, G. J. Polkinhorne. **PUDDINGTON**: Gospel Hall, May 16 at 3 and 6. **BOURNEMOUTH**: St. Peter's Hall, May 17-19 at 11, 3 and 7.30, H. J. Brearey, A. P. Campbell, G. C. D. Howley, J. Williams. **CHESTER**: Brownhill Hall, May 21, Raymond Guyatt, F. A. Tatford. **DEREHAM**: Baptist Church, Missy, May 21 at 3 and 6.15, Dr. Northcote Deck, G. T. Bull, E. H. Sims. **NEW-**

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

CASTLE: Bethany Hall, Park Rd. May 21 at 3 and 6.45, R. C. Allison, D. W. Gooding. **WINDSOR**: Gospel Hall, Garfield Place, St. Leonard's Rd. Y.P. May 21 at 6.30, S. Sayers. **WIMBLEDON**: May 22-27 at 8, H. Bell. (Further details: Wm. Sumner, 25, Melrose Ave., Wimbledon Park, London, S.W.19). **LONDON**: Kingsway Hall, May 27 at 6, Missy, P.M. **CREDITION**: Annual, May 28 at 3 and 6. **HEADSTONE**, Harrow: Oak Hall, Chicheley Rd. N.W. London Missy, May 28 at 6.30, T. J. Pratten. **REDHILL**: Shrewsbury Hall, Y.P. Missy, May 28 at 3.30 and 6.15, G. Harpur, R. Leggat, G. Bull. **RICHMOND**: Clarence Hall, Kew Foot Road, May 28 at 4 and 6.15, A. Fallaize, W. W. Vellacott. **SHILLINGSTONE**: Gospel Hall, Annual Fellowship Meetings, May 28 at 3 and 6. **BANBURY**: Southam Hall, Southam Rd. May 30 at 3 and 6.15, D. Ward, G. C. Howley. **BROCKENHURST**: Open Air Youth Conv., May 30 at 2, H. Thorpe, D. Brealey. **CHESHAM**: Gospel Hall, Station Rd. May 30 at 2.30 and 6, G. Harpur, F. McConnell. **GRIMSBY**: Photographic Hall, 45/7, David St. May 30 at 3 and 6, F. F. Bruce, T. B. Wattam. **GUILDFORD**: Manor Hall, May 30 at 2.30 and 5.30, G. B. Fyfe, O. Speare. **HATTON**, (Derby): Gospel Hall, Station Road, May 30 at 2.45 and 6. **H. Bell**, S. Emery. **ROSS-ON-WYE**: Gospel Hall, Henry St. May 30 at 3.15 and 6, A. Nute, P. F. W. Parsons. **SOUTH LOWESTOFT**: Colville Hall, Clifton Road, May 30 at 11, 2.30 and 6. **ST. AUSTELL**: Seymour Gospel Hall, Slades Rd. May 30 at 2.30 and 6, R. J. Bolton, P. J. Poole. **SHERINGHAM**: Methodist Central Church, Station Rd. May 30 at 3 and 6, J. Meredith, S. Payne. **SOUTHPORT**: Annual Conf. May 30, F. Lawther, H. St. John, T. Rae. **SWINDON**: Florence St. Hall, May 30 at 11, 3 and 6, D. R. Meadows, R. North. **WAREHAM**: Gospel Hall, Roper's Lane, May 30 at 3 and 6, A. C. W. L. Payne. **WEST TARRING**: Gospel Hall, High St., May 30 at 3.30 and 6, Luther Rees, K. T. C. Morris.

SCOTLAND: FORTHCOMING (D.V.)

LARGS: Bible Readings at Netherhall, May 2-6, J. M. Shaw. **IRVINE**: Waterside Hall, May 6, Farewell Meeting to Mr. and Mrs. P. G. Horne returning to Bolivia. **DREGHORN**: in Parish Church Halls, May 7 at 3, Dr. A. T. Duncan, H. Scott, A. M. S. Gooding, H. Burness. **EDINBURGH**: Gorgie War Memorial Hall, May 7 at 3, H. Bell, J. R. Rollo, J. Hunter. **GLASSFORD**: in Public Hall, May 7 at 3.30, J. Anderson, F. Carruthers, H. Morris, W. D. Whitelaw. **TILLICOULTRY**: in Devonvale Hall, May 7 at 3.15, A. P. Campbell, J. Cuthbertson, W. P. Foster. **DUNFERMLINE**: Abbot Hall conference will be held in Abbey Church Hall (off St. Margaret Street) on May 7 at 3.15, A. Gray, W. W. Campbell, A. Borland, R. C. Allison. **AYR**: Bible Readings May 9-13, Readings in James Street Hall; Addresses

in evening in Victoria Hall, John Street. J. M. Shaw, G. C. D. Howley. Correspondence: W. D. Morrow, 15, Alberta Ave., Westwood 2, East Kilbride. **MOTHERWELL:** in Halley-lujah Hall, May 11 at 7. Meeting to wish God speed to Mr. and Mrs. Peter Horne, shortly returning to Bolivia. J. Hislop and others will take part. **TROON:** Bethany Hall, May 14 at 3.30. W. A. Stephen, R. Scott, Dr. W. E. F. Naismith. **BLACKBURN,** West Lothian: May 14, in Gospel Hall, Bathgate Rd., at 3.15. R. McPike, R. Price, Dr. Duncan, Dr. Jas. Naismith. **WIGTOWN-SHIRE TENT:** opening Confr. at Kirkcowlan May 14 at 2.30. D. McKinnon, W. W. Ferday, D. Hogg. **MUSSELBURGH:** in Town Hall, May 21 at 3.15. A. McBroom, A. P. Campbell, J. R. Rollo. **LANARKSHIRE GOSPEL TENT:** Tent will be pitched at Waterloo, nr. Wishaw, and opened on Lord's Day, May 22, with Wm. McNeil, Larbert, in charge. Confr. May 28 at 4, John James, J. Hislop, Wm. McNeil. Mr. D. Cameron will be in charge of the children's work. From May 29 to June 17 he will work at Bells-hill, and thereafter he will go to Sandford near Strathaven. **BROXBURN:** in Public Hall, May 28 at 3. H. Scott, W. Prentice, W. P. Foster. **BO'NESS:** Hebron Hall, School Brae, June 4 at 3.15. J. Hunter, A. Leckie, W. E. Craig. **PREACHING HOLY DAY FOR YOUNG MEN.** July 1-Aug. 13. Apply to Mr. Wm. Scott, Machermore Castle, Newton Stewart. Ample space for camping and other accommodation. **NEWTON STEWART:** Conference of elder or representative brethren to be held on June 4th in Macmillan Hall to consider and discuss work of Machermore Eventide Home. Opportunity will be given for viewing premises and for questions relative to the care of aged saints. Please notify Mr. W. Scott, Machermore Castle, Newton Stewart, number likely to attend to assist in purvey.

IRELAND: REPORTS.

A. McFARLAND and J. MARTIN had 9 weeks fruitful meetings at Lisnakea, Co. Ferm. Now in Gospel Hall, Martyr, Co. Tyrone. S. THOMPSON had 7 weeks gospel meetings at Banbridge. Good attendance and interest throughout, many being present in the hall for the first time. A number professed conversion, while the saints were greatly cheered and encouraged. W. BUNTING reports that meetings are good at Ballyclare large and some blessing experienced. HAROLD PAISLEY has had fruitful meetings in Tyrcroes, Ammanford and also some saved at Adamsdown Hall, Cardiff. Going on to Bristol area. Prayer valued. **KILLYKERGAN:** Conference well attended. Ministry by E. Allen, W. Bunting, W. Wills, J. Hutchinson and H. Bailie. **BELFAST:** Easter Conference Meetings, 1955, were well attended with overflow meeting on Monday. Ministry was considered profitable throughout with Messrs. H. Bailie, A. Ingleby, J. Russell, J. Cuthbertson, G. Reager, P. Plubell, J. B. Hewitt, A. McShane, S. Jardine, W. Wills, R. Allison, R. Jordan and others taking part.

"WITH CHRIST."

Mrs. ELLA CALDWELL (wife of Thomas Caldwell) passed away peacefully on 18th Feb. after years of suffering. A gracious and loving sister, widely known for her hospitality. Sadly missed in her home and in the assembly at Baillieston. **ALBERT KENT,** Liverpool, on Feb. 18, in his 95th year. Saved about 82 years ago, as a boy in Muller's

Homes. In fellowship at Sharon Hall, he will be long remembered for his faithful ministry of the Word. **MARK HENRY,** Musselburgh, passed home to be with the Lord on 20th Feb., aged 80. Saved as a young man, he met with believers in the Bath Street Hall, Portobello, and latterly in the Gospel Hall, Musselburgh. Bore a consistent and happy testimony to the end; it was a spiritual tonic to be with him during his last days. Mrs. MURRAY, at Lossiemouth, on Feb. 21, aged 87. A godly sister, of good report, who witnessed faithfully to the end. **GEORGE CURRIE,** on Feb. 28, aged 74. Connected with assemblies for about 57 years at Kilwinning, Paisley, and last 18 years at Cruden Hall, Greenock. Bore a bright and consistent testimony, and was faithful in his attendance at the meetings to the end. **ARCHIE BUCHANAN,** on March 1, aged 80. Associated with assembly at Cockenzie and Port Seton for over 40 years. A consistent brother and ardent tract distributor. **Mrs. MARGARET BROWN,** on March 3, aged 81. In fellowship with the Lord's people in Cockenzie and Port Seton for almost 50 years. Laid aside the last few years, our sister was known for her quiet and consistent testimony. **MARGARET LORD** (née Read of Northwich) on March 3, aged 76, beloved wife of our esteemed contributor R. G. Lord of Guildford. Saved in her late teens, our sister was in fellowship at Northwich, Manchester, Ipswich, and latterly of Guildford. Given to hospitality, many of the Lord's servants were entertained by her throughout the years of her activities. Prayer is requested for our dear brother, who is feeling his loss and is now alone in the world. **JOHN G. LYNN** called home from a hospital in Wellingborough on March 6 in his 80th year. Was one of the founders of the assembly at Higham Ferrers, Northants over 50 years ago. Will be greatly missed by the small assembly at Higham Ferrers. **DAVID ANDERSON**, Belfast, on Jan. 13, aged 87. Saved over 50 years ago under the preaching of Mr. David Rea. In fellowship in Apsley Hall Assembly, he was a quiet unassuming brother with a good testimony. **THOS. W. WOOD,** Carlisle, on Feb. 18, aged 84. Saved at the early age of nine years through the instrumentality of his aunt, Mrs. Johnston, who was a missionary in Spain. Our brother went to live in Carlisle in 1895 and was received into the assembly now meeting at Hebron Hall, with which he was associated until his homecall. **Mrs. EVELYN CUBITT,** Tonbridge, (late of Portstewart, N. Ireland), on Feb. 23, aged 78. Will be much missed by her daughter and son-in-law. **WM. J. COLGAN,** on March 20, aged 81. Awakened in early life by the preaching of the late David Rea in N. Ireland. Was for some time in Porch Hall and Parkhead assemblies, Glasgow. The last 15 years in Shiloh Hall, Shettleston. Witnessed brightly for the Lord. **ALEXANDER BINNIE,** Ratho, on March 20, aged 68. Thirty-three years in fellowship in Ratho Assembly, where he led the praise. A humble and faithful brother, who will be much missed. **Mrs. GEORGE HOWAT,** Troon, on March 27, after years of indifferent health, nobly borne. Saved in early days in Stevenston, she was for some time in Ardrossan, then in Troon for over 40 years. Known to a wide circle of friends for her hospitality and kindly Christian character, as was evidenced by the large number at the cemetery.

(Later intimations held over for lack of space).

SECTARIANISM

by the Editor. (8)

SOMEONE has remarked that "every age is finally assessed in the scales of history by the achievements of a relatively small number of individuals". Different walks of life have their outstanding personalities, men who express and lead current thought and contemporary ideas. Such men are, in some ways, the product of their age: but occasionally there arises an extraordinary individual who shapes events and sets in motion ideas and practices which have influence far beyond the confines of their own age. In that latter category must be placed John Wesley whose labours and teachings dominate the history of religious achievement in eighteenth century Britain. To few men has it been given to mould the thoughts and affect the practices of so many millions of people as the founder of Methodism has done. Historians of all classes concur with Dr. Grant Robertson when he wrote in *England Under The Hanoverians*, "No historian will venture to stake out the limits of movements whose most vivifying force works in the silence of the religious life of masses of men and women. But it is certain that into the moral fibre of the English people, even in the classes most anxious to repudiate the debt, were woven new strands by the abiding influence of Methodism".

IT may be recalled that the eighteenth century was one of renascence, not only in Britain, but beyond her boundaries, too. In France, that renascence, gathering momentum as the century proceeded, found its ultimate outlet in the excesses of the political and social Revolution, from the effects of which that unfortunate country has never fully recovered. The widespread indifference towards religion, especially among the male population, is the aftermath of the seeds of rationalism sown universally in the nation at that time. In Ger-

many that renascence took the form of cold, philosophical speculation which later produced the spirit of criticism that undermined confidence in the Bible and destroyed belief in the supernatural. It gave impetus to the modernism which was beginning to make itself known. In Britain, however, the spirit of emancipation channelled itself in a religious revival, the fervour of which affected all walks of society. Few there are who would not believe that John Wesley was a man providentially raised by God for such a time.

BY the Wesleyan revival Britain was saved from that religious decline which marked so much of eighteenth and nineteenth century Europe. A new spirit was infused everywhere, resulting in the growth of vigorous societies for the propagation of the gospel and the performance of works of philanthropy.

THE reigns of the earliest Hanoverian kings were marked by an appalling religious apathy which characterised the monarch on the throne as well as the peasant in the cottage. Here it is not necessary to rehearse in gruesome detail the story of drunkenness, debauchery and vile sinfulness such as are depicted in Hogarth's *The Rake's Progress*. Religious leaders did nothing to arrest the moral decay, but rather encouraged it by themselves following the example of the court and the squires. They lived, in most cases, lives of idleness and pleasure.

THE new industrial areas created a crop of unanticipated problems, and the social services of the country were incompetent to deal with the situation. No legalism seemed capable of coping with the difficulties which unaccustomed forms of vice produced. New towns sprang up in an atmosphere of ungodliness, and no one seemed to care much for the bodies

of the factory and mine workers, and nothing at all for their souls.

INTO such conditions John Wesley was born, and by strange experiences God inerrantly prepared His servant for the task he was to undertake. Even before his conversion when he was still at Oxford University, and, with his brother Charles and others including George Whitefield, a member of the "Godly Club", he had deep, though legalistic religious convictions. His contact with Moravian Christians with their assurance of salvation and peace with God disturbed his spiritual equanimity, while the unfruitfulness and disappointments of his missionary work in Georgia were leading him unwittingly on the way that led to his conversion on 24th May, 1738. That experience was transforming. Of it he wrote: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."

ON that night was born the enthusiasm which was to carry John Wesley through his subsequent labours such as hardly any other man has undertaken in the cause of the gospel. Statistics give information about the almost incredible progress that Methodism made before its founder died at the age of eighty-eight; his disciples are reputed by that time to have been nearly one hundred thousand. "Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, or in the dens of London, or in the long galleries where the Cornish miner hears in the pauses of his labour the sobbing of the sea."

SUCH bewildering progress created its own problems. Wesley had no intention of breaking away from the Church System in which he had been nurtured, and to whose ministry he had been ordained. But he arranged for the converts class-meetings which have remained an important and integral part of Methodism until this day. Any person who has "a desire to flee from the wrath to come and be saved from his sins" may become a class member, and it is a rule that no one may become a member of a Methodist Church who has not first of all been enrolled in a class meeting. It was not until 1784, however, that Wesley broke himself free from the Anglican Church and issued his formal Deed of Declaration which established the Methodist Church as distinct and apart. Yet as Sydney G. Dimond, an authority on the subject, says, Wesley, "liked the order of the Church, he liked bishops, and he always maintained his attachment to the older communion; consequently Methodism became a kind of High Church of Dissent". Yet the system of church government he adopted was after the pattern of Presbyterianism rather than of Episcopalianism.

THE Methodist Church is governed primarily by the Conference, secondarily by the Synods (held in September and May) consisting of all ministers and of selected laymen in each district, over which a chairman is appointed by the Conference, and thirdly by quarterly meetings of the ministers and lay officers of each circuit. The authority of both Synods and quarterly meetings is subordinate to the Conference which has the supreme legislative and judicial power in Methodism".

DISTRICTS are divided into "circuits", and it is from churches in a circuit that representatives gather to constitute a quarterly meeting. Ministers are invited to charges at these quarterly meetings.

WESLEY thus gave evidence of his special powers of organisation, and both by his system of government

and "Rules of the Society" he left permanently the stamp of his genius upon the church which bears his name. Methodism became a most potent factor in the religious and social life of the community by the place given to the lay members, whom Wesley recognised as a valuable asset in the work of spreading the gospel.

YEAT, if, as Freeman the historian has said, the reformer is the real conservative because he has made it his endeavour to discover and conserve the original principles, then John Wesley as a reformer did not go back far enough. He ought to have gone back to the New Testament for the primitive independency of each local church and dispensed with a system of ordained clergy. Although he gave laymen an important part to play, he made them subservient to the dictates of the clergy meeting annually in Conference.

WESLEY himself was aware that he had not gone far enough. In his Journal under January 20, 1746, we can read the following enlightening entry: "I set out for Bristol. On the road I read over Lord King's *Account of the Primitive Church*. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught, but, if so, it would follow that bishops and presbyters are (essentially) of one order, and that originally every Christian congregation was a church independent on all others".

DESPITE such an acknowledgment the societies which multiplied rapidly throughout the eighteenth century were closely knit into an inclusive organisation, and for a long time Wesley himself kept visiting these societies to supervise their activities and, where necessary, to enforce discipline. Even when "circuits" had been established and a "superintendent" as his assistant had been placed over each "circuit", Wesley himself "kept an autocratic control of the whole". Methodism, in its missionary enterprises, according to Pro-

fessor Latourette, "divided into several churches, partly by nations. Yet everywhere it preserved common characteristics which went back to John Wesley—zeal in preaching, especially to the middle and lower classes, *tightly knit organisation*, and emphasis upon education and social service" (*A History of Christianity*, p. 1029).

THAT John Wesley was a man raised up of God none would doubt, nor would any gainsay the fact that his influence has been more penetrating than that of almost any other person, yet when we test his church system by the simple records of the New Testament, an impartial judgment must admit that he did not carry out the principle he had recognised in 1746. He saw the independency of each local group of Christians forming a "primitive ecclesia", and yet he built up a system which is characterised by an "inclusive organisation" closely knit together. Out of his many disciples all over Britain he made a huge sect, labelled with a human name and controlled by a central authority which regulated creed and practice. The "Methodist Church" became one of those "partial wholes" of which Dr. Hort writes in *The Christian Ecclesia*. Like so many others, John Wesley, trained and ordained in a national clerical system, nurtured in a closely knit ecclesiastical organisation, and fearful lest the fruits of his labours might be lost through dissipation, turned to human measures, and by his policy of centralisation obscured the simplicity of New Testament ecclesiastical structure. He saw the value of laymen in the church, but he subordinated them to the clerical caste consisting of men who had been ordained by the imposition of human hands. How different was Paul's method as recorded in Acts 14, "when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed" (v. 23)!

WHILE it is dangerous and often times unfair to attribute motives to the actions of an individual, it is possible to find some generalising statement which fits most cases of a similar kind: and such a statement may be culled from Harold St. John's essay in *The Church—A Symposium*, (p. 200):—"Time would fail to speak of countless other schisms; the issues at stake were sometimes frivolous and sometimes fundamental: Arius and Athanasius, Calvin and Arminius, waged war against one another, but the theological problems lay upon the surface, while the deeper causes were spiritual pride, lust of wealth and

power, intolerance, and ancestral prejudices". Not all of these could be chargeable against John Wesley, but to some of them at least, might be attributed the reason why he built up a system contrary to the genius of a New Testament church. While Methodism stands all over the world as an undeniable witness to a divine visitation in the eighteenth century through the labours of one man, it, at the same, bears the evidence that John Wesley left behind him a sect which did not reproduce some of the chief characteristics of primitive churches.

Additional Hymns of Worship

Our brethren who have composed this small hymn book have rendered a very useful service to all those who use any hymn book. For these "Additional Hymns of Worship" are not designed to replace the existing hymnal but rather to supplement it. It is of a most convenient size: it only comprises 35 hymns but they are some of the choicest hymns which seem to have been omitted in many of the larger hymn books. There can be no doubt whatever that its use in the assemblies of the saints would aid in lifting their worship to higher planes than are now common. These "additional hymns" put in our mouths intelligent utterances of Praise and Adoration to the Father and the Son in view not only of what They have

done for us but of what They are in Themselves.

The present Reviewer would like to see every believer in possession of a copy: and that its use among the saints might become more largely adopted. It is very nicely got up, on good paper, and its price (7½d.) is such as to make it possible for all to possess a copy. May the Lord bless this endeavour of our brethren.

—E. W. Rogers.

This is an excellent little book and I am going to recommend it.

—Harold St. John.

Sample copy for 7½d. in stamps from John Ritchie Ltd., Kilmarnock. Special terms for large quantities for assembly use.

REVIEW

THE WAGES OF SIN by Leon Morris is an examination of the New Testament teaching on death. The lecture is in several sections: 1. The Enemy; 2. The Enemy Territory; 3. The Enemy in Battle; 4. The Enemy Defeated; 5. Conclusion. The writer concludes: "What emerges clearly from our study of the New Testament doc-

uments is the fact that death characteristically is regarded as something completely unnatural, analism, a horror, an enemy . . . but death has been decisively defeated in the atoning death of the Saviour". A valuable contribution to an important theme. I.V.F. Publications, 39, Bedford Sq., London W.C.1. Price 1/6.

THE WORD OF GOD

By W. Fraser Naismith.

No. 6 in the Series.

THE subtle insinuation which took our first maternal parent off her guard and produced doubt in her mind about the Word of God has had an echo in this land recently. In a broadcast under the title "Morals without Religion" a Lecturer at one of Scotland's Universities has thrown doubt on the veracity of the Word of God, the miraculous birth of Christ, the propitiatory work of Christ, and the resurrection of our Lord from the dead.

Two of the observations are as follows—"Let children read and listen to New Testament stories in the same way as they read and listen to the stories of Greek mythology. And when they ask if the stories are true, they can be told they are a mixture of fact and legend." . . . "there was a real Jesus Christ who preached to the Jews and was crucified, but we don't believe that He was the Son of God and a virgin, or that He rose from the dead."

"Hath God said?" was the first attack which when followed by that satanic inuendo—"Ye shall not surely die"—brought disobedience to the revelation of God, and ruin to the whole human race. Balaam, that false prophet, when bribed by Balak to curse Israel was allowed to make certain statements but only under divine direction. He reiterated the remark of Satan, but was compelled to add to it—"Hath He said, and shall He not do it?

One of Satan's greatest efforts is against the Word of God, and the time is opportune for those who value this God-given legacy to make a restatement of their belief in the infallible Word of the living God.

Has God given to mankind an accurate revelation? If so, let God be true, even though man is a liar. If He has not, how is it that the Bible,

the Word of God, of all books has stood the test of time, and withstood all the storms that have assailed it? If there is no divinely given revelation, and if the Bible is not inspired then it is the most remarkable fraud ever foisted on humanity. The Bible claims for itself divine inspiration! 2 Timothy 3. 16 "All scripture is given by inspiration of God." Peter confirms Paul's observation in 2 Peter 1. 21 when he states "Holy men of God spake as they were moved by the Holy Ghost."

"To err is human, and this particular virus seems to revive in cycles of thirty years or so—with every generation, in fact, demanding fresh antiseptic treatment, if the body spiritual is to be preserved from widespread infection. It is strange that the twentieth of all centuries, should see the recrudescence of those medieval methods which dominated the Dark Ages and produced the fantastic metaphysics of the Schoolmen, blind men groping in a dark room for a black cat which isn't there."

The Word of God—the Bible—bears the divine autograph. The formula "Thus saith the Lord" appears very many times. It is the only book in the world which has God as its Author. Though it is many, yet it is one—it is the monarch of all literature. It is a living book: it is a miraculous book. About forty writers have over a period of almost sixteen hundred years subscribed their Spirit-inspired quota to the canon of Holy Writ. These writers lived hundreds of miles apart, and they were not contemporaries, yet they present facts divinely given which are woven into a glorious pattern of typology, history, poetry, prophecy and personal piety.

It has been said that Science and the Bible are opposed to each other.

The Bible and Science are not co-relatives, therefore no opposition can be logically claimed. They are not antithetical. The Bible and Nature are co-relatives, and Science and Theology are co-relatives. The former presents the matter to be studied, the latter suggests a method in the study. Since the Bible and Nature are emanations of the mind and heart of God then such are infinite—there cannot be a divine person without miraculous revelations! Science and Theology arise from the human mind and are therefore finite. It has been said "Science is but the blurred and blotted copybook of anxious students."

The Word of God presents three kind of miracles. (a) *The miracle of Creation*: this is the product of One Being—as Newton in his "Principia" states "the Almighty, Eternal, Wise and Good God." The declaration is made in Genesis 1 and faith's appropriation attested in Hebrews 11. (b) *The miracle of personality*: life has been divinely communicated to the individual and with it distinctive personality manifested through the medium of thought, and word, and deed. Language being necessary for the outflow of the thoughts, and such language being collected over a period of years, the soul of a nation or community can be thereby expressed. (c) *The Christian Miracle of the resurrection*: W. Kelly once stated "God never asks us to understand, He commands us to believe!" To explain any of those miracles is impossible to the best developed intellect, faith alone can appreciate the wonderful wisdom and acts of God. The Christian miracle of resurrection—the resurrection of Christ—has been carefully attested by over five hundred chosen witnesses.

The Lord Jesus Christ treated the Word of God as a whole. "The Scriptures cannot be broken" (John 10. 35). "All things must be fulfilled which were written in the Law of Moses, and in the Prophets and in the Psalms, concerning Me" (Luke 24. 44). In His temptation Christ

three times stated—"It is written"—making three citations from the Pentateuch. In the upper room in Luke 24. 46 He again said—"It is written"—how He valued the written Word of God! Commencing His public ministry Christ went into the synagogue at Nazareth and there was delivered unto Him the book of the prophet Isaiah and when He had opened it He found the place where "it was written" (Luke 4. 17).

Since Christ has left us an example that we should follow His steps we notice that Paul in Romans authenticates the Scriptures. In chapter 1. 2 there is the promise of "the Holy Scriptures". In 3. 2 he states that to the Jews "were committed the Oracles of God": again in v. 10 he says "It is written". In ch. 4. 3 he asks "What saith the Scriptures?" and selects Abraham and David to illustrate his argument, thus authenticating the Law and the Psalms. He confirms in ch. 9 the Law and the Prophets—v. 13 and v. 25. "God spake in time past . . . hath . . . spoken unto us in His Son" (Heb. 1. 1). This is *Revelation*; and in revelation Christ is God's last word to men. "Holy men of God spake . . . by the Holy Ghost" (2 Peter 1. 21). This is *Inspiration*. The sacred writers were said to be "Spiritu Sancto afflati" breathed into by the Holy Spirit. For what purpose was this accomplished? So that they might write what they did and in the manner in which they did. "The Spirit speaketh expressly". This is *illumination*; as counsel and warning are afforded to enable the believer to be constantly on his guard. The Lord Himself speaking of the coming of the Spirit of Truth averred that when He came He would "teach you all things". Running through the Scriptures there is one single thread of divine purpose making every part subservient to the whole.

Suppose you had stood watching Wm. Holman Hunt painting his classic piece of art "Christ the Light of the World" and you watched with interest how the brush moved over the

canvas so swiftly, yet his hand never touched the canvas. Was the production the work of that brush or of the Artist? Could the brush itself have brought forth such a creation of art? No! Hunt did the picture—but he required the brush, and only in his hand could such a piece of art be produced. The creative mind was Hunt's, yet the brush was necessary to him to give the finished article. In like manner the Author of the Word of God is God Himself; as He is the Poet, the Ruler, the Teacher, the Evangelist, the Judge. Divine Inspiration allows of no human genius! God takes up the Shepherd, the King, the Prophet, the Evangelist, to record His mind and by gently moving on them by His Spirit He has given to us a volume which is more precious than gold.

Many to-day despise the Word of God, and discount the narrators of the events which have taken place. Sir Winston Churchill said once—"We reject with scorn all those learned and laboured myths that Moses was but a legendary figure upon whom the people hung their social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception will find its fullest satisfaction in taking the Bible story literally. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so different from ourselves and that the impressions these people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of happenings to-day. In the words of a forgotten work of Mr. Gladstone—'We rest with assurance upon the impregnable Rock of Holy Scripture.'"

The Word of God is *Living*—Heb. 4. 12. The Word of God is *Pure*—Prov. 30. 5. The Word of God is *Enduring*—Isa. 40. 8. The living power of the

Word of God has been realised in every part of the globe. To those who sat in darkness and in the shadow of death it has come with life-giving energy. It needs no one to defend it! "Let the lion loose and it will defend itself." There is no duplicity in or about the Word of God. Because it is pure why should we doubt what it declares about the virgin birth of Jesus; or the propitiatory work of the cross; or the triumphant resurrection of our Lord from the dead?

It is enduring—for though heaven and earth shall pass away this Word of the living God shall never pass away.

It is essential to New Birth—(1 Peter 1. 23).

It is essential to a holy life—(Psalm 119. 9).

It is essential to a happy life—(Jeremiah 15. 16).

It is essential to a satisfied life—(Job 23. 12).

It is essential to a victorious life—(Eph. 6. 17).

The Author of this remarkable Book says "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." (Isa. 66. 2). God's estimate is not like man's. He looks to the poor—not to one held in high esteem or of noble rank or birth—"Blessed are the poor in spirit". He looks also to the man who has a contrite spirit. Not to the man who asserts his rights, but to the one who when reviled, reviles not again. He also looks to the man who trembleth at His Word. He who loves to read the Word of God, seeking as for hid treasure. He who delights to hear it read and ministered—taking heed thereto. Whether in reading or hearing the Word of God the effect is that there is marked humility and deep reverence for "he trembleth at My Word". Do we tremble at His Word—or has familiarity bred contempt? God give to us this spirit that will tremble with deep reverential emotion whenever the Word of God is read or ministered.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

6. JOSIAH: THE YOUNG KING WHO REFORMED A NATION.

By W. K. Morrison, M.A., Ayr.

NONE of us will ever be in the position of eminence enjoyed by Josiah. It is not given us to lead a nation back to the path of obedience to God and His Word. What then, it may be asked, is the use of studying the record of a man whose spiritual career we have no hope of imitating? The answer is that it is good for all of us to learn to respect and admire men whose spiritual courses are far removed from our own. We should be interested in the great men of God, dead and living, who can perform service immeasurably greater than ours, for humility is a Christian virtue which can be developed by such an exercise as this. We tend too readily to be envious or indifferent towards people one cannot possibly be: God would have us accept, not just with resignation but with positive joy, His divine and sovereign disposition of varying gifts to the Church, even if this means accepting the lowly place He has assigned us.

Having said this, however, we must add that the pattern of events in Josiah's life holds good for every man who wishes to see revival in his times, whether God is pleased to put him at the head of it or not. We notice first, for example, the sharp contrast between the character of Josiah and that of his father and grandfather, Amon and Manasseh respectively. They were thoroughly bad men; but just as we cannot inherit the spiritual virtues of our forebears so also, thank God, we need not inherit their vices. Heredity cannot be offered as an excuse for failure in God's service. God recognises the individual personality of each man as distinct from his ancestors, and so

acts much more graciously than the evolutionist or some modern psychologists. Thus Josiah's first responsible act towards God was that, in the sixteenth year of his age (the eighth of his reign), he "began to seek after the God of David his father" (2 Chron. 34. 3). Personal knowledge of God through faith in Christ must precede all service for Him; and so Josiah's "conversion" comes before his work of reformation.

That reformation was carried through with extraordinary thoroughness. The debased form of nature-worship, akin to the Animism of Central Africa today, which disfigured the land of Judah and which had been imported from neighbouring Syria, was characterised by idolatry, spiritism, gross immorality and even the offering of child sacrifices. It was a religion of the natural man, and like everything of the flesh had to be rigorously put down. To us come the New Testament words. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5. 16). A merely destructive approach to the work of God would not, however, have got Josiah very far, and so we notice next his constructive effort—the repair of the Temple. It has been well said that the state of the Temple in the days of the kings was a good national barometer. In days of revival the Temple flourished; in days of declension it languished. It appears to have been completely shut up until Josiah gave the word for its repair in the eighteenth year of his reign (2 Chron. 34. 8). We can learn this salutary lesson therefore from Josiah's conduct: let us destroy the works of the flesh within, but build up the

things of God without. Are you a builder, young brother, or a general demolisher? Criticise yourself, but help to build the assembly.

An old copy of the Law—perhaps the whole Pentateuch or perhaps only Deuteronomy—was unearthed among the rubbish of the Temple. The King read it and saw his nation convicted of sin by it. Because the Word came in living power to his own conscience he was able to read it with power to the people. Spiritual zeal must be guided by the Scriptures or the reformer will run to foolish extremes. How solemn was the young man's dedication of himself publicly to God! (2 Chron. 34. 31). The power of example inspired the people to do the same—although the sequel shows that their hearts were not deeply stirred as his was. Then followed the

wonderful Passover over which the Chronicles linger in loving detail (ch. 35). In other words, Josiah realised that spiritual progress has a backward look to God's redemption as well as a forward look of faith. We can never go beyond Calvary, however spiritual we may be.

The Chronicler, and the present writer, would fain gloss over Josiah's tragic mistake. He interfered unnecessarily in the major war between the waning power of Egypt and the growing might of Assyria, and lost his life in the battle of Megiddo; and so he joins the sad company of Noah, Gideon, Uzziah and Demas who ran astray in their latter years. He was only thirty-nine when he died. What further mighty work could he not have done! God help us to go on right to the end.

GEMS

Collected by R. Jennings, Belfast.

1. Christ counted it glory to Himself to descend from infinite glory to infinite shame, but God counted it glory to Him to raise Him from infinite shame to infinite glory.
2. The law was given that man might discover what God already knew.
3. God is propitiated—Sin is expiated—Man is reconciled.
4. Man is judged for what he has done, but is lost by what he is.
5. The first Adam was made in the likeness of God, but the last Adam was made in the likeness of man.
6. In His birth He was unrecognised—In His death He was unrecognisable.
7. We fulfil the Scriptures more by our ignorance than by our knowledge.
8. Law says "Do and Live"—Grace says "Live and Do".
9. A pastor is one who lays hold on God for the assembly and lays hold on the assembly for God.
10. A believer is a manifestation of God in the flesh but Christ was God manifest in flesh.
11. Christ lives to carry out what He died to make possible.
12. Christ became the friend of man that man might become the friend of God.
13. If God Himself removed the only religion He ever gave to man, where does man's religion appear?
14. Satan always counterfeits God, and so we know the deep things of Satan when we know the deep things of God.

The Sermon on the Mount

Considered in relation to other Divine communications.

By W. W. Fereday, Rothesay.

CHAPTERS 5-7 of Matthew's Gospel, commonly called the "Sermon on the Mount", are amongst the best known chapters in the Word of God, but they are not necessarily the best understood. The holy maxims of this Divine utterance are frequently quoted by men of the world, and it is sometimes said that if people everywhere would live according to them we should have an ideal condition of things here below. There is, of course, some truth in this; but those who speak thus admiringly of the "Sermon" overlook, or have never learned, the obstructiveness of poor flesh. Only those born of the Spirit, and whose hearts are truly subject to divine authority can live according to the teaching of Matt. 5-7. The Lord is speaking in His character of King according to divine purpose, and we hear Him setting forth the principles by which His kingdom will be governed. Obviously all this only applies to those who acknowledge His authority, and who desire to be guided into the ways that please Him. To the non-professing world the principles of the Kingdom are not addressed. Those who say in the pride of their hearts "We will not have this Man to reign over us" (Luke 19. 14) need a divine message far more drastic than that which is contained in "the Sermon on the Mount;" and to the world's millions generally the Gospel of the grace of God should be preached; forgiveness of sins should be freely proclaimed to humble and contrite sinners in virtue of the blood of Christ. Servants of Christ who carry "the Sermon on the Mount" round the world instead of the Gospel of grace to the perishing are misleading the people, and the consequence of their error may be eternally disastrous.

Every divine utterance, whenever and

wherever spoken, has great value, but we must learn to distinguish between what has been said to different hearers and for different purposes. This is what the Apostle Paul calls "rightly dividing the word of truth" (2 Tim. 2. 15). It is not proposed to discuss at this time the "Sermon" in detail; our desire is simply to show wherein it differs in character from other divine utterances given before and after it.

We begin with:

THE GREAT DAY AT MOUNT SINAI

when Jehovah addressed His people Israel whom He had recently delivered from the land of Egypt. It is important to remind ourselves that He who spake at Sinai is the same Person as He who spake to His disciples and others on an unnamed mountain in Palestine. In both cases we hear the voice of the God of Israel, but the circumstances and the character of the words spoken differ so widely that if we would understand the ways of God with men we must seek to grasp the meaning of the differences. It was a day of awesome majesty when Jehovah descended upon Sinai and spoke audibly to His people. Moses reminded them forty years later that no nation had ever such a privilege. "Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard and live?" (Deut. 4. 33). Why this new departure in the ways of God with men? Because He had now for the first time taken a people into special relationship with Himself, and they were to be His witnesses in the midst of a world wholly given up to idolatry. God's word now began to be put into writing. After the fight with Amalek Jehovah said to Moses,

"Write this for a memorial in a book" (Ex. 17. 14), and after He gave utterance to the ten commandments He inscribed them with His own hand upon the tables of stone (Ex. 32. 16), and at the same time Moses wrote in a book the detailed instructions contained in Ex. 21-23. This is the book which Moses "read in the audience of the people" as in Ex. 24. 7. With amazing confidence in themselves they said, "All that Jehovah hath said we will do and be obedient." A people who were to be God's representatives to the nations must have perfect laws, which if they had obeyed them would have distinguished them from the rest of mankind. But flesh is very rebellious. After the people had heard the voice of God, and before the tables of stone reached the camp they set up the worship of the golden calf. The first two of the ten commandments were thus openly violated. Seeing that Jehovah well knew the evil of flesh, why did He give the law at all? Certainly not with any thought that men would attain to righteousness by its means, for the law cannot impart life, and life is essential to righteousness (Gal. 3. 21). The law is indeed "a ministration of death" (2 Cor. 3. 7). It was really given to expose the hopeless evil of flesh so that

men might appreciate God's wonderful grace, and cast themselves unreservedly upon it. Israel was God's lesson-book. If men everywhere had pondered the lesson-book they might have spared themselves much disappointment and sorrow. "The grace of God that bringeth salvation for all men has appeared" (Titus 2. 11) in the Person of Christ, and it is worse than folly to preach the law to men now. Christendom has been guilty of this almost from the beginning. Peter once said, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day" (Acts 15. 21). Well, let us leave Moses and the law in the synagogues, and get on with our blessed work of preaching the Gospel of the grace of God to men in every land. The Gospel meets every need divinely; it sets the conscience at rest and it satisfies the heart. Law lays a heavy burden upon men (Acts 15. 10), the Gospel (i.e. Christ) takes every burden away; "the law worketh wrath" (Rom. 4. 15), the Gospel imparts salvation full and free. "He who despised Moses' law died *without mercy* under two or three witnesses" (Heb. 10. 28); believers in Jesus can say, "According to His *mercy* He saved us" (Titus 3. 5).

(To be continued).

REVIEWS

COUNTERFEIT CHRISTIANITY contains a criticism of Roman Catholicism, brief allusions to Church history, a large number of Scripture quotations to prove contentions, and repeated mention of the pure Gospel of the New Testament. Copies free of charge may be had from the author, Edwin Adams, c/o John Roberts Press Ltd., 14 Clerkenwell Green, London, E.C.1.

PROVOKING ONE ANOTHER by Michael Griffiths. This is an excellent booklet to give to young converts. It deals wisely with such matters as Prayer, Friendship, Books to read, and gives advice how to encourage those who

have recently trusted the Saviour. Price 3d. I.V.F. Publications, 39, Bedford Sq., London, W.C.1.

THE ROCK BENEATH edited by W. Melville Capper and Douglas Johnson this book contains a selection of the late Prof. A. Rendel Short's articles on important themes as Ambition, The Deity of our Lord Jesus Christ, The Death of Christ, The Authority of the Bible, New Testament Missionary Methods, Praying and Giving. Young Christians will find this a most stimulating, provocative and instructive book. I.V.F. Publication, 39, Bedford Sq., W.C.1. Price 3/6

LOOKING FOR CHRIST:

The Church's Attitude

By John G. McVicker.

IN dealing with this subject, there is nothing that we need more than reality. "Putting away lying, speak every man truth with his neighbour". I remember singing:

"My heart, my heart is longing
To be with Him evermore."

And one could hardly help asking one's self, "Now if my heart were opened up right in the presence of God as I am singing, would these words be seen to be true?" Are we in our inmost hearts really longing for the coming back of the Lord Jesus? A man gets news that his only son is coming back from India: he hears that the vessel has passed a certain light-house on the coast, and may hourly be expected in port. One knows what the father means when he says he is *looking* for the return of his son. Every hour of the day he is looking out for his coming. So we are commanded to look for the appearing of our Lord. But are we doing it? Don't we often need to pull ourselves up through the course of a day, and inquire of ourselves, "Come, now, am I a hypocrite? Am I learning the worldly fashion of saying things, and not meaning them; saying that I am looking for the coming back of the Son of God from heaven, when it would terribly surprise and disconcert me if He came?" The Lord makes us real to the core of our hearts!

1. When are we expecting Jesus to come? I suppose it would not be necessary, for the sake of any reader, to go into the question of our Lord's coming before the millennium. Some of us remember when we thought differently; but when we began to examine God's word with opened eyes, and an honest desire to give our minds up to His, we saw that our

Lord meant exactly what He said when He told us that He would return, and that we were not to know the day nor the hour of His coming, and therefore should always keep watching.

I remember that one of the first things in Scripture that struck me on this subject was the mistake made by the early Christians about John not dying at all. The report went abroad that John would not die, because our Lord had said, "If I will that he tarry till I come, what is that to thee?" I know a person who has told me that I am not to die, but to survive till the Lord comes. Well, of course I shall be very glad if he is right; though I have no faith in any thing but the written word of God. But if he has made a mistake, observe, it is a mistake that no post-millennialist could make. The very mistake that the early Christians made that John would live till the Lord came, and so not die at all, shows that there were no Christians in those days who put a millennium between them and the coming of Christ. They were all pre-millennialists in those days. And certainly throughout the whole of the New Testament we find the writers speaking, not as persons who *would* live till Christ came back, but who *might*. "We which are alive and remain . . . We shall not all sleep", etc. Thank God, there is no wide gulf between us and the coming back of our Lord Jesus! It may be, and I hope it will be, that some Christians now living, shall live to see it without passing through death. Someone was saying that at one time he found it rather difficult to decide whether it would be more blessed to be called up from the grave to Him in the air, or to be caught up alive. I do not think

many would balance the thing for a second. I think, if the choice were put before them, they would say at once with one heart and one voice, "Come, Lord Jesus, come quickly;" for that is THE blessed hope for which we have been waiting so 'long.

2. Why are we looking for Christ? What ground have we for expecting Him? because, if we are resting on hopes, bright and brilliant indeed, but illusory, upon insufficient authority, they will disappoint us at last. There is only one thing to rest on; we have the word of the living God for it: "Yet a little while, and He that shall come, will come and will not tarry"; "I will come again, and receive you unto Myself;" "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven." We have the word of God, that can never change, to rest our hopes on. We know how many of God's promises have been fulfilled already. Why, the New Testament, in one aspect of it, is just a record of the fulfilment of the prophecies of the Old. They have gone on steadily being fulfilled, and we know exactly where we are now in the great panorama of time that God has spread before us here in His Book. We see in its pages how much has been done, where we are, and what is being carried on now, and what is before us; and, seeing how much has been fulfilled, we know most assuredly that all will be fulfilled in God's good time. "If we believe that Jesus died, and rose again, even so them also that sleep in Jesus will God bring with Him". Now, we know that Jesus has died, that He has risen, and that He is at God's right hand; and we are just as sure that He is "coming back in like manner as He went up into heaven." Our own experience of the truth of God's word makes us certain that all the promises that are yet to be fulfilled shall be kept. Some of us have been thirty, forty, fifty years trusting Christ, relying upon the

promises of God. Now tell me, has one word that God has spoken, disappointed you? Have you ever relied on one word that God has written, and been deceived? No, all saved sinners now on earth, and those in heaven, having tried God's word and rested upon it in most difficult circumstances, would testify that every word they ever trusted from the Bible, however unlikely it seemed, has come to pass in their own experience. And here is one that has yet to be fulfilled, and we are just as sure that that word will be fulfilled too. We have not followed a cunningly-devised fable; we have not ventured our hopes upon an uncertainty: we are resting on the surest basis in the universe. There need be no question, then, of the coming.

3. What are we expecting when He does come? Some might object to such a question, that it is rather selfish to be thinking of what we are to get when Christ comes; that it is the glory and joy He will have when He comes our hearts should be taken up with. But, on the other hand, though that is true, is there not something to be said about what we are to obtain even for Christ's sake? A wife likes to be fair and happy, not that she may rejoice in her own comeliness, but that she may please her husband. So the beauty and the glory that we shall receive when the Lord comes will be the delight of His own heart. Why, think, when Christ sees His redeemed people gathered together,—who would have been in hell forever, if He had not loved us and died for us,—think, when He sees them rescued from death and from sin, and gathered to be with Himself, like Him, and reigning with Him,—only think of the joy that will fill His heart, and pour out of His eyes, as He gazes upon the fruit of His redeeming work! We do expect much when He comes. Our bodies, for instance, will not get tired then as they do now. We shall have spiritual bodies, that will be perfectly adapted

for worshipping God forever, and for sharing with Christ in His reign.

I was reading in Rom. 8 the other day; and I could not help being startled when I came to that verse, "If children, then heirs,—heirs of God, and joint-heirs with Christ." One could hardly help thinking, Have I ever believed that? If we were heirs of some great nobleman or monarch, it would be wonderful enough; but where did Paul get the boldness for such an assertion as this, that we who are dust and ashes are heirs of the living God? These words pass through our minds oftentimes without creating any corresponding impression on our hearts. If you met a young man, a prince, who had a kingdom before him, you would not expect to find him feeling and acting like a portionless beggar: you would expect to see already some stamp of princeliness upon his character and ways. Thank God, we have that before us! We may meet troubles and difficulties on the way; but they cannot make us cease to be children of God, and heirs of God,—heirs of the glory that is to be revealed when Jesus Christ shall come. They will pass by; but this will remain. We should murmur less, and grasp the world less, if we held in our hearts that in a little while we shall be on the throne with the Lord Jesus Christ; and we have a rational and scriptural certainty that this is the case.

4. And now a few words as to WHOM we are looking for. I know it is easy to say we are looking for the Lord Jesus Christ; but, oh! let us remember who He is that we thus so easily name. Read one description of Him, Rev. 1. 15: "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." John cannot name the name of Jesus without breaking out into this doxology. That is the One that we are looking for,—the One who loved us in our sins, the

One who washed us from our sins, the One who has made us kings and priests unto God.

Take one other answer to the question, Whom are we waiting for? In Titus 2. 11, 14 we read, "For the grace of God, that bringeth salvation, hath appeared unto all men; . . . looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us." And for what purpose? "That He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." If any of us had a relation who had sacrificed his entire fortune to help us in our start in life, hoping to lift us up to an honourable social position, and we abused his kindness, and sank ourselves into poverty and disgrace, and disappointed all his hopes, how should we meet him, how look him in the face, if he came to visit us?

Now, Jesus has made a sacrifice for us. He did not give worlds for us, or hosts of angels. He could have created myriads of worlds and angels by a word. He did not give His tears and groans for us, though He *did* give them: but—and may God help us to go down into the depth of the words!—He gave Himself for us. Has His object in giving Himself been answered in us? Is it being answered now? Are we redeemed from the power of all iniquity,—of envy and evil-speaking, of self-will and self-seeking, of ungodliness and worldly lusts? Has His death for us separated us to Himself, a people all His own, and for His honour made us zealous of good works? Lord, search us, and let us know for whom we are living; and in Thine infinite pity save us from the unspeakable shame of standing before Christ, and finding out that we have spent our few days here in living for ourselves instead of for "Him who loved us, and gave HIMSELF for us."

Fighting, Planting, Shepherding

By E. W. Rogers, Wallington.

1 COR. ch. 8 to 10 form a separate section in Paul's letter: It relates to meats. The believers had put certain questions to him such as: (i) May we enter an idol's temple and eat things sacrificed to idols? (ii) May we buy meat in the market irrespective of whether it has been offered in idol-worship? (iii) May we go to the house of an unbeliever and eat what is set before us? To these questions Paul gives indubitable answers. But before he does so he reminds them that knowledge puffs up but love builds up. Whatever liberty we may claim, its exercise should always be in love. We, therefore, should do nothing that would stumble our brother. We should always ask, is it expedient? will it edify? or will it destroy our brother?

In a word, Paul urges them to forfeit any liberty they might have for the sake of weaker brethren. He cites himself in chapter 9, as an example. He was practising what he preached. He is not defending his apostleship. That is not the point. But he himself had sundry rights, such as to eat and drink: to be accompanied by a wife: to forbear working: to be supported by the saints. Yet time and again he says he did not use them. Neither he nor Barnabas used the right of maintenance at Corinth. Paul said "I have used none of these things" at Corinth. His aim always was "not to use to the full his right in the gospel". Why was this? For four reasons, which summarised are, "I forfeit my rights in order to help others". His reasons are:—

- (i) "That we may cause no hindrance to the gospel" (v. 12 R.V.).
- (ii) "That I might gain the more" (v. 19).
- (iii) "That I might be a joint partaker thereof" (v. 23 R.V.).
- (iv) "Lest having preached to

others I myself should be a castaway" (v. 27).

In this atmosphere Paul draws the three illustrations which form the title of this paper to show that, notwithstanding the fact that neither he nor Barnabas used these spiritual rights at Corinth, the saints there ought to feel their responsibility to help him.

Did you, he asks ever hear of a soldier on active service providing his own wages or furnishing his own supplies? or, of anyone planting a vineyard and not eating of its fruit? or, of anyone feeding a flock and not participating in the benefits accruing therefrom? Of course not. The very opposite accords not only with human standards but with divine statute. Both the plougher and the thresher (the two terminal points of the harvest field) work "in hope" of becoming participants in the benefits. Why, then, had the Corinthians failed in this duty?

Thus Paul likens the Lord's servant to a warrior, a vinedresser and a shepherd. The first of these relates to the propagation of the gospel, the second to the planting of churches, and the third to the pastoring of saints.

FIGHTING

The great Apostle calls the contest in which he was engaged "the good warfare" (1 Tim. 1. 18) and "the good fight" (2 Tim. 4. 7). There could be no better cause. When he says he had fought "a good fight" he does not mean that he had fought well. He could leave that to the Lord. He rather claims that he had devoted his converted life to the best of all causes: there could be no better.

In prosecuting it he did not use carnal weapons: those he wielded were mighty before God. No wonder he was successful in pulling down

the strongholds of human reasonings and all that pitted itself against the knowledge of God. No wonder he captivated every thought so that Christ, under whose banner he fought, was obeyed (see 2 Cor. 10. vv. 3-5). We cannot do better than imitate Paul. Carnal methods, so popular today, may obtain spectacular results, but the rule applies that what is seen is temporal; it is what is not seen that is eternal.

Luke shows that Paul went to strategic centres where the maximum advantage could be gained. He was also past-master in warfare tactics: he accommodated himself in order to "gain the more". Though he "walked in flesh" he fought spiritual battles. Though but an earthen vessel, his war-like operations were not "according to flesh". He did not employ worldly-wise methods. What He preached was "weakness" to most of his auditors. Could anything be weaker, they argued, than a dead man on a Roman gibbet? Yet Paul claimed that that Man was the Remedy for the world's ills. The preaching of "Christ crucified" is "stronger than men" for it accomplishes more than all that the might of men could ever do. Napoleon admitted this. Jesus, he owned, had subjugated more individuals to Himself than he, with all his armed might, had ever done.

The preaching of the cross was also "foolishness" though in matter of fact it was "wiser than men". It solves problems that baffle the world's wiseacres. Christ is "wisdom from God". He has made it possible for guilty sinners to be justified, unclean sinners to be cleansed, and bound sinners to be liberated. He has become to us "both righteousness", cancelling past guilt, "sanctification", securing present standing and "redemption" ensuring future liberty.

Paul's plan was to go to all, Jew and Gentile: to work both publicly and privately, from house to house: to urge the necessity both of repentance of sin and faith in the Lord

Jesus. No better plan could be adopted today. Paul did not count his life so dear as finishing his task. He minded not what he suffered. He forged ahead. He would not become entangled with the affairs of this life. He knew well that this fighting and worldliness are incompatible. He, therefore, urged Timothy to keep himself free (2 Tim. 2. 4). Should we do less.

The world is not the only danger. Self is an even more sinister foe. Self-indulgence has lost many a battle. The body must be kept under: and led about as a slave, never being allowed to be master. Otherwise we shall render ourselves totally unfit for further conflict. We shall be conquered, not conquerors. We shall be "castaways".

PLANTING

"Planting churches" is a scriptural idea. Paul had declared in Corinth the gospel before a hostile populace. As a result, chiefly from the lower ranks of the people, not a few believed and these Paul gathered together and taught them what to do when so met. "I planted" says Paul (1 Cor. 3. 6). He called it "God's tillage"—His husbandry or tilled ground. Apollos followed and watered the tender plant, helping much "those who had believed through grace" (Acts 18. 27).

Paul did not claim this plantation. It was God's tillage. He and Apollos were "God's fellow-workers". All belonged to God. Paul and Apollos were but ministers through whom the Corinthians had believed.

Though this was so, it was proper that those who had brought them into the faith should participate in their material things. Those taught should communicate to their teachers in all good things (Gal. 6. 6). The soldier looks directly to headquarters for his needs, and the Lord's servant looks directly to the Lord for his supplies. But as the planter of the vineyard expects to eat of the grapes, so the Lord's servant has right to expect those churches, which he has

been used of God to plant, to help him in carnal things. They ought to be the channels through whom God communicates to His servants. Whether or not the Lord's servant exercises his rights in the matter is another thing: the saints should be reminded of their duty.

Planting work requires that the servant of the Lord must first break up the soil. This will take time. Then he must sow the seed: proper watering, tender watching and careful dressing must follow. Pruning must be done, and cleansing from parasitical intrusions and much else. It may demand a stay of more than eighteen months (Acts 18. vv. 11 and 18). It will demand such care as was bestowed on the vine of Israel. A fence must be built to safeguard it from robbers: the stones must be gathered out so that all that tends to hinder growth may be removed. There must be the tower from which a careful watch can be kept. Paul tells the Ephesian elders that "by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20. 31). But how often hopes are disappointed! "I looked that it should bring forth grapes but it brought forth wild grapes" says Jehovah. "I have laboured in vain and spent my strength for nought". How much labour! how poor the result! If the Lord Jesus Himself had thus to speak, it is no marvel that those who follow should have like disappointment. Oftentimes the "husbandmen" are at fault, those who ought to care for the vineyard after the "planter" has departed. They are more like Diotrephes than the household of Stephanas. They think of themselves, not the church.

Each has his own work to do. For some it is going from place to place as the "servants" of the householder. For others, it is to be "husbandmen" abiding in the one place and tending the plant of the assembly. Each shall receive his reward. Each is "one" in that they are all servants of the same Lord. Can we be so heartless

as to neglect or be delitatory in the discharging of our duty? Is this why so many assemblies are in such a sorry case?

SHEPHERDING

In 1 Cor. 9. 7 Paul speaks of "shepherding the flock". The word he uses embodies the two thoughts of tending and feeding. The Lord used two words when restoring Peter to the Apostolate, "Feed My lambs" that is give them *food*: "Feed My sheep", that is give them *attention*. The flock needs both food and care.

The word used by Paul is translated "Rulc" in Matt. 2. 6 and Rev. 2. 27. That is because the Eastern shepherd went before the sheep and led them, thus ruling their movements and guiding them. In this way God's great Shepherd-King, our Lord Jesus, will rule all nations later. This is how pastors should rule in the assemblies today.

It is to be feared that many of God's flock are "as sheep without a shepherd". In other cases the shepherds "feed themselves" (Jude 12) instead of the flock. The "overseer" should, however, spare no effort to provide nourishment for those among whom he is. The Ephesian elders were told to "Tend to the church of God". Peter uses almost similar words. "Tend the flock of God". If those who exercise oversight fall in this they will have later to give an account of the abuse of their stewardship. This work often entails many sleepless hours: in the night of this world the shepherd knows that wild beasts prowl around seeking to snatch the sheep. True pastors "watch for their souls": they remain awake in the open field at night time (see Heb. 13. 17) for so the word "watch" means. They imitate the Good Shepherd in that they "lay down" their life for the sheep: not that they die for them but their days and moments are spent for them. True shepherds are no hirelings: they are not prompted by gain but by love to Him whose the sheep are.

(Continued on page 140)

THE WORLD

By E. H. Drewery, Norwich.

ALL those who are "in Christ" (Eph. 1. 1 and 3) are spoken of by the Lord Jesus as being "in the world" (John 17. 11) yet not "of it" v. 16. We need to be clear in our minds what is meant by the word "world", for much confusion of thought exists on this subject. Nothing could be simpler than His words in John 17. 25 "O righteous Father", He says, "the World hath not known Thee." Not merely "the world" of the base, immoral and selfish, but the moral and religious. They were ignorant of God, therefore all men and women everywhere who know not God are embraced in those two words, "the world." Contrast His words in verse 3 of the same chapter. "And this is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." Just this distinguishes the Christian from the world, that he possesses Eternal Life, the gift of God and with it the capacity for knowing God. "But I have known Thee and these have known" (v. 25).

Not only is this world ignorant of the knowledge of God but it is definitely opposed to Him. It hates God and His Christ, and "Calvary" is the proof of it. It logically follows, of course, that, hating Christ, it hates all who are His. John 15. 18-19 "If the world hate you, ye know that it hated ME before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

If we know little or nothing of this hatred, if we are on good terms with the men and women whom we rub shoulders with day by day in the office, workshop or wherever our daily lot is cast, it may be we are hiding our light under a bushel, ashamed to own "whose we are and

whom we serve." "In the world ye shall have tribulation", said the Lord Jesus (John 16. 33). "Yea they that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3. 12). Let your aim in life be the same as the Apostle Paul, viz, "For to me to live is Christ", and you will quickly find that the same treatment that was meted out to the Lord Jesus in the days of His flesh will be the same for you today. "If they have persecuted ME" He says, "they will also persecute you; if they have kept My sayings they will keep yours also" (John 15. 20).

Another thing that brings the hatred of the world upon us is that being "chosen out of the world", the Lord has put a difference between them and us, as He did between His people of old and the Egyptians (Ex. 11. 7). The world knows there is a difference, but cannot define it, and frequently they interpret it as "high-mindedness" and a "superiority" feeling on our part. The mere fact that we do not enter into their pursuits and pleasures, because we prefer the company of those that love the Lord Jesus, is sufficient for us to be dubbed "unsociable" and "spoil sports". How can we go hand in hand with those who by their every word and action say plainly, "Away with this Man, we'll not have Him to reign over us"? Make no mistake, the Lord Jesus died to deliver us from this present evil world (Gal. 1. 4) which is fast hurrying to its appointed doom, and until we are delivered from it experimentally we can never hope to be an effectual witness to it. It was Abraham in fellowship with God who could plead for godless Sodom, not a Lot who lived within it and sat in its gate, who seemed as one that mocked when he sought to warn of coming Judgment (Gen. 18. 22-3, Gen. 19. 14).

We need to keep clear in our minds also the fact that this world is in the hands of a usurper. Though it is blessedly true that "the earth is the Lord's and the fulness thereof", yet the Lord Jesus said in John 14. 30 "The Prince of this World cometh and hath nothing in Me." Link with this Eph. 2. 2 "The Prince of the power of the air" and 2 Cor. 4. 4 "The God of this world hath blinded the minds of them which believe not", and we learn that there is another power at work challenging the power of God, that is the power of that old Serpent, the Devil and Satan (Rev. 20. 2).

Man, by sin has forfeited the high position God gave him, of dominion over all the earth (Gen. 1. 26), this power passing into the hands of Satan, who dared to offer it to the Lord Jesus in His temptation in the wilderness, if He would fall down and worship him (Matt. 4. 9). The Lord did not dispute the fact that the Kingdoms of this world were under the sway of the Evil One. A recognition of this great fact supplies the answer to many perplexing problems of life in this modern world of ours. To hear some people talk, the impression is gained that they could teach God the proper way to run this world, for He is blamed for so many things which go wrong; but when we learn that the Devil is at large with a host of demons always at his beck and call enslaving the minds of sinful men, we need look

no farther for an explanation of the terrible state of unrest; fear and suspicion which stalks this world today.

Meanwhile God is gathering out from among the nations a people for His Name, (Acts 15. 14) a Bride for His Son, and signs are not wanting, that soon, full soon, He will be coming to fetch His Bride away from this doomed world, to introduce her to His Father's house. Keeping herself "unspotted from the world" (James 1. 27) during the night of His absence, she is to "occupy till He comes", not forgetting also she is to be "a stranger and a pilgrim" (1 Pet. 2. 11) in this world which cast Him out. As part of "His Bride", every "born again" child of God is exhorted to "love not the world neither the things that are in the world" (1 John 2. 15) but to "come out from among them and to be separate" (2 Cor. 6. 17). It is oftentimes a lonely path, for there be comparatively few that walk thereon, but it is the only path of true blessing, the only way to experience the conscious presence of the Master.

Lord Jesus, let me dwell

"Outside the camp" with Thee!

Since Thou art there, then there alone

Is peace and home for me.

Thy dear reproach to bear

I'll count my highest gain,

'Till Thou return, my banished

King

To take Thy power and reign!

—Margaret Mauro.

JESUS OUR LORD.

If you are prepared to crown Jesus Christ as the Lord of your life, you have instant and constant victory, and if Jesus Christ is not the Master of everything in your life, your hopes, those tendencies of yours, that will of yours, those insistent desires and yearnings, and determinations, *everything*—if Jesus Christ is not Lord of those, He is not Lord of all.

—Dr. Griffith Thomas.

THE ATMOSPHERE OF LOVE.

Keep yourselves in the love of God! Do you believe He is able to keep you from stumbling? Then what return shall you make? Only *live a love-life* in return, always being on the alert to love, and to show love, and to expect love, and to suspect love, even under the darkest disguises and dispensations, from whatever source or surroundings.

—Charles A. Fox.

Fighting, Planting Shepherding

(Continued from page 137).

We may be sure that the Great Shepherd of the sheep will not fail to supply "pastors and teachers". It is incredible that He would leave them to starve in the wilderness or to be torn by beasts. His faithfulness endureth for ever and His gifts to the church are "till" we shall need them no more. Yet His commission to care for His sheep is given to those who love Him. Love is a necessary pre-requisite for such a task. Apart from it, it is vain to undertake overseership.

True overseers care for the sheep. Those that are sick stray from the flock. True overseers will not drive them back with a cudgel: they will bear them on their shoulders. "Force and cruelty" (Ez. 34. 4) are condemned outright by God. Sheep naturally wander: they need to be led. But what if the shepherds themselves wander? Sheep follow each other:

what then if the shepherds are absent and the whole flock strays? Shepherds should never be missing from their post.

If we want the sheep to keep together and not to wander we cannot do better than give them good food. "Tether them by their teeth" is excellent advice. Is failure in this the reason why believers leave us and go elsewhere? Can we blame them if they are fed there but are starved when with us? Are we starving them? or, are we whipping them? What they need is kindness, help, food.

*How sweet 'twould be at evening,
If you and I could say
Good shepherd we've been seeking
The sheep that went astray.
Heartsore and faint with hunger
We heard them making moan
And lo! we come at nightfall
And bear them safely home.*

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News from Other Lands

DISPLACED PERSONS.—During the severe cold weather we have had I have not been able to visit the distant places which I visit when it is normal, though a week ago my wife and I visited Halifax as we had been requested by the son-in-law of a German elderly lady who came over to England only about twelve months ago and cannot speak a word of English. Her daughter and her husband are bright Christians with whom she lives, he is a Ukrainian and an intelligent fellow. He spent a short time at the Matlock Bible College and also at Capernwray. The lady was greatly pleased that she could have a talk in her own language. She admits she has never had the experience as her daughter and son-in-law speak of having had, but from her childhood she has lived in an atmosphere of reverence for the things of God.

There is a couple in Oldham who attend regularly the meetings: the man is a Pole and his wife a born Russian and bright Christian. He had never made an open confession of conversion. Recently after the service I had it laid on my heart to speak to him in German which he understands better than English, having been a longer time in Germany than in England. While in conversation he told me with beaming face he was now trusting in Jesus as his Saviour. It really thrilled me.—F. Zentler.

JAPAN.—There is much to do and we thank God for the opportunities. The work is not without its disappointments, but we seek to go on, sowing the Precious Seed. The conversion of an elderly man took place a few days ago, a man who has been ill for some time, and is still very unwell. Please pray for him and his wife. A young man also has been very interested of late, has bought a New Testament and seems to be very near acceptance of Christ.

These give encouragement in a situation where we meet with much indifference and coldness of heart towards the things of God.—Albert Dexter.

ISRAEL.—Mr. & Mrs. Clapham and Pauline are now in Cyprus after 17 months itenary in the Middle East, ending with three months in Israel. He says that in Nazareth, Ramle and Lydda things are going on nicely. There is a good meeting in Jaffa and a fine Sunday School. At Haifa the testimony is good. At Tel Aviv they are praying for a more suitable hall, but a greater need still is a deeper work of the Holy Spirit in their midst. Haim is studying the New Testament with

his neighbours and, consequently is suffering persecution.—E. Berstein.

INDIA.—Foreign Christian missionaries in India are realising more than ever that nowadays the holding of extensive properties and the maintenance and management of expensive institutions are more of a hindrance than a help to their work. For some time lawyers and financial advisers, connected with the large organised missionary societies, have been deliberating how best to solve these problems. Commenting on the rapid changes taking place in foreign countries one writer remarks:—"Christian workers in lands overseas are rightly concerned as to the future of the witness there, in view, particularly of nationalistic trends. The possibility is being envisaged of the exclusion from such countries of Christians from abroad. What is to be done to meet the anticipated changes? Three lines of what is called assembly strategy have been emphasised. The first is the importance of strong assemblies. The second is the development, encouragement and use of local gift. The third is the provision of good sound literature both formative and informative, both exegetical and devotional. After all these seem to be the essentials everywhere." This summing up gives a very clear picture of the type of missionary policy needed in India today. And many are coming to see that only as these objectives are to be fore will real progress be made.

The news that foreign missionaries may find it difficult to obtain permission to re-enter India has naturally caused concern to many who never anticipated such a turn of events. Those who, unfortunately, have had to lean hard on Western leadership and finance will feel the change most keenly. There are others, however, who are realising that this may be God's way of strengthening the Indian Church. Missionaries, quite unconsciously, have brought much foreignness with them to their work in India. If they were gone, and if Indian believers were able to develop methods of evangelism more suited to the country, and which they could best manage and support themselves, perhaps the Gospel would make more rapid progress. This still remains to be seen. Locally, at any rate, there are encouraging signs that believers are becoming more aware of their responsibilities, and they are learning the lesson, even if very slowly, that they are the people best fitted to run their own affairs. India's spiritual needs are colossal. Whoever serve her in the future will have a gigantic task in hand. But one thing is sure; those who will obey His Word can ever count upon His help, guidance and blessing.—William Walker.

The

BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.



QUESTION.

What is the spiritual significance of the "eighth day" frequently mentioned in Scripture?

ANSWER.

In Hebrew the number "eight" comes from a root having as one meaning, "to superabound". "Seven" is the number of spiritual perfection or completion and rest, so "eight" is over and above this perfect completion and was the first of a new series. It is 7 plus 1 and it is the number specially associated with Resurrection and Regeneration and the beginning of a new order. Noah, "the eighth person" (2 Pet. 2. 5) after the Flood commenced a regenerated world. "Eight souls" (1 Pet. 3. 20) passed through the Flood on to a new earth. Circumcision was performed on the eighth day, foreshadowing the true circumcision of the heart which is connected with the new creation. Resurrection is the great truth signified. The Lord Jesus rose from the dead on "the first day of the week" that was of necessity the eighth day. The Scriptures contain the record of eight individual resurrections (other than the Lord and the saints), three in the O.T., three in the Gospels two in the Acts. The Feast of Tabernacles, with special reference to the Incarnation (John 1. 14) had an eighth day added. The Transfiguration also took place on the eighth day, inclusive reckoning (Luke 9. 28) after the first announcement of Christ's sufferings and was the showing forth of the "glory" which should follow at His coming again.—R. G. Lord.

QUESTION K.468.

It has been asserted that the world is divided into three classes, believers, unbelievers, and the ignorant, the third class having never heard the gospel. In the light of John 3. 15-21, 36, and Acts 17. 30, what is the portion of the ignorant when they die?

ANSWER.

Nowhere in Scripture do we get the remotest hint to a third class such as suggested in the question. Our Lord's division of mankind was ever and always a clean cut into two parties. Two gates—a wide and a narrow. Two roads—a broad and a narrow. Where does this third class come in? Are we to assume that there is a party who do not go in at either gate, nor traverse either way? Our Lord was evidently unaware of such a party!

Again, He tells us of the sheep on His right hand and the goats on His left. Where is the third party? And at the Great White Throne we find just two classes—those whose names were in the Book of Life and those whose names were not in it—no third class.

As it was in the past, and will be in the future, so is it today, there are just the two classes, saved and unsaved, believers and unbelievers, born again and unregenerate.

It is indeed a sad fact that the vast majority of mankind are ignorant of the Gospel, although "God wilbeth that all men should be saved." But these cannot be saved apart from hearing and believing the Gospel. So in order that God's will might be carried out, our Lord Jesus commanded that the Gospel should be preached to "every creature," clearly implying that no creature can be saved apart from hearing and believing the Gospel. And as the only alternative to being saved is to be lost, we must conclude that their portion when they die is that of the lost, and who can conceive just what this means? Our Lord spake of it as "Everlasting fire, prepared for the Devil and his angels."

No doubt those ignorant people will be held less responsible than the Christ rejectors of Christendom, as Capernaum will fare worse than Sodom in the Day of Judgment. The privileges enjoyed, and the offers of mercy spurned will all be taken into account by the Judge of all the earth.—T. Campbell.

QUESTION B.570.

What is meant by the expression in 2 Pet. 2. 1, "denying the Lord that bought them"? Does it refer to a believer or to an unbeliever?

ANSWER.

The Apostle Peter in his second epistle chapter 2 warns against false teachers. Israelites would be aware of the many "false prophets" that had existed down the line; so in Christianity there would be "false teachers". Such apostates would "deny the Lord that bought them". The picture is that of the slave-market where slaves were put up for auction, and the Master buys the slaves. He has right over the slaves he has bought but they refuse to acknowledge his rights over them. There is no suggestion of redemption in this passage! Christ bought everything, as is indicated in the fifth parable of the kingdom of heaven in Matthew 13. 24. All is His by right of Creation, but all is His by right of purchase. "The field is the world", though, all He will ever get out of it for His glory is the "treasure"; but He bought the field! He imparts eternal life only to those whom the Father has given Him.

The passage therefore has not believers in mind, but unbelievers—sham professors.—W. Fraser Naismith.

That which God put asunder let no man unite.

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

CAMBRIDGE: Coleridge Secondary Modern School, Missy, June 4 at 3.45 and 6, C. A. Baker, E. H. Sims. **NAPHILL, Nr. HIGH WYCOMBE:** Mission Hall, June 4 at 7.30, G. T. Bull. **NOTTINGHAM:** Gospel Hall, Victoria Rd., Netherfield, at 7.30, June, 4, 11, 18, W. Craib. **POTTERIES:** June 4, Butt Lane, B. J. Darnell; Stoke, July 2, R. G. Lawton, at 6.45. **RAWTENSTALL:** Lancashire Gospel Tent, Opening Conference, June 4, R. Scammell, F. Whitmore. **PAIGNTON:** Gerston Hall, June 5-12, A. Burr, W. T. Stunt. **LINGFIELD:** Mission Hall, June 11 at 3.15 and 6, L. Rees, D. T. Morris. **NEW MALDEN:** Mount Pleasant Gospel Hall, Vicarage Lane, June 11 at 4 and 6.15, D. Morrison, A. Burnham. **SWANSEA:** Gospel Hall, George St., Missy, June 11 at 3.15 and 7, F. K. Bryant, R. J. Guyatt. **KINGSTON-ON-THAMES:** Canbury Park Rd., Gospel Hall, June 15 at 7.30, Valedictory, Mr. & Mrs. Eric Grove. **HARROW:** Belmont Hall, Pinner Rd., June 18 at 4 and 6.15, Dr. Hanton, P. Ruoff. **WEST MERSEA:** Assembly Hall, June 18 at 3.15 and 6, W. Hall, W. Wilcox. **WINDSOR:** Gospel Hall, Garfield Place, St. Leonard's Rd., Y.P., June 18 at 6.30, S. Topiana. **LONDON:** Kingsway Hall, Missy P.M., June 24 at 6. **BISHOP'S STORTFORD:** June 25 at 3.30 and 6, Dr. A. Hanton, G. Harrison. **BOREHAM WOOD:** Manor Hall, Manor Way, Anniv. June 25 at 4 and 6. E. W. Crabb, H. Dennett, A. E. Vince. **NEWQUAY:** Marcus Gospel Hall, July 3-14, H. Bell; Aug. 14-19, A. Fallaize. **EDINGTON:** Gospel Hall, July 7 at 3 and 6, Dr. L. Short, D. Brealey. **CAMBERLEY:** Victoria Hall, Aug. 1 at 3 and 6, G. C. D. Howley, F. Cundick. **FELIXSTOWE:** Ranelagh Hall, Sept. 3 at 3 and 6, G. E. Harpur, Dr. S. S. Short. **SOUTHPORT:** Lancashire Missionary Conference, Hoghton St. Baptist Church, Sept. 10, Bethesda Gospel Hall, Sept. 11, 12, W. A. Tremlett, D. T. Griffiths, W. E. T. Wales, J. J. Walker and others. (Correspondence: J. Lidbetter, 1, Claremont Ave., Southport). **YEOVIL:** Vicarage St. Hall, Sept. 6-9. (Correspondent: F. P. Sealy, 36, Crofton Park, Yeovil, Som.). **EAST-BOURNE:** Sept. 24-30. Bible Readings at Woodlands House, H. Bell, H. Steedman. (W. Jackson, 118, Lavender Hill, Tonbridge, Kent). **VISITORS** to the Bude district, and others, might please note that the assembly which originally met in Burrow Farm, Clawton, now meets in the Secondary Modern School, Western Road, Holsworthy, on Lord's Day at 11 a.m.

Eventide Home for Aged Christians.

Brethren, representing 40 Assemblies, met in Alexandra Hall, Hornsey, on Saturday, 19th March, to consider the needs of many aged Christians who are left without anyone to care for them.

Instances were given, by several brethren, of aged saints being compelled to enter State Institutions where there was little material comfort and certainly no spiritual com-

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

fort or Christian Fellowship. The problem was fully and freely discussed and helpful suggestions were made. There was little doubt that the provision of an Eventide Home was the only solution. A council of brethren has been nominated to consider ways and means of providing such a home.

A report of the meeting is being prepared, copies of which, and any further information can be obtained from G. S. H. Robertson, Station House, Station Road, New Southgate, N.11.

SCOTLAND: FORTHCOMING (D.V.).

BO'NESS: Hebron Hall, School Brae, June 4 at 3.15. J. Hunter, A. Leckie, W. E. Craig. **DUNFERMLINE:** St. Margaret's Hall, June 25 at 3 p.m. Conference in connection with opening of new Gospel Hall, Hospital Hill. Ministering brethren expected. **HOPEMAN:** Memorial Hall, June 25 at 3 p.m. A. Jack, A. Leckie, J. Merson, W. Wedderburn. **LOSSIEMOUTH:** James Street, Gospel Hall, July 9. D. Morrison, D. Walker, J. Hunter, W. Craig. **INVERURIE:** Town Hall—all day conference, Aug. 10. Details later.

Gospel Tents.

AYRSHIRE GOSPEL TENT, with R. Jordan and S. Lewis, has been pitched at Stevenston. Opening conference was held on 28th May. **LANARKSHIRE GOSPEL TENT,** with W. McNeil in charge, has been pitched at Waterloo, near Wishaw. Opening conference took place on May 28. Children's work will be in the hands of Mr. D. Cameron, who hopes to visit Bellshill and Sandford, nr. Strathaven. **WIGTOWNSHIRE TENT,** with D. Hogg in charge of the work, has been pitched at Kirkcowan, with opening conference on May 14.

IRELAND: REPORTS.

E. ALLEN and H. ALEXANDER in portable hall at Muckamore, Co. Antrim. T. W. BALL and J. THOMPSON in portable hall in Co. Cavan. R. BEATTIE and T. WALLACE continue at Strabane. W. BUNTING at Gransha. H. BAILIE hopes to visit Newcastle, Co. Down. J. GRAHAM and T. KENNEDY near Ballyclare. S. THOMPSON at Antrim. W. JOHNSTON in portable hall at Lissarley, Co. Monaghan. A. McSHANE and T. STOREY having good meetings at Ballybollar. J. WELLS expected at Ballykeel, near Dromore. C. D. FLEMING hopes to commence near Ballyroney, Co. Down. G. RAEGER and P. PLUBELL of U.S.A. in Central Hall, Bangor. R. CRAIG and S. WISHART at Clare, near Castlederg. J. POOTS and J. B. JORDAN had four weeks encouraging meetings at Warington following cottage meetings carried on during the winter months.

Believers' Meeting.

AHOREY ANNUAL CONFERENCE: July 12, at 11.30, in large tent beside hall.

"WITH CHRIST."

FRED. BUTCHER, at Hastings, on Apr. 1 (following an operation), aged 85. Our

brother, with his wife—who pre-deceased him in 1934—proceeded to Central Europe in 1898, and making their centre in Pressburg (now Bratislava) laboured there for nearly 40 years, until his wife's health necessitated their return to England. "They both became very quickly fully conversant with the two principal languages, German and Slovak, and had a wonderful way of winning right to the hearts of those with whom they made personal contacts... Assemblies gathered on scriptural lines sprang up in all directions. Their enduring character through the trials of two world wars was striking testimony to the real value of the sound teaching which had brought them into being. After his retirement our brother kept in closest touch—by correspondence and many prolonged visits—with the work right up to the end. He made several visits to Jugoslavia when well on in the eighties." **JAS. HAY**, Knightswood, on 11th April, aged 81. A forthright and consistent believer in all his ways. Miss **EMMA BAGNALL**, Ballina, Co. Mayo, on April 3, aged 72. Led to Christ 55 years ago, and in fellowship at Montreal for a considerable time. In recent years was with the little assembly in Ballina. A gracious, godly soul who loved the truth. She will be much missed. J. Wilson and W. Bunting conducted funeral services. Mrs. **THOMAS**, Swansea, wife of W. J. Thomas, on April 12. Saved in youth, and gathered out among God's people in Bargoed, she was baptised by the late Wylam King of India. Had ever open door for the Lord's servants, and was held in high esteem by all. Dr. **JOHN TURNER GRIERSON**, New Ferry, Birkenhead, passed into the presence of his Lord on 15th April, aged 78. Saved almost 50 years ago, he has borne a wonderful testimony throughout the years. He took a leading part in the assembly meeting in Hope Hall, New Ferry, where he was loved and esteemed. His home was ever open to the Lord's people, and he was in constant touch with over a hundred missionaries. To many known as "the beloved physician". **J. B. McMULLEN**, Toronto. For many years in full-time service for the Lord. He was born and saved in Ireland and was a brother of the late Isaac McMullen. A good man. Survived by his wife. **ROBERT J. FRAZER** of Ipswich, Australia, was called home at the age of 82. Known to older brethren in Glasgow where he was in fellowship in Wellcroft Hall before going to Australia in 1911. Faithful to assembly principles until the end. A large representative gathering, attesting the high esteem in which he was held, gathered to the funeral on Jan. 30th which was conducted by Bro. Wheat. **HUGH RICHMOND**, Motherwell, on March 14th, aged 65. Saved when a young man in tent meetings at Lesmahagow. In fellowship at Roman Road Hall, Motherwell. Mrs. **M. MOLLER**, Hamburg, (wife of Herman C. P. Moller) was called home after some months illness on March 30th aged 48. Mr. James Lees pays tribute to her holy and happy life and the hospitality of her home ever extended to the Lord's people. She will be greatly missed by her husband and five children who all belong to the Lord. Mrs. **DAVID WINNING**, Motherwell, on March 31st, aged 48. Saved in 1935 and in fellowship in Roman Road Hall since 1936. A quiet and consistent, godly sister. Mrs. A. **MCBETH** passed to be with the Lord on March 31st, aged 84, at Chapelton. Saved 47 years ago and in fellowship at Low Waters Assembly, Hamilton. Ever bore a consistent Christian testimony. Mrs. **STEVENSON**, wife of Andrew Stevenson, Clarkston, aged

87 years passed to be with the Lord on 9th April in the 63rd year of her married life. Saved and baptized in her early twenties she was in fellowship at Buchanan Court Assembly, later in Eglinton, Elim and Albert Assemblies, Glasgow. For the past 21 years in Busby Assembly, she ever took an active interest in women's missionary work. Was loved and esteemed by all. Mrs. **MARTHA J. MICKLEWRIGHT** of Sudbury, Suffolk, went to be with her Lord on April 10 at the age of 73. Daughter of the late Mr. and Mrs. James Stewart of Dromore and Belfast, she was saved over 54 years ago at Dromore but for the last 33 years was in fellowship with the assembly at Sudbury. Until two years ago our sister was most active in the Lord's work, being a zealous visitor of the sick and needy and ever given to hospitality. She leave very precious memories. Mrs. **WALTER LEES** of Bracondale assembly, Toronto, called home suddenly on April 11. Saved in Ireland 27 years ago, she ever bore a bright testimony and lived for others. Funeral service conducted by Brethren S. Moore and F. G. Watson. Mrs. **FLOCKHART**, Cockenzie, called home on April 11 in her ninetieth year. Associated with Cockenzie Assembly since her conversion many years ago, her home was a haven for the Lord's people. Truly a mother in Israel and will be greatly missed. **JAMES LAWRENCE** on April 12, aged 83. Saved over 60 years ago at Gowenwell through the preaching of Francis Logg. In fellowship at New Deer, one of the oldest gatherings in the North East. His quiet faithful testimony was highly esteemed by all who knew him. **CHARLES McCABE** on April 18, aged 83. Saved for 60 years, was formerly in Tassagh Assembly but since 1918 associated with the testimony in Warrington. A diligent student of the Scriptures and very interested in the spread of the Gospel. His home was open to the Lord's people where many of His servants shared his hospitality. A large funeral was evidence of the esteem in which he was held. D. L. Craig and W. D. Mahon spoke in the home J. Hutchinson at the cemetery. **SAMUEL ROBERTS**, Bangor, Co. Down, passed away suddenly on April 18 aged 74. Saved 54 years ago and associated with the Assemblies for more than 50 years. Formerly in Mourn Street, Belfast, and latterly in Ebenezer Assembly, Bangor, in both of which his godly life and loving pastoral care are remembered. His wise counsel, ministry and teaching will be sorely missed. Associated with our late brother J. Gilpin in the Gospel Book and Tract Service, he acted as honorary secretary since 1948, and gave freely of his time and talents in this work which was so dear to him. Brethren A. McShane and W. Bunting conducted the funeral service. **T. J. ALLEN** of Teignmouth called home on April 19 in his 75th year. Converted at the age of 14 he was in fellowship at Old Windsor Hall, Cardiff, for many years. He early devoted himself to the service of Christ whilst still in business and was very active in Gospel work throughout S. Wales. One who encouraged younger men, some of whom owe him a great debt. In 1926 he left business to devote his whole time to the Lord's work and laboured chiefly in Devon and Cornwall where his labours were fruitful and results abiding. The large representative gathering at his funeral paid tribute to the high esteem in which our departed brother was held.

Later reports and address alterations held over for lack of space.

SECTARIANISM

by the Editor (9)

IT is a striking testimony to the penetrative power of the Scriptures that when they are read without prejudice, they almost invariably produce similar results. Yet frequently these results are circumscribed by the traditions of men being substituted for the authoritative word of God. Again and again God has raised up men to "blaze a trail" for others to follow, but their work has not always led to the divine objective which these pioneers saw.

SUCH a situation developed in Scotland at the close of the eighteenth century and the beginning of the nineteenth century, when the brothers, James and Robert Haldane, began a ministry of evangelism which ultimately provoked opposition from the moderatism then prevalent in the "Established Church". It is apparent to all readers of church history that often one of the greatest difficulties confronting men who have sought to return to simple apostolic ways has been the system of caste built around clerical orders. Men who have deemed themselves specially ordained to preach the Word of God, have tended to be jealous of their privileges and have often done their utmost to silence the public and aggressive witness of evangelically minded laymen. Perhaps movements which have sponsored the idea of local church independence and freedom from domination by an ordained community have suffered more from the opposition of clerical bodies than from the antagonism of godless men.

SCOTLAND at the end of the eighteenth century was suffering spiritually from a number of causes. As in England, that was partly due to the social upset consequent upon the Industrial Revolution which precipitated a kind of discontent that was not easily assuaged. With concentration on material problems came an irreligious disposition which was both wide-spread

and deep. Non-attendance at Church was prevalent, and little was done to reach the masses in their generally low moral state. Drunkenness and disregard for eternal matters characterised large sections of the community.

THE "Church of Scotland" had been distressed by internal differences over the question of patronage, and twice during the century, secessions had taken place, in 1733 and in 1752. The "moderatism" which had entrenched itself in the pulpit looked askance upon evangelical enterprises, and in the conduct of many church members there was much that justifiably occasioned the satirical outbursts of Robert Burns. Professor Latourette maintains that "eighteenth century rationalism had penetrated the Church and had weakened conviction and warmth".

NOTWITHSTANDING, there had been in places evidence of a work of grace. On February 17th, 1739, George Whitefield had ventured to do in England what was almost unprecedented. He had preached in the open-air, and such was the success of his efforts that he continued to devote himself to itinerant preaching. Crowds flocked to hear him, and amazing scenes were witnessed. In 1741 he visited Scotland, and in February, 1742, he preached to a great company in the open-air in Cambuslang, near Glasgow. There was a movement of the Spirit of God, and such were the resultant effects during subsequent months that the movement has been named "The Wark of Cambuslang" so named because it commenced at a "communion service". Yet the impact of such a work of grace was felt only locally. There were large areas in the north of Scotland, and in many new mining villages where spiritual life was almost non-existent.

IT was in such circumstances that God raised up the brothers Haldane.

Men of considerable wealth, with no mean place in society, after their conversion they began to devote themselves to the propagation of the gospel in neglected parts. On May 6th, 1797, James preached his first sermon, and soon he and his brother were ardently engaged in evangelistic service all over Scotland, but especially in the north. They encouraged others to join them, and their efforts were highly honoured of God, and many laymen began to take part in the proclamation of the gospel. Sunday schools and classes for Bible teaching were formed where opportunity offered itself, with the result that opposition was roused in religious quarters. Their activities were condemned by the synods of the denominational churches. The "Established Church" went so far as to call them "vagrant preachers", and condemned them because they were not officially "licensed". The Synod of the "Relief Church" decreed that "no minister shall give or allow his pulpit to be given to any person who has not attended a regular course of philosophy and divinity in some of the Universities of the nation, and who has not been regularly licensed to preach the Gospel".

DESPITE such opposition against their lay-preaching the hand of the Lord was with the efforts of the Haldanes and their associates, and many people in various places were converted, while many who were already believers became more alive to their responsibilities, with the result that they betook themselves to the study of the Scriptures in an inquiring way unpractised before. The Haldane brothers were no mean scholars, and they devoted many hours to the serious study of the Bible to ascertain what the mind of the Lord was.

CERTAIN discoveries were made as the Scriptures and not human tradition became the guide for belief and practice.

(1) It was noted that a New Testament local church comprised only professed believers, those who had passed through the experience of the

new birth and had publicly avowed their faith in Jesus Christ as Saviour and Lord. In many of the congregations with which they were associated they took notice that there was an indiscriminate mixing of converted and unconverted, and such a condition gave cause for much heart-burning exercise. At length after long deliberation it was decided that the only course open for them was to leave the "Established Church" and meet as a company of believers apart from any distinctive denominational name. In Edinburgh about three hundred "came out" and sat under the ministry of James Haldane.

MEETING-PLACES, called "Tabernacles", began to spring up in various towns, many of them being built or provided by the generosity of Robert Haldane who taught persistently that churches of believers should not hold fellowship with the world.

IN February, 1799, James Haldane was ordained pastor of the large Tabernacle in Edinburgh, and so he became "the first minister of the first church formed among the new Congregationalist churches of Scotland". Such a step, well-intentioned as it obviously was, created its own problems, and a writer some years later observed, that however needed at the time of their appointment, such churches "are now passing and will soon pass away. A firmer Presbyterianism than before seems the inevitable result of every Scottish religious revival".

(2) From the Scriptures they learned that "on the first day of the week the disciples came together to break bread", and that only those whose lives in measure were consistent with a Christian confession should be permitted to partake of the Lord's Supper. Communion services had for long been held in the open, and were known as Holy Fairs. These had degenerated, and were often scenes of scandal, such as Burns described in his poems. When the Haldanes and their followers began to practice "breaking

of bread" for believers only the sensibilities of Presbyterian Scotland were shocked. In most places the "sacrament of the Lord's Supper" was celebrated at infrequent intervals, and the pious looked upon the event with such solemnity that periods of self-examination preceded each such celebration. A weekly "Sacrament" could not but deprive such gatherings, or "Occurrences" as they were called, of their dignity and solemnity, since they could not be preceded by the "Fast day", and the formal preparatory service or Saturday preaching. The new arrangement found scant sympathy from ordinary religious quarters. Although the sponsors of weekly gatherings supported their action by appropriate scriptures, they were looked upon as innovators whose methods had not the justification of ecclesiastical tradition in Presbyterian circles.

(3) At first the new work was maintained by collections of money made at all gatherings, so that contributions were taken from all and sundry without discrimination as to believer and unbeliever. Soon the practice of uplifting collections from the unconverted was questioned, and after their doubts were confirmed by investigating the Scriptures, it was abandoned. The work was thereafter maintained by contributions only.

(4) Soon the question of believer's baptism began to agitate the minds of the Haldanes. They were courageous Bible students, willing to obey the truth as it was revealed to them. James first became exercised about the Scriptural validity of infant baptism, and gradually his convictions grew that the New Testament taught only the baptism of believers by immersion. With that conclusion several of his congregation concurred, and they followed the example of the two brothers. No compulsion in that direction was used towards those who continued to believe in Infant baptism, but an attitude of tolerance was advocated. Despite the exercise of patience and forbearance difficulties began to arise and a spirit of partisans-

hip showed itself. In the end the congregation broke up, some remaining with James Haldane, some returning to the Established Church, and others forming other gatherings where Infant sprinkling could be practised.

THUS a work begun with such promise of a return to the simplicity of apostolic church gatherings lost its impetus, and gradually much of it reverted to the Established Church, and the distinctive witness was lost in the unkindly atmosphere of official opposition. It failed most probably because many of the "lay-members" of the movement were not prepared to follow the New Testament teaching about church order and government. The spirit of Presbyterianism proved too strong, and in the end prevailed. The failure to accept only the Word of God and all the Word of God was the root cause of division and disruption.

ROBERT HALDANE, fired with zeal to carry the gospel to other lands, crossed to Switzerland, and in Geneva, once the focus of the Reformed Faith in Calvin's day, but now in the grip of a deadly indifferentism, he began to teach. At first he made little progress, but at length a number of eager theological students began to attend his Bible Readings. As they listened to his expositions of the Epistle to the Romans, one and another of them saw the divine truth. Gradually the witness of these students began to reach the ears of ecclesiastical authorities, and opposition was raised. Some of these younger men were "deprived of their positions, some driven out of the Church, and some even obliged to leave the country" (E. H. Broadbent).

AS the antagonism increased it was impossible to carry on in Geneva, and Robert Haldane settled in Montauban in France. There his influence was extended over a wide field, but not without opposition.

PERSECUTION was made the instrument of blessing. It ultimately scattered the students throughout Europe, and thus realised Hal-

dane's primal intention. Henry Pyt became the missionary of the Bearn and the Pyrenees. Merle d'Aubigné, driven from his native city, went to Berlin, became a notable preacher, and the famous historian of the Reformation, Dr. Gaussen, the author of "Theopneustia", and Dr. Cesar Malan exercised large influence in our own and other lands. . . . In after days it was found that the seed of many a rich harvest was sown in that sacred upper room in Geneva" (*Old Time Revivals*, John Shearer, p. 60). And the most remarkable fact about the movement is that it was the work of a gifted and self-effacing layman who did not seek any ecclesiastical official recognition, but followed the guidance of the Scriptures as God revealed the light to him. That there was opposition in Switzerland as there had been in Scotland is simply evidence that where clerical sectarianism is entrenched it is difficult to attempt a return to New Testament simplicity without provoking a spirit of animosity.

"ALL these experiences," writes E. H. Broadbent, "continue to ill-

lustrate the importance of the original "restoration testimony" as to the fact that a return to the Scripture is the one way to true unity of the churches and to their power to spread in the world, by giving it the whole Word of God" (p. 317).

WHEN men assert their preconceived ideas and pit their own predilection against the plain principles of the Scriptures, they invariably end by opposing themselves to the work of God. How responsible such will be when every man will give account of himself to God! Our own business is to be true to what we know and to be faithful to what the Scripture has taught us. W. E. Vine has cautioned in very wise words: "Let us beware of substituting our own predilections, or the traditions of men, or matters of our own convenience, or even the bonds of human associations, for what He has enjoined upon us, lest, in setting aside or ignoring His authority over us, both in our private life and in our church capacity, we are after all found wanting" (*The Church and Churches*, p. 54).

REVIEWS

RECEIVING ONE ANOTHER by E. W. Rogers. There is a danger in combating one error of creating other difficulties and raising other problems. This booklet, most commendable in spirit, and charitable in intention contains a lot of good guidance on a very vexed question; guidance that might be followed to profit on many occasions. The reviewer, nevertheless, has misgivings about certain statements about baptism and reception. The citing of the case of the eunuch does not do justice to the teaching and practice in Apostolic times. Baptism generally was associated with "being added", and was the first act of public fellowship with those who

named the name of Christ as Lord. Complications might easily arise if the practice advocated became common. Those who read with discrimination will profit whether there is full agreement or not. Price 3½d: 2/- per doz. from "Echoes of Service", 1, Widcombe Crescent, Bath.

COUNTERFEIT CHRISTIANITY. A 40 page pamphlet dealing trenchantly with the spurious teachings and claims of the R.C. system. Copies free from Edwin Adams, c/o John Roberts Press Ltd., 14, Clerkenwell Green, London, E.C.1.

The Sermon on the Mount

Considered in relation to other Divine communications.

(Continued).

By W. W. Fereday, Newton Stewart.

FROM Sinai with its thunder, lightning, and smoke, causing even Moses to "exceedingly fear and quake" (Heb. 12. 21) we pass to

THE UNNAMED GALILEAN MOUNTAIN

There we behold seated a Man in outward appearance like any other, with multitudes standing around Him desirous of hearing what He had to say. There were no terrifying accompaniments, hence no trembling on the part of the people. How could men be afraid of One who had been touring the country healing the sick, and casting out demons (Matt. 4. 24), thus expressing the compassion of His heart towards men in their afflictions? It was the God of Israel come down again to speak to His people, but in what a different way!

Matthew's Gospel is sometimes called the Kingdom-Gospel. In chap. 1 we have the genealogy of the promised King of David's line. In chap. 3 we hear John the Baptist calling the people to "repent, for the Kingdom of heaven is at hand." Messiah the Prince was in the land, according to the time indicated in Dan. 9. 25. Very soon we have Himself preaching as John before Him, "Repent ye, for the Kingdom of heaven is at hand" (Matt. 4. 17). The moment had now come to show the character of the kingdom which He had come to establish, and the manner of entrance into it. Grace breathes throughout our Lord's discourse, but the ancient law is by no means annulled. Indeed the Lord said that anyone who would break one of the least of the commandments and teach men so, should be called the least in the Kingdom of heaven (Matt. 5. 19).

It is very wonderful to hear Him saying several times, "Ye have heard that it was said to them of old time . . . but I say unto you." No mere

prophet or preacher would presume to speak thus. It was the original Law-giver expending His own law, and shewing its inner spiritual meaning. "He taught them as one having authority, and not as the scribes" (Matt. 7. 29). From Him we learn that more is involved in the Sinai commandments than appears on the surface; thus feelings of hatred in the heart are equivalent to murder, and to look desiringly upon a woman is equivalent to adultery (Matt. 5. 21-29). This is what is meant in Rom. 7. 14: "the law is spiritual"; it lays bare the evil workings of the heart. Our Lord dealt with six points:—
 the law of murder—chap. 5. 21.
 the law of adultery—chap. 5. 27.
 the law of divorce—chap. 5. 32.
 the law of oaths—chap. 5. 33.
 the law of retaliation—chap. 5. 38.
 the law of love and hatred—chap. 5. 43.

He preceded these words with the declaration: "think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (ch. 5. 17). The word "fulfil" here does not mean merely that He personally obliged the law, although He did so, for in His incarnation, He "came under the law" (Gal. 4. 4); the meaning is that He had come into the world to fill it out. In Him was fully expressed the whole mind of God for man. The Pharisees of our Lord's time were scrupulous about the letter of the law, but its spiritual meaning had no place with them. Their hypocrisy is fully exposed in Matt. 23. "Except your righteousness exceed that of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven". A better kind of righteousness—doing the will of God from the heart—is looked for in the heirs of the Kingdom. Cold obedience to the letter can never satisfy God.

The "Sermon" may be divided as follows:—

(1) The character of the heirs of the Kingdom, and their responsibilities (vv. 1-16). "Every beatitude is a living portrait of Christ" (Darby).

(2) The authority of the law established, and its meaning explained (vv. 17-48).

(3) Practical righteousness in three forms—almsgiving, prayer, and fasting (ch. 6. 1-18).

(4) The Father's care of His own (vv. 19-34).

(5) The evil and danger of unreality (ch. 7).

The "Sermon on the Mount", divinely perfect as proceeding from the lips of God manifested in flesh, is "the Word of the beginning of Christ" (Heb. 6. 1, R.V. margin). This being so, we must not halt there, but "go on to perfection" (full growth). There is progression in the Word of God, and the "Sermon" goes as far in its teaching as was possible at that moment. It may be called *transitional* ministry. Deeper things were revealed by the Lord to His disciples on the evening before His passion, and still deeper things were revealed after the Holy Spirit came from heaven consequent upon the Saviour's return to glory. It is the transitional character of the "Sermon" which explains what is commonly called "the Lord's Prayer". It was not intended for permanent congregational use; it was rather meant as helpful suggestion for the disciples in their then position. Having the promised One in their midst they were the most privileged persons the world had yet known (Matt. 13. 16-17); but they were not yet in the full light and blessing of what we call Christianity. For this they must wait until the great atoning work was completed and accepted by God. The Lord taught them to address God as Father, no longer as Jehovah; but "our Father" simply means that the disciples had one common Father, but it did not put them in association with the Son Himself as in John 20. 17.

We pass now from the *principles*

of the Kingdom to
"THE MYSTERIES OF THE KINGDOM OF HEAVEN."

These were given in a series of parables (Matt. 13). The chapters which intervene between Matt. 7, and Matt. 13 show growing hostility to our Lord, although His miracles were sufficient proof that He was the King according to Isa. 35. 5-6. When the leaders of the people attributed His works of power to the prince of the demons their iniquity reached its climax (Matt. 12. 24). Our Lord's attitude when His mother and His brethren sought to interrupt His ministry suggests a break with merely natural relationships, (i.e. with Israel). "The same day went Jesus out of the house and sat by the sea-side" (Matt. 13. 1). The "sea" represents the multitudes of earth (Rev. 17. 15). In the "Sermon" our Lord spoke of Jerusalem "as the city of the great King" (Matt. 5. 35). In the parables of ch. 13. Jerusalem has no place whatever; our Lord is looking upon a far wider field than Israel. In v. 11, the Lord said to His disciples, "It is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given." By mysteries the Lord meant hitherto unrevealed secrets. These He could tell to believing ones, but not to the unbelieving multitude. He was going to speak of a Kingdom without a visible King, a Kingdom which could not be shown upon a map! There is nothing in O.T. prophecy to suggest that the kingdom would take such a form. It really includes the whole mass of persons who have professed to acknowledge our Lord's title and authority while He sits in heaven as the rejected One of earth. It is fatal to confound the Kingdom of heaven with heaven itself. This is one of the chief errors of Popery. Many persons who are in the *Kingdom* of heaven today, (for they profess and call themselves Christians) will never be in heaven. Their profession of the Lord's name is unreal. They have never tasted His grace, nor have they been cleansed from their sins by His precious blood.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

7. DANIEL: THE YOUNG DIPLOMAT WHO SERVED GOD.

By W. K. Morrison, M.A., Ayr.

THERE is a well-known chorus which the youthful Daniel could have sung truthfully over 2,500 years ago:

"Just as I am, young strong and free,
To be the best that I can be
For truth and righteousness and
Thee—

Lord of my life, I come, I come."

Daniel chapter 1 is the record of such a dedication as these lines express. Let us notice four features of Daniel's consecration to God's service.

First, we learn from vs. 3 and 4 that Nebuchadnezzar wished to enlist the services of young Jews of outstanding personality to assist in the business of government. He wanted men of birth and breeding, of good physique and of high intelligence. Daniel is named in v. 8 as one of the youths who satisfied these initial requirements. In other words, Daniel dedicated to the King's service what he had already dedicated to God—a gifted personality. If you, young brother or sister, have a healthy body and an alert mind, you have received them from God, and you have a duty to use such gifts to His glory. Because Daniel gave God His due from the earliest years of his life (certainly before the narrative opens in v. 1), there was no risk of his giving too much to the world. God *makes* us, but first He *takes* us as we are, and He is graciously pleased to use our personality for His own purposes.

But the most important part of anyone's personality is his will, and so our second observation about young Daniel is that he gave God this key to his entire self. "But Daniel purposed in his heart" (v. 8). When a

man of the world undertakes to employ a man of God, he lets himself in for far more than he bargained for. To the prince of the eunuchs Daniel was just being awkward, but in fact he was taking his stand for God when he refused to eat the king's meat. His conscience would not suffer him to partake of food and drink associated with idolatry or conflicting with the regulations of the Mosaic law, and so he risked ruining his career because of his devotion to the commandment of God. It requires courage to go against the current, but the Spirit of God empowers a Christian who has already decided what he ought to do, so that duty is made easy. Let each reader search his own experience for modern examples of situations in which compromise would mean spiritual loss even if it apparently brought material advantage.

Our third point is suggested by v. 17: "God gave them knowledge and skill in all learning and wisdom." Daniel submitted himself to the training of a secular education without losing anything spiritually. It is worth while pondering that fact. The apparent conflict between science and faith of which we hear so much today must have presented itself to Daniel so long ago. We know that the science and philosophy of Babylon were of an advanced order, and the young man's faith might have wavered. But it did not. A man anchored to God's Word and bound by ties of love to the One who said, "I am the Truth" (John 14. 6) need not fear any discovery made by scientists. If their theories are true, they are in keeping with the character of God, from Whom all truth derives. If they are false they will be

disapproved eventually and in any case need not conquer the Christian. Young Christians who, like Daniel, seek to hold a balance between Biblical and secular knowledge would be well advised to read such books as "Reasoning Faith" by T. C. Hammond and "Modern Discovery and the Bible" by A. Rendle Short—both published by I.V.F. The "Second Thoughts" series, published by the Paternoster Press, are also helpful in this connection: e.g. R. E. D. Clark's two books, "Darwin: Before and After" and "The Universe: Plan or Accident?" Books of this sort are reviewed regularly and favourably in "The Believer's Magazine."

Finally, vs. 20 and 21 show that Daniel gave over sixty years' fruitful work in what we would call today the Diplomatic Corps of the Civil Service. Some times he held a very high position; at other times, as in

the days of Belshazzar, he was in the background until a crisis arose; but always he was reliable and faithful in his professional work. The Christian's relation to the State is a difficult and complex subject, but this at least is certain: it is possible to hold high office and still be a great man of God. It seems to be most appropriate that in the Book of Daniel, where God's dealings with Gentile powers are so strikingly in evidence, the central human character should be a prophet who was also a diplomat. It is not an accident that Sir Robert Anderson, who was himself a distinguished Civil Servant, was drawn so strongly to the person and writings of Daniel. We may end on a note of thankfulness that in Britain the claims of the State are for the most part compatible with the Lord's requirements from us. Let us pray for Christians in lands where this is not so.

LIGHT ON THE WAY

SUGGESTIONS FOR STUDY

1. Before reading, pray that God will help you to understand His Word and make you willing to obey it.
2. Read right through the portion, and try to summarize on your own what the passage is about.
3. Read it a second time. Then use notes as a help to clear up difficulties, but *not* as a substitute for your own study.
4. Write down the answer to the question. Provide yourself with a good notebook for the purpose.
5. Quietly find the truth you have learned in order to find its practical application for your own thought and conduct. Then turn the message God has given you into prayer. The topics at the end of the notes are intended to be suggestions only so that the reader may learn for himself how to develop this practice of praying over the message.
6. During the day recall the word God gave you that morning.
7. If you are using the Authorized Version it will be useful if you can have either the Revised or the Revised Standard Version for comparison.
8. When learning verses memorise the reference as well as the text. Review them frequently and make certain you understand their meaning.
9. As this is an introductory course the passages have been selected from various books in the New Testament to emphasise certain basic truths. The intention is, however, that the reader will go on to study books of the Bible in a more consecutive way.

"LIGHT ON THE WAY" is the admirable first of booklets introducing Bible study. It contains readings for 28 days with notes, comments and questions. Splendid for devotional approach to the Bible. I.V.F. Publications, 39, Bedford Sq., London W.C.1. Price 3d.

THE PURPOSE OF GOD

By John S. Borland, Galston.

No. 7 in the Series.

THE reader should note that this article is entitled "THE purpose of God." It is not "A Purpose of God," or "The Purposes of God."

So the question we should ask is—"What is THE purpose of God?" In certain ecclesiastical circles the answer to the question seems to be—"To make the earth, by the help and co-operation of man, a place of peace and happiness, where men of all races and creeds will live as brothers."

Poets and dreamers have envisaged a world like this. Did not William Blake write

"I shall not cease from mental fight,
Nor shall my sword sleep in my
hand,

Till we have built Jerusalem
In England's green and pleasant
land"?

Good, but misguided, Christian men have worked and prayed for the establishing of God's Kingdom upon the earth. They have done so because they believed that God intended that mankind should live in harmony. THAT was His purpose in creating man and giving him the earth as his domain.

They lived and died disillusioned. If they had known their Bibles better they would also have known that while mankind was in the eternal purpose of God the working out of that purpose was not in his hands. God purposed "in Himself," and will fulfil His purpose "by Jesus Christ."

WHEN DID GOD PURPOSE?

Here the finite mind reels and staggers. We are brought face to face with a Divine revelation that is beyond human comprehension, but not beyond human apprehension.

God had His purpose planned when the morning stars sang together and before the foundations of the earth were laid. Before He fashioned Adam's clay or set the sun to rule the day. Christ, round Whom His

great purpose revolves, was the Lamb slain before time began to run its course. Scripture makes that clear.

WHAT DID GOD PURPOSE?

Scripture makes that clear too. He purposed to have a Bride for the Lamb, to have a Church through which He would display His great power and glory. That is THE purpose of God, though within that purpose there are lesser purposes.

That Church was chosen in Christ before the foundation of the world. Not as individual members, but as a body of believing ones, who would come into all the blessings which salvation brings because they chose to be "in Christ" by an act of faith.

Those thus predestinated in the purpose of God are the sons of God, and it is the will of God that such sons will one day be conformed to the image of His Son. "We," says the Apostle John triumphantly, "shall be like Him."

THE PURPOSE WILL BE REALISED?

Underline that word "*will*". Human-kind may have a purpose but may not be able to bring that purpose to fruition. Not so with God. In His eternal counsels, which suggest planning and arranging, He has willed (not merely desired) "that in the dispensation of the fulness of times He might gather together in one all things in Christ." God works that His will might be accomplished, and nothing will prevent the realisation of His purpose.

May it not be assumed that Satan knew the eternal purpose of God? and did all in his power to prevent the realisation of that purpose? How else can we explain the Slaughter of the Innocents, the temptation in the wilderness, the pleading of Peter for the Lord to spare Himself the suffer-

(Continued on page 158).

Arm Yourselves with the same Mind

By Mark H. Prior, Chichester.

THIS know also, that in the last days perilous times shall come . . ." It may well be that difficulties lie ahead for many of God's dear children.

The world today is feverishly arming against disasters that may never mature. Should not also the children of light prepare for emergencies which we hope and pray may not develop? See 1 Tim. 2. 1. et seq.

It is certain that in less-favoured lands many are facing persecution, prison, and even death, and who knows how long the liberty enjoyed in so-called "Christian" countries, through God's mercy, may last? How easily these privileges might go! It should be clearly understood that in this article there is no allusion whatever to the days of tribulation, long foretold by Old and New Testament writers; these will not come until after the coming of the Lord for the Church.

In the governmental dealings of God, as described in the Book of Daniel, we see how quickly things then changed. We note Dan. 4. 17 as one of the disciplinary ways of God in relation to those who have long enjoyed great privileges. The aggressive activities of ambitious or evil men, the turbulence of a few violent men, even the peaceful counting of votes, might, in the purposes of God, change the outlook overnight.

This may sound rather gloomy:—that is far from the writer's intention. Both readers and writer have experienced at various times how the so-called "dark days" are made radiant by the light of the Lord's Presence. The object of this article is that the rising generation of today may be helped in their stand for God, *should* such emergencies arise.

Peter, once, in the ardour of his spirit said, "Lord, I am ready to go

with Thee, both into prison, and to death". If the Lord challenged us as to what our attitude to this would be, surely we should have to say "Lord, I could do neither, unless Thou didst give me grace". Peter did both of these eventually, but God carried him in His arms!

Now it is Peter, who contemplating the sufferings Christians might have to endure, said "FORASMUCH THEN AS CHRIST HATH SUFFERED FOR US IN THE FLESH, ARM YOURSELVES LIKEWISE WITH THE SAME MIND". Here then is armour for the mind which should be buckled on before the battle. It is well for us all to be equipped and ready.

Perhaps one might say—"What is the hurry?—let us wait until such a situation arises,—does it not say "Take no thought for the morrow" and "Take no thought of what ye shall answer or what ye shall say for the Holy Ghost shall teach you . . ."? The text before us is equally important: "Arm yourselves" with that same mind which was in Christ Jesus. This suggests the necessity of being spiritually-minded and of being in touch with God at *all* times. Let us consider the important matter of what was "Christ's Mind":

(i) Our Lord was in the world as we are in the world—*yet He was not of it*. How little we hear of separation from the world! A holy separation unto the Lord, as is described in Numbers 6, led to the wonderful worship (vv. 13-21) and to the threefold blessing of the Trinity (vv. 22-26). This was followed by the twelve times repeated, and once summarised, typical picture of the Lord's dedicating Himself to God, even to going to the altar, in full and absolute surrender (Numbers 7). Light the Lamp, says God, let the Word shine on the sacred, holy and

full surrender of all His rights and even of His life,—all of which He received back in resurrection glory. This was followed by hundreds of Levites (Numbers 8) giving themselves in personal surrender, thus laying their lives at His blest feet.

Numbers 6 has brought blessing to many a life—It is entirely an individual matter;—Our Lord was the true Nazarite and He invites us to follow His steps. He touched none of the world's pleasures, nor its poisonous food, nor of its stimulants—nothing even from “the kernels to the husk”! Never did He lose a day of His Nazariteship (v. 12)—but how many of His humble followers have lost many a day!

(ii) He was absolutely submissive to the Father's will; in fact His own will was to do the Father's. Hence we find in John 19 when that band of armed men with their lanterns, torches and weapons, fell backwards to the ground in utter confusion, He did not take the opportunity of escaping. (Incidentally Paul and Silas followed His example in not escaping from the Philippian gaol). No, rather He surrendered Himself willingly into their hands, *His joy to do the Father's Will*; though He imposed His command “Let these go their way” and saw to it that the young man of Mark's gospel escaped too.

He had the right to the Throne of David, the Kingdom was His, but He committed Himself to God and could say “Surely My judgment is with the Lord and My work with God” (Isaiah 49). He left everything in God's Hands.

All the vile and false accusations of man He left unanswered—their falsity, because of His blameless life, was obvious. Pilate, marvelling at His grace, said “I have power to . . .” The Saviour replied “Thou hast no power except it were given thee from above.” He thus intimates to those who arm themselves with His Mind that that is true of them also—“no power unless”!

(iii) *He did not defend Himself.* He stood only for the defence of the Truth—John 18. 37; 1 Tim. 6. 13. He did not call for the aid of “more than twelve legions of angels”.

(iv) *He committed Himself to Him that judgeth righteously* (1 Peter 2. 24). Luke, who describes the Perfect Man, is the only one who gives us that beautiful word “Father into Thy hands I commend My Spirit” 23. 46. Surely He alone could say such a wonderful thing. David said “Into Thine hand I commit my spirit” (Psa. 31. 5) and Stephen said (Acts 7. 59) “Lord Jesus, receive my spirit”.

In how many more ways we could well arm ourselves with the same mind. Philippians 2. 5 immediately springs to our minds.

It may be said—“but He was perfect in all His walk and ways”—yes, indeed—and we are only poor, faltering, blundering, but humble, followers of His,—so often missing our opportunities for testimony, so often making mistakes, sometimes overzealous, sometimes careless and indifferent; but nevertheless let us “arm ourselves with the same mind”.

His sufferings were unique and none could sustain what He endured at the hand of man, from the powers of darkness, and from the hand of God.

Let us try to learn something from the experiences of one who followed our Lord perhaps as devotedly and wholeheartedly as anyone else we know—the Apostle Paul, who went both to prison and death for our Lord Jesus Christ's sake (Col. 1. 24).

In view of our own failures we dare hardly say one thing about this dear man of God, but the account of his sufferings, trials, imprisonments, and full surrender are written for our learning.

“Hear ye my defence” (Acts 22). After some of the trials were over he had learned his lesson so well that now, as he is awaiting his trial before Cæsar, he says “I am set for the

defence of the Gospel" (Phil. 1. 17). His spiritual state was so lovely that God could leave the choice to him—"What I shall choose I wot not".—"For me to live is Christ", says he, "to die is gain". He no longer defends himself, and, as his Master before him, he submits to the good and perfect and acceptable will of God.

Before the Sanhedrin (Acts 23) his remarks caused utter confusion, but on thinking it over quietly in his cell, he wondered! (Acts 24. 21).

His claim to Roman citizenship saved him stripes, but he fell into the hands of Felix and for two long years he was a prisoner. Before Festus he appealed to Cæsar, but Agrippa made the revealing statement: "This man might have been set at liberty if he had not appealed unto Cæsar"!

When, however, he appeared before Festus and Agrippa he was in the full joy and liberty of the Lord—his only bonds were "this chain". He is given freedom to speak for himself about the accusations made against him, but about these he says only just enough to introduce his testimony with the question "Why should it be thought a thing incredible with you that God should raise the dead?" and from then on it is one glorious testimony to a crucified, risen, ascended Christ, Who opens men's eyes; turns them from darkness to light; delivers from the power of Satan; forgiveness of sins; a glorious inheritance to those sanctified by faith. One judge said "Thou art beside thyself", another was shaken to the very foundation of his being. Happy is the man who can say amidst suffering, threat of death, and imprisonment, "I would to God that not only thou but also all that hear me this day were both almost and *altogether* such as I am, except these bonds". What a lovely testimony!

Amidst all these sufferings and trials how graciously God dealt with this very dear servant of His, and how

greatly He encouraged him by those night visions (Acts 23. 11; 27. 3) He knows, too, how to make all things work together for good to them that love Him.

If only our hearts were in such happy and holy communion with God we should not want to enter into the world's affairs, its politics, its pleasures. The more we link our souls with the world the more we enfeeble ourselves, and the armour fits not so well on minds that are full of worldly things! Should crises overtake us when we are thus enfeebled, how can we be surprised if we faint in the day of battle, because our strength is small? but if we are truly in touch with God we shall be able to do as Paul did, and testify of Our Lord:—the Word preached will have tremendous effect. It may mean that those who hear it may be greatly enraged, and our lives may even be gravely endangered by our testimony, but let us commit the keeping of our souls in well doing as unto a faithful Creator. Let His choice be ours. Alas! alas! we cry, and feel it in our souls, it is high, "I cannot attain unto it", but nevertheless let us arm ourselves with the same mind.

In closing may I ask myself, and you, dear reader, what is the purpose of suffering and discipline in the school of God?—fruit for Him. This does not mature at once; may be long years elapse before we have learned its lessons. Paul, however, learned them well. How seldom he spoke of his sufferings and then only under a sense of compulsion (2 Cor. 11) *but his ministry radiated with the glory he saw and the unspeakable words he heard during perhaps his most trying experience, and in this he reaches the climax in his summary of his sufferings.*

The fruits of it were seen in his most precious ministry of Christ. 2 Cor. 11 and 12 need to be studied to see his attitude to the sufferings and the results in his ministry.

THE FLESH

By E. H. DREWERY, NORWICH.

"FOR I know that in me (that is in my flesh), dwelleth no good thing" (Rom. 7. 18). A sweeping statement indeed, one that strikes at the very roots of human pride and self importance. Paul uses the word "flesh" in the sense of the "old nature," which we all derive from Adam, which is utterly sinful and corrupt, unchangeable and incurable. In Gal. 5. 19 the Apostle gives us a long list of the works of the flesh, a horrible catalogue indeed of what proceeds from the human heart. No wonder Jeremiah says "the heart is deceitful above all things and desperately wicked (Jer. 17. 9). Now the fact that the Christian is "born from above" and is the possessor of a "new nature" in no wise alters the fact that he still possesses his "old nature", and the two are constantly striving for the mastery in his life.

The Lord Jesus said, "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John 3. 6). "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other" (Gal. 5. 17). Ignorance of this great truth is a fruitful source of unrest and disappointment in the soul. How many young converts, full of their new found joy in the Saviour have suddenly found to their dismay that thoughts and feelings connected with their old way of life, which they thought to be a thing of the past, begin to assert themselves again. Old habits, old associations etc. begin to exert their "pull" which only goes to prove that the "old nature" has not been "converted".

"The carnal (fleshly) mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8. 7). There is finality about this verse. If the flesh cannot be subject to the law of God how can it be "improved"? How can it under-

go any change? That is why the Lord Jesus was so emphatic about the need of the sinner to be "born again" (John 3). The Lord in effect says, "No, Nicodemus, you cannot 'educate' the flesh to alter its character. You must have a 'new nature' born of the Spirit. This nature is 'from above', it is 'divine nature' and it 'cannot sin' (1 John 3. 9). "Whosoever is born of God doth not practise sin . . . he cannot sin because he is born of God." This does not mean "sinless perfection," that the believer cannot sin, but it does mean that whatever sin breaks out in the believer's life, it is the product of his "old nature" and not "the new". His life is like a stream fed from two separate sources, each under his control. One source pollutes the stream with filth and corruption, while the other supplies it with crystal clear water from a pure spring. By "damming" and checking the flow from the impure source, the stream would be kept pure, but if the flow from the pure source were "checked" then the stream would be polluted. So the believer is exhorted to "put off" the "old man" (Eph. 4. 22) and "put on" the "new" (Eph. 4. 24), to make no provision for the flesh and to have "no confidence" (Phil. 3. 3) in it. It is to be kept in the place of death; he is to crucify it (Gal. 5. 24).

"Reckon yourselves dead indeed unto sin but alive unto God" (Rom. 6. 11). Like a piece of cork it can be kept under water only by holding it there. The moment it is not "under control", up it comes to the surface. The same with "the flesh", it will always lift its ugly head and make its presence felt the moment we yield to its promptings and cease to be "controlled" by the Spirit of God. "So then, they that are in the flesh cannot please God, but ye are not in the flesh but in the Spirit" (Rom. 8. 8 and 9), but alas! "the flesh" is still in us

and it is only by "being strengthened with all might by His Spirit within the inner man", that we can be victorious over "it".

In contrast to the works of the flesh we have the "fruit of the Spirit," which is "love, joy and peace" within, "longsuffering, gentleness and goodness" to those without and "faith, meekness and self control" towards God (Gal. 5. 22); and when these graces abound in our lives, "The Father is glorified" (John 15. 8), the Lord Jesus exalted, and we become "living epistles" before men. "Put ye on the Lord Jesus Christ" says the Apostle, "and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13. 14). "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8. 12 and 13). It is a hard fight, and will be to the bitter end, but with all the resources of Heaven placed at

our disposal there is no need for despair. We know we can be "more than conquerors through Him that loved us." Knowing that we have such a "traitor" within us, how humble ought we to be, how conscious of our weakness, not "thinking of ourselves more highly than we ought to think", but carefully and prayerfully following His steps who left us such an example of absolute dependence upon God for every step of His earthly pathway. "If any man will come after ME, let him deny SELF and take up his cross and follow ME." "Always bearing about in the body" says Paul, "the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4. 10). He likens it to being chained to a corpse—something that is loathsome, foul and corrupt and we need to understand clearly that the Cross was the end of all flesh before God. No flesh shall ever glory in His Presence, but "he that glorifieth, let him glory in the Lord" (2 Cor. 10. 17).

The Purpose of God

(Continued from page 153).

ing at Jerusalem, and the "Save Thyself" taunt at the Cross?

"Yet from the track He turned not back," because He knew that in Him the purpose of God could only be fulfilled.

THE PRACTICAL IMPORT.

Every believer shall one day be conformed to the image of God's dear Son, but it is part of the purpose of God that the family likeness should be seen now. We should be NOW "holy

and without blame before Him in love."

Again, the knowledge that God's purpose will be ultimately and gloriously realised should rid the Christian of all worry and fear. "All things are working together for good" in the world. There may be wars, upheavals and catastrophes, but God stands behind the shadows working all things after the counsel of His will.

Therefore, be of good cheer.

Read Ephesians 1 and Romans 8.

"DISCIPLES INDEED".

God saves men by His sovereign grace through the Atonement of Jesus; He works in us to will and to do of His good pleasure; but we have to work out that salvation in

practical living. And once we start on the basis of His redemption to do what He commands, we find we can do it. If we fail it is because we have not practised.

—Osward Chambers.

Election and Foreknowledge

By Dr. W. E. F. Naismith, Dumfries.

THAT election is a profound mystery is readily admitted. It is completely beyond the power of the finite mind to comprehend. That God from all eternity should choose certain members of the human race unto salvation and pass by others, leaving them to suffer the due reward of their deeds is one of the "things hard to be understood" (2 Pet. 3. 16). We can only exclaim in the words of the Apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?" (Rom. 11. 33-34).

Election, however, is not the only doctrine enshrouded in mystery. What truth of Divine revelation is devoid of mystery? Who can penetrate the mysteries of the doctrine of the Holy Trinity—one God in three Persons, Father, Son and Holy Spirit? Who can understand the great "mystery of godliness," the Incarnation of Christ, "God manifest in the flesh" (1 Tim. 3. 16)? Who can fathom the mystery of the doctrine of federal headship—that the whole human race sinned in Adam when he sinned with the result that "death passed upon all men" (Rom. 5. 12)? Think also of the deep mystery of the Atonement, that the sinless Son of God was "made sin for us" (2 Cor. 5. 21). These doctrines all transcend our finite understanding but we receive them by faith simply because God has been pleased to reveal them in His Word. So it is with the truth of election. We can neither understand it nor explain it, but we believe it because God has revealed it.

To many people, however, the doctrine of election presents no problem. A single word unravels all the mystery for them—the word "foreknow-

ledge". According to their view, Divine election is based upon Divine prescience. God foresaw in eternity past those who would repent of their sins and receive Christ as Lord and Saviour, and, accordingly, He chose them. He elected those in whom He foresaw repentance and faith. The Scriptures quoted in support of this interpretation are Rom. 8. 29, "For whom He did foreknow He also did predestinate to be conformed to the image of His Son," and 1 Pet. 1. 2, "Elect according to the foreknowledge of God." If this interpretation of these verses is the correct one, (and it is one which satisfies a large number of Christians), then undoubtedly the doctrine of election is comparatively simple to understand. If God merely chose those He knew would believe in His Son, there is nothing mysterious about that. That this explanation is utterly false and unscriptural we shall now proceed to demonstrate.

Firstly, it reverses the Divine order. Although this interpretation may prove the theory of human election, it is a total denial of the truth of Divine election. If God chose me because He knew I would choose Him, then my choice precedes God's choice and this is contrary to the teaching of God's Word. The Lord said to His disciples, "Ye have not chosen Me, but I have chosen you" (John 15. 16). John in his first epistle writes, "We love Him, because He first loved us" (1 John 4. 19). If God had not first set His love upon us and "in love predestinated us" (Eph. 1. 4-5) then we would certainly never have loved or chosen Him. Our believing in Christ is the *effect* and not the *cause* of God's eternal choice of us. "As many as were ordained to eternal life believed" (Acts 13. 48).

Secondly, such a theory denies the truth that election is according to grace (Rom. 11. 5). If election is of

grace, then the reason for God's choice of His people cannot be found in anything He foresaw in them or foreknew about them—their repentance, faith, willingness etc. Otherwise it would be an election according to works instead of according to grace.

Thirdly, this interpretation denies the total depravity of man and the necessity of the work of the Holy Spirit in leading the sinner to repentance and faith. The theory that God elected those He foresaw would believe, immediately leads one to ask, "and who were they?" The answer is that no one would have believed if God had done no more than issue a proclamation of the Gospel. God foresaw this and if He had not elected some to believe then none would have been saved at all. "Except the Lord of the Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. 9. 29). What God foresaw in us was not our repentance and faith, but our sin and guilt. He knew that left to ourselves we would go deeper into sin and further away from Himself. He saw that our salvation was impossible, that we would never repent or believe unless He resolved to put forth His mighty power. He therefore made a choice from among the masses of mankind and purposed that the objects of His choice would repent, believe and be saved. The fulfilment of His purpose in time is accomplished by the Holy Spirit Who overcomes the resistance of the wills of God's elect, subdues the enmity of their hearts and graciously draws them to Christ. Apart from the Holy Spirit's effectual work in God's chosen ones, they would have remained for ever "dead in trespasses and sins" (Eph. 2. 1).

Fourthly, the interpretation that God foresaw the repentance and faith of some and chose them to salvation is contrary to the statement of Scripture. We do not read, "What God did foreknow", but "Whom He did foreknow" (Rom. 8. 29). Scripture always speaks

of God foreknowing the persons themselves, not their faith. Of course He did foresee that His elect would believe because, being omniscient, He knows everything. The reason God knows what will come to pass is because He has foreordained it. He knows all things because He has ordered "all things after the counsel of His own will" (Eph. 1. 11).

Fifthly, this interpretation misconstrues the meaning of the word foreknowledge as used in the New Testament. Dictionary explanation of the word foreknowledge is "to know beforehand or foresee", but the dictionary does not always give the correct meaning of words as they are used in the Scriptures. The word foreknowledge as used in 1 Peter 1. 2, "Elect according to the foreknowledge of God," is the same as the word foreordained in 1 Peter 1. 20 applied to Christ, "Who verily was foreordained before the foundation of the world." The word therefore implies fore appointing rather than knowing beforehand. Not everyone is foreknown of God in the sense of Rom. 8. 29 "For whom He did foreknow, He also did predestinate . . ." Here the word has a very special meaning and is only applicable to those who are said to be predestinated "to be conformed to the image of His Son." The term may therefore be understood to mean God's particular choice of and His everlasting love to His people. It is a foreknowledge of choice and of love. This is now clearly seen if we refer to the previous verse which indicates that those who are foreknown by God are "the called according to His purpose."

Thus, in conclusion, it will be seen that the mystery of election cannot be explained away by the prescience of God. His choice of His people, as has been pointed out, was not influenced by any act or attitude He foresaw in them but was "according to the good pleasure of His will" (Eph. 1. 5).

The Supremacy of Christ

"HIGHER THAN THE KINGS OF THE EARTH" Psalm 89. 27.

By W. F. Naismith, Glasgow.

THIS psalm, from which our title is a quotation, presents to us the mercies of God and the faithfulness of God. It has both a historical setting and a prophetical one. God's Word is irrevocable; and by oath and covenant He spoke of David and his throne, and associated therewith David's Son—even the Lord Jesus Christ.

The covenant which God made with David related to his *House*; his *Kingdom* and his *Throne*—2 Samuel 7. 16. God alluding to this in His second address to Solomon affirmed the promise made to David, saying; "There shall not fail thee a man upon the throne of Israel" (1 Kings 9. 5). According to Psalm 2, God has set His king upon His holy hill of Zion. He is there in divine purpose, and presently that purpose will be duly fulfilled! That "King" is the Lord Jesus Christ—God's well-beloved Son, Who is "The root and offspring of David".

There are three references to David's seed in Psalm 89, each assuring us of the permanency of His throne. In v. 4 "Thy seed will I establish forever, and build up thy throne to all generations"; the paramount thought is the establishing of that throne. God will build it up to all generations: or "from generation to generation" as the New Translation reads.

The second reference is found in verse 29: "His seed also will I make to endure forever, and his throne as the days of heaven". This throne is enduring in character. That Christ abides in the power of an endless life is assured to us in Hebrews: yea, He abideth ever, and is "the same yesterday, and today, and forever". The days of heaven may not be easily apprehended; but we do know there is no need of the sun; and there is no night there; moreover, there are no

graves on the hillsides of glory and decay never gnaws at fadeless beauty. His throne abides, without a shadow cast to darken the glory thereof; and the twin pillars upon which such a throne is established are Righteousness and Peace.

Verse 36 provides the third allusion to this throne and to David's seed. David's Son is David's Lord. Though coming in that line—of regal dignity—nevertheless He is the One to whom David himself owed his very being. "Thou remainest"—"Thou art the same"—"Thy years shall not fail"; are statements which can alone be interpreted in terms of our adorable Lord Jesus Christ. Such are the observations made by God to the Son of His love. His throne will be "as the sun before Me". Continuity is one thought associated with the sun: or shall we say, it is the symbol of perpetuity. The kingdom that God will establish in this scene will be stedfast; it can never be superseded, for there can be no greater or grander display of divine righteousness and glory. Verse 37 "It shall be established forever as the moon, and the witness in the sky is firm (stedfast)"—New Translation.

"As to me, I will make him firstborn, the highest of the kings of the earth" (N.T.) verse 27.

That Solomon was not the firstborn son of David—is evident to the casual reader of the Word of God; yet he is here designated "first born". We conclude that this term "First born" does not refer to priority of birth in time; and we submit that it can only be interpreted as meaning priority of rank and position. Only thus can we understand its significance when thinking of the Lord Jesus Christ. The place of pre-eminence is given to Him.

In Col. 1. 15 He is "firstborn of all

creation". His pre-eminence in creation is here emphasised. When the Creator takes His place in creation, then that relative name of "first born of all creation" is His designation. That place of dignity and excellence is Christ's, Who is "the beginning of the creation of God".

Proceeding down this same chapter another of these dignities is alluded to, viz., "First born from the dead" verse 18. This connotes His pre-eminence in resurrection. Speaking of Him in Revelation 1 the Spirit of God designates Him "the first begotten of the dead". The word "first begotten" is the same as "first born". Christ had raised three people from the dead according to the records of the Gospels: two of the prophets had raised a child from the dead, so that it cannot be a point of time, but rather priority of rank and position. He is the "first-fruits", and this gives the idea of time; not so the word "first-born". Paul writing to the Romans assures them that Christ is the "first-born among many brethren" (ch. 8. 29). Pre-eminence in redemption is His alone! Amongst the myriads of the redeemed there will be one of outstanding place and rank—that One Christ, seen in the midst of the throne. "When He bringeth again His first begotten into the world"—Heb. 1. 6 is in reference to the manifestation of the Lord Jesus: He shall have pre-eminence in Dominion. This is the thought conveyed in the verse 27 of this Psalm 89.

Earthly potentates there will be, but enshrined in glory far above all there will be this One who is—"His first begotten". When He takes His great power and reigns He will com-

mence to judge all that is contrary to His mind—for He must reign till He hath put all enemies under His feet. He shall put down all rule and all authority and power, and He Himself shall take that supreme place of glory, power and dignity. There will be earthly monarchs and these will do homage to Him and bring their tributes unto Him. "Higher than the kings of the earth" is that destined place for even the One who humbled Himself and became obedient unto death even the death of the cross. He went down so low there could be no going lower; now God has exalted Him so high there can be no going higher.

What a future is in store for this once maligned Man of Nazareth. The once crucified Christ, with pomp and great glory shall take His place at the head of all authorities as—"King of Righteousness", and as—"King of Peace". He shall see of the travail of His soul and shall be satisfied.

"Christ, the Lord of Heaven, to
Thee,

Clothed with all majesty divine,
Eternal power and glory be,
Eternal praise of right is Thine!

"Reign, Prince of Life! that once
Thy brow

Didst yeild to wear the wounding
thorn;

Reign throned beside the Father
now,

Adored the Son of God first-born!

"Jesus! all earth shall speak the
word;

Jesus! all heaven resound it still;
Immanuel, Saviour, Conqueror,
Lord

Thy praise the universe shall fill."

"SEARCH THE SCRIPTURES".

Since I began to search the Scriptures diligently the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new book to me.

Great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

—George Muller.

A Man Childish

By W. Harrison, Glasgow

EVERY man has his childish moments. The putting away of childish things is not achieved easily. History reveals no more unenviable character than the consistently childish man, and it is because he is often found in a responsible position that history notices him. Ahab, King of Israel, comes under consideration in this way.

Where men have a corporate existence, be it in the form of a nation or an assembly, trouble can be expected from time to time. The three years' famine in Ahab's reign was a severe trial to Israel. But who was responsible? It is clear that Ahab not only considered himself free from blame but quite confident that the troubler of Israel was Elijah. When Elijah came to him with good tidings that rain was coming upon the earth the king greeted him with, "Is it thou, thou troubler of Israel" (1 Kings 18. 17, R.V.). A childish man cannot see that he could ever be the troubler. It says much for Elijah that he controlled his temper and his tongue. Patient grace is in his answer; "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (v. 18).

Elijah never pestered Ahab. He addressed him when he had to and then departed, sometimes for a lengthy period. His visit to Ahab as he is about to occupy Naboth's vineyard, brought out another childish feature which is not uncommon. When the king saw the prophet he said to him. "Hast thou found me. O mine enemy?" (1 Kings 21. 20). A childish man in a position of authority cannot see any other reason for a rebuke than personal enmity on the part of the one who rebukes. Ahab never had a better friend than Elijah. Had he but heeded the counsel and correction the prophet gave him he would have been a much better man. Paul knew

something of this when he wrote to the Galatians, "Am I become your enemy because I tell you the truth?" (Gal. 4. 16). He who corrects or rebukes for God must be ready to be considered a troubler or an enemy in some quarters.

Micaiah was a different type of man from Elijah, but he too had dealings with Ahab that showed the king in a poor light. A childish man likes men to speak to please him. A few hundred prophets were ready to tell Ahab what he wanted to hear. Jehosaphat's doubtful enquiry, "Is there not a prophet of the Lord besides that we might enquire of him put the fat in the fire. Ahab commended Micaiah in the words "There is yet one man by whom we may enquire of the Lord." But he condemned him in the words that followed, "But I hate him; for he doth not prophecy good concerning me but evil" (1 Kings 22. 8). It is pleasant to be able to speak the same thing as other preachers but conditions demand sometimes that we must give what will cause hostility and the loss of the comforts and necessities of life (1 Kings 22. 26, 27).

The lips of the childish man can frame pleasant words, too, however. It is a pity that they are so often directed to unworthy persons. The man who called Elijah "troubler" and "enemy" and who hated Micaiah, called another man "my brother" (1 Kings 20. 32). Benhadad, the king of Syria, would have crushed Israel without mercy and the Lord purposed to destroy Benhadad utterly (1 Kings 20. 42). The Syrian king's servants were astonished themselves at Ahab's kindly words concerning their master. But such was Ahab. And such could any of us become still. If we say hard things about those who serve faithfully, we may end by saying nice things about those who are the Lord's bitterest opponents.

GEMS

Collected by R. Jennings, Belfast.

17. Man judged Christ for His righteousness, but God judged Christ for man's sin.
18. Christ died for me but I am to live for Him.
19. It is a solemn thing for a sinner to die and for a saint to live.
20. To man it is death and then judgment, but to Christ it was judgment then death.
21. The cross shows—The love of God for man and His hatred of sin; and the love of man for sin and his hatred of God.
22. Humility prevents humiliation.
23. As God He could not die—as man He could not expiate sin.
24. The law was to suppress lawlessness and to defend righteousness.
25. How hard to get Christians to separate from the world and maintain unity with their brethren, and how easy to get them to separate from their brethren and unite with the world.
26. The Lord said, "Not my will but Thine be done" and died; because Adam died when he said "Not Thy will be done but mine."
27. He must be Lord of all or not Lord at all.

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REVIEW

OBEYING GOD'S WORD by Alan M. Stibbs. Here is practical advice from a careful student of the Scriptures. The purpose of the volume is to guide the reader to an understanding of the implicates of faith in Christ. Many passages are expounded in the course of chapters dealing with The Import-

ance of Obedience, Temptation, Defeat, Victory, True Discipleship, The Practice of Obedience. It would be an admirable approach to serious Bible Study for study groups to adopt this volume as a text book for a session. I.V.F. Publications, 39, Bedford Sq., London, W.C.1, price 2/6.

News from Other Lands

EQUADOR.—Our days (and nights) become increasingly busy in the Lord's work, and for this our hearts are grateful to God. You will rejoice to know that the Emmaus Course is going ahead encouragingly. The correspondents are keeping up well, and many show a splendid interest. In a recent reply the student said: I blush to think that I made one mistake! Every day or two new students get into touch with us. Although the response is much less than in some countries, in view of the widespread fanaticism, we are not disappointed. Please join us in prayer that the Lord will use this Bible Study Course to bring many to a saving knowledge of Christ.

In response to the requests of a little group of believers, we have given up (temporarily at least) our Lord's Day morning visits to the surrounding towns and villages in order to start a morning meeting on the lines of the Family Bible Hour, preceded by the Lord's Supper which we formerly held in the afternoon. But we continue sadly conscious that there is no other time in all the week like Sunday mornings for reaching the people in their homes. One Lord's Day afternoon when it did not rain, Brother Fleming and I went out to one of our villages, and we found virtually everybody drunk, and quite incapacitated for listening to the Gospel or receiving a tract!

The printing press is going on well, although for the last two weeks it has been idle through my absence from home, and later on account of the serious illness of my chief operator. In order to meet increased demands for our tracts, we have stepped up production of the last two tracts to 40,000, and we hope to continue at this level.—Wilfred and Gwen Tidmarsh.

CONGO BELGE.—The Christmas and other services at that time were well attended and we trust that the faithful messages given will long be remembered and bring blessing to the hearers. At the School closing the hall was full, as usual, and the programme, which was entirely arranged by the native teachers, was very good and at times amusing. The children sang and recited and gave little demonstrations of what they had learned. Two small girls repeated all of Luke 15 and two bigger ones the whole of the 11th of Hebrews. Dr. Mason gave the address, and Ananias, our head native teacher, the report for the year, in which he told that about forty pupils had professed faith in Christ at the daily Scripture Lesson in the Chamfubu school during 1954. Others have done so in some of the Village Schools also. We do thank God, and would value your prayers for these "lambs of the flock" that they may truly be shepherded according to the will of the Good Shepherd Himself. It is good indeed to have dear Miss Wagland's able and willing help in the school work now.

You will have heard, no doubt, that, since I wrote the above news, our brother Dr. Mason has been taken suddenly and seriously ill with Poliomyelitis and he and Mrs. Mason are now at home in England. The doctors all say it is a miracle he is alive and for this great mercy we thank God. We have had news today that they reached England safely by plane but as yet have no details. It is a comfort to us that so many friends at home will be praying for our brother and sister at this time, and for the work here in their absence.—Mary A. L. Stirling.

ANGOLA.—We have just had our quarterly conference here at Capango. There was an attendance of around 2,000 for the 3 days meetings. We had good weather in spite of the fact that we were at the end of the wet season when rains are heavy and this helped people to come from a distance. Ministry was good, practical and profitable. A native brother gave an outstanding address on Christ as King. He read John 19 how He was first mocked as a king with the crown of thorns and the purple robe. Then he contrasted this with His coming glory as the King-Priest. He used some very effective illustrations from the induction and coronation ceremonies of African chiefs and held the large audience spellbound for 3 of an hour. We also had messages on the "warning" passages of Hebrews, the last message of Paul in 2 Tim. 4 and on conformity to Christ in Col. 3. Altogether it was a good conference. At an elders' meeting the planting of a new assembly in an outlying district was discussed and agreed upon. There are already about 50 baptized believers in the place and 5 good responsible brethren who will act as elders and guides. They have been travelling quite a distance every Lord's day to remember the Lord at another assembly. We are thankful to see the spontaneous work of the Holy Spirit in this work of assembly planting and upbuilding.—T. Ernest Wilson.

BALKANS.—Drama is a town equal in size and population to Kilmarnock. There is a fine, prosperous assembly in Drama and another quite near to it. I had a lovely time. The dear folks wanted to keep me some months. I celebrated my 76th birthday with them. Did not tell them of it till I was leaving. They loaded me with oranges and apples. I arrived again in Thessalonica same evening and hoped I would have some quiet, but the Thessalonians had a meeting for me. I gave them another fortnight in Thessalonica with even more interest than in February. I found much expectancy among the saints and the Lord did not disappoint. A few accepted Christ. The hall was far, far too small. Seems to me the Lord has much people to take out for Christ in Macedonia's chief city.—James Lees.

The

BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION D.575.

Could you give scripture to show that the meeting for "breaking of bread" is a worship meeting, and if so, is it Scriptural for worshippers to address God as "Father"?

ANSWER.

Read 1 Corinthians chapters 10, 11 and 14 carefully. Note the observations in ch. 11, v. 18 "When ye come together in the church", and v. 20, "When ye come together". The careful reader will notice that the context here is the Lord's Supper, or as the question puts it "breaking of bread". Note similar observations in ch. 14, v. 23 "If therefore the whole church be come together into one place", and v. 26 "When ye come together". All the statements quoted are very much alike, and refer to the same gathering. The context of ch. 14 does not lay the emphasis on the Lord's Supper but rather on the liberty which the saints enjoy as they come together—for, "where the Spirit of the Lord is there is liberty". Emphasis is laid on the contributions which each saint will bring. True exercise before the Lord will mean that "none shall appear before Me empty". There is neither commendation nor condemnation regarding the variety of exercise, yet spiritual intelligence, will readily perceive what is God-honouring: for if the saint's heart is gladdened then surely the heart of God our Father will be made glad. In 1 Cor. 10 the apostle states "the cup of blessing which we bless"—this is surely worship. To "bless" or "give thanks" is rendering to our God and Father our tribute of praise. The Samaritan leper of Luke 17 when he discovered he was cleansed returned and "glorified God", and fell on his face at the feet of Jesus and "gave Him thanks". In worship the saints give to God. If we want to please Him then read Psalm 69. 30-31, and perform it.

The second part of the question is answered for us in John 4. In that interview with the Samaritan woman the Lord gave a wonderful dissertation on worship. He said in v. 21 "The hour cometh"—it was future at that time—"when ye shall worship the Father". In v. 23 He said "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." Worship to the Father is not only sanctioned by Christ but He affirms that the Father is seeking worshippers. It is scriptural for worshippers to address God as "Father". Father suggests nearness and dearness—and the spirit of God enables us to cry "Abba, Father": Romans 8. 15; Gal. 4. 6. The two prayers

of Paul in Eph. 1 and 3 may be profitably examined—the first is addressed to God, the second to the Father.—W. Fraser Naismith.

QUESTION H.464.

In relation to an assembly gathering what is meant by "an open meeting"? Does it mean (a) "open platform", (b) "open to the leading of the Holy Spirit", or (c) an "open door" for any believer to break bread?

ANSWER.

In our judgment an "open meeting" means one that is open to the leading, guiding, and control of the Holy Spirit, whether for breaking of bread, ministry or praise and prayer. In regard to the "open platform" the same principle should be observed. Many "open conferences" in the past have been utterly ruined by unspiritual, ungifted, and unqualified men pushing in to have their "little word at any cost". We still believe the "open platform" is the ideal and the scriptural one but owing to its abuse assemblies have been forced to have a "closed platform" of only two or three speakers (1 Cor. 14. 29). This is, of course, nothing unscriptural in inviting fixed speakers, all are servants of the Lord and the people who come to meetings at the cost of travel, offerings, etc., have surely the right to expect the conveners to provide them with competent ministers who can give, under the Spirit's guidance, spiritual food to the congregation (the word "audience" ought never to be heard of in connection with the Lord's people) assembled to hear it. But still, we believe the "open conference" to be the ideal and the best and most scriptural; but also generally unattainable in these days. As regards the "open breaking of bread", we fear we shall offend some, but it is our conviction, proved by experience and time, that every believer, known to be godly in life and sound in doctrine should be received (Rom. 15. 7). It is not a question of where he comes from but of what he is. Every Israelite, who was circumcised, and clean, had birthright privilege to a place at the Passover and we believe that every Christian, because born again, sealed with the Holy Spirit (the antitype of circumcision) sound in life and doctrine, to the knowledge of believers in the meeting, should be received to the Breaking of Bread. Baptism has nothing to do with it: it is linked in Scripture with the Gospel, not with assembly reception. May the writer be pardoned for stating he was baptized 55 years ago, and fully believes in and teaches believers' baptism.—R. G. Lord.

"The basic principle is that the Christian is not an isolated unit. We are members of the Church. So we can never look at things from a selfish viewpoint."



ORD'S WORK

WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

NEWQUAY: Marcus Gospel Hall. July 4, H. Bell; Aug. 14-19, A. Fallaize. **EDGTON:** Gospel Hall. July 7 at 3 and 6. L. Short, D. Brealey. **BUCKHURST** Hall, Princes Hall, Missy. July 16 at 6. **ONDON:** Kingsway Hall, Missy. P.M. July at 6. **CAMBERLEY:** Victoria Hall, Vicia Ave. Aug. 1 at 3 and 6. G. C. D. How. F. Cundick. **HORAM:** Gospel Hall, Cross. Aug. 1 at 3 and 6. G. B. Fyfe, L. Ogden. **HAYWARDS HEATH:** Perry-Rd. Methodist Church. Sept. 3 at 3 and 6. D. R. Meadows, R. C. Kyle. **FELIXOWE:** Ranelagh Hall. Sept. 3 at 3 and 6. G. E. Harpur, Dr. S. S. Short. **YEOVIL:** Garage St. Hall. Sept. 6-9. All meetings Park School Premises. (Correspondent: F. Sealy, 36, Crofton Park, Yeovil, Som.). **NEATON:** Sept. 10 at 3 and 6. H. E. Mr. McLellan. **SOUTHPORT:** Ashton St. Baptist Church. Sept. 10; Bethesda-Gospel Hall, Aughton Rd., Sept. 11, 12. A. Tremlett, D. T. Griffiths, W. E. T. es, J. J. Walker and others. Missy. (Correspondent: John Lidbetter, 1, Claremont Ave., thport). **EASTBOURNE:** Sept. 24-30. Readings at Woodlands House. H. H. Steedman. (W. Jackson, 118, Laven-Hill, Tonbridge, Kent). **WESTMINSTER:** Central Hall, Missy. Oct. 26 at 3 and 6.30, Sisters'; 27, 28 at 11, 3 and 6.30. particulars in due course from Francis F. 1/3, St. Paul's Churchyard, London, (C.4).

SCOTLAND: FORTHCOMING (D.V.).

LOSSIEMOUTH: James St. Gospel Hall, Aug. 9. D. Morrison, D. Walker, J. Hunter, Craig. **DUFFTOWN:** Memorial Hall, 20 at 3. J. Hutchinson, D. Walker, W. Wright and others. **INVERURIE:** Town Hall, Aug. 10 at 11 a.m., 2.30 and 6 p.m. Harry Bell, W. P. Foster, Luther Rees. **ANARKSHIRE GOSPEL TENT:** Mr. McEl has had encouraging meetings at Water- a. There have been tokens of fruit amongst young folks. Mr. Cameron saw a number of young folks profess. He has moved from Elshill to Orbiston and hopes to go on to undford. **ANDREW K. PHILIP** is pres- ently on island of Stroma and hopes to visit Orkney, Wick, Hunna, and John O'Groats. ayer valued. G. K. **LOWTHER** visited the Faroe Isles during April and May and gave help at Lerwick and Selivoe on re- en journey.

IRELAND: REPORTS.

J.G. GRANT has tent at Killane near Ahog- H. **SCOTT** doing visitation in crofts d. villages of Ards peninsula. **J. FINEGAN** d. **K. DUFF** continue in barn at Plum- bridge with interest.

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

Believers' Meetings.

AHOREY: Annual Conference. July 12 at 11.30 in large tent beside hall. **CARRICK-FERGUS:** Annual Missionary Conf. in Town Hall, July 12. Reports and Ministry, 2.30-6.30 p.m. **LURGAN:** Annual Bible Readings and Conference. October 9-12. (Readings on Epistle of James).

"WITH CHRIST."

Mrs. J. HOUSTON, Rutherglen, on April 20, aged 55. Saved 44 years ago and in fellowship in Hebron Hall, Rutherglen. One who will be remembered for her faith and patience during long illness.

GEORGE ABEL, Fraserburgh, called home suddenly on April 21, aged 63. Saved for 23 years and in fellowship at Fraserburgh and although confined to the home for many years his ministry and help was rich and refreshing. After much suffering patiently borne he is at rest with his Lord. Services were conducted by brethren P. Murray, H. German.

HUGH BOYD, Chicago, on April 26th was called home after a serious operation, at the age of 67. Saved over 50 years at Scrabo, Co. Down, he emigrated to U.S.A. in 1909, was in fellowship with the saints at Alberta Hall, now Roberts Memorial Gospel Hall where he continued in fellowship unto the end. As a business man he was held in high esteem for his principles and strong convictions, ever bearing a consistent testimony for his Lord.

Mrs. DAVID FERGUSON, New York, called home on May 1, aged 75. Saved as a young woman in Scotland where she was in fellowship at Barnhill and Uddingston but for the last 30 years in U.S.A. Predeceased by her husband four years ago. The funeral service gave evidence of the high esteem in which she was held by all who knew her.

GEORGE BEGGS, Dromore, Co. Down, fell asleep on May 11. Saved over 50 years ago and in the local assembly, our brother was quiet and unassuming but bore a good testimony. Will be sadly missed by his widow and family all in the assembly. T. W. Ball and W. Bunting preached at the funeral.

Mrs. MARTIN, wife of Wm. Martin, Killyfuddy, Newbliss, Co. Mon. Went to be with Christ suddenly on May 13 in her seventieth year. Saved 44 years ago during meetings by Messrs. Wright and Campbell, our sister was in the assembly at Templetate since her conversion. A godly sister who will be missed. Mr. W. Johnston spoke to a large gathering in the home and at the graveside.

THOMAS LEGGAT, Coatbridge, on 30th April, aged 63. Associated with Hebron Hall since commencement of Assembly where he led the praise for a number of years. Ever loved to gather to remember the Lord.

Mrs. SAM COR-MACK (Jean Kirkland), on May 2 aged 35. After years of indifferent health passed suddenly into the presence of the Lord. Saved in 1932 and in Ebenezer Hall. Last 13 years in Roman Road Hall. Large company at funeral showed esteem in which our sister was

held. **ANDREW ARTHUR.** Aberdeen, on May 11 in his 86th year. Converted over 60 years ago our brother was a faithful steward and active Christian worker amongst young and old. His works do follow him. **Mrs. HARKESS,** Port Seton, on May 16, aged 64 after a long illness nobly borne. Associated with Leith and Port Seton assemblies for over 40 years. **JAMES MITCHELL,** Quilley, Co. Derry, on May 30, after a brief illness. Saved for many years and bore a consistent testimony. Leaves a lonely widow who will value prayer. **MARY J. KILPATRICK** of Broadpath assembly, Co. Donegal, called home on June 19. Saved in meetings held in a barn over 40 years ago. Funeral service conducted by J. Finegan and J. K. Duff. **JOHN CROCKARD,** Lisburn, on June 18, aged 80 years. Saved over 30 years. A brother beloved who took a keen interest in the young. An outstanding Sunday School teacher who so held the affection of the children that difficulty was experienced in changing his class at end of year. Will be much missed by all and especially by his daughter, Mrs. Elliott who lovingly cared for him in his declining years. **JAMES EDWARD HILL,** Evangelist. Age 74. 22 years a pioneer, tract distributor, and personal worker in remote places throughout the British Isles and Eire where he saw the Lord's hand in blessing. Was in happy fellowship in the Assembly at Glengormley, Belfast. Will be greatly missed both in home and Assembly. Prayer requested for some of his family still unsaved.

ADDRESSES, PERSONALIA, Etc.

CORRESPONDENCE for "Bethesda" Assembly, Park Road, West Hartlepool, should

be addressed to Mr. R. Drane, 25, Dorset Street, West Hartlepool. **NEW ASSEMBLY** has begun in the Gospel Hall, Fairfield Ave., Fareham. Correspondent: Mr. W. A. Barnard, 1c High Street, Fareham. **NEW ASSEMBLY** in Gospel Meeting Room, Room 2b, 3 The Crescent, Cleveleys, Lancs. Correspondence to: Mr. B. Irving, 34, Leys Rd., Blackpool. **CORRESPONDENCE** for assembly at Fraserburgh should be addressed to Mr. J. Wilson, 3, Faithlie St., Fraserburgh. **NEWMAINS ASSEMBLY** now to Mr. John Currie, 8 Newton Drive, Newmains, Wishaw. **MAUCHLINE ASSEMBLY** to Mr. W. Derby, 31, Barskimming Road, Mauchline. Mr. A. GILMOUR now at 38a, Kilsyth Road, Haggis, Stirlingshire. Mr. W. B. C. BEGGS now at Wilja-Ramar, London Rd., Newmilns, Ayrshire. Mr. and Mrs. W. TEMPLETON should now be addressed at The Cottage, Hall of Kype, Strathaven. Our brother is somewhat better but still very weak and asks for prayer. **OLIVE HALL ASSEMBLY** and **LOW WATERS ASSEMBLY**, both in Hamilton, are now working together in fullest fellowship for the glory of God. Will believers visiting **GARDENSTOWN** kindly note to bring letters of commendation from their respective assemblies. **PRESTWICK, GLENBURN ASSEMBLY**, correspondence now to Mr. James McIlhinney, 5, Hawthorn Ave., Prestwick. **STORNOWAY** correspondence now to Mr. Mr. John Macleod, 75, Keith St., Stornoway. **MOTHERWELL**, Shields Rd. Assembly now to Mr. Henry Hynd, 155, Kylemore Crescent, Motherwell. **CARRICKFERGUS:** new hall at Scotch Quarter as from July 15. Correspondent: R. W. Hunter, Wilmar Cottage, Eden, Carrickfergus.

Found in a Church Porch in the Midlands

The true churchman offers to God a fixed regular share of everything, leisure,—ability,—wealth.

He treats this offering as having a FIRST CLAIM upon him.

From his leisure he gives

THE FIRST DAY OF THE WEEK,
THE FIRST MINUTES OF THE DAY.

From his ability he gives

THE BEST OF HIS WORSHIP,
THE BEST OF HIS KNOWLEDGE,
THE BEST OF HIS CONDUCT.

From his money he pays

A FIXED PROPORTION REGULARLY,

early in the week,
early in the month,
and he allows no claim to come before it.

Upon these offerings the work of the Kingdom of God depends.

Are you making your offering (in your Parish, your Diocese)—for the whole Church?

The Archbishop of Canterbury, (Dr. Wm. Temple at the time) says that, "This critical time in the fortunes of the Commonwealth and the Church must be met by
A NEW ACCEPTANCE OF INDIVIDUAL RESPONSIBILITY.

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How CONVERTS were ADDED to the EARLY CHURCH

By the Editor.

Most of mankind wishes to be thought tolerant; it is an obvious and accepted virtue, and surely needs no argument to commend it to mind and heart. It is intolerance, surely, that deserves our unqualified condemnation. But yet are there not occasions when tolerance, is weakness and worse than weakness? No man knows the truth; that is, the whole truth, absolute truth; but each one of us knows some small fragment of the whole. Does not our limited and partial apprehension of truth, therefore, demand tolerance on our part towards others who do not share our views? Yet the more certain we are that we are right, the greater our conviction that we have grasped the truth, then the less tolerant can we be towards the ignorance and errors of others.—Dr. Trevor Davies.

CHRIстиANS are salved individuals, but they are not isolated units. Each one intuitively knows that he belongs to a Society, every member of which recognises the sole Head in the Risen Saviour. He is part of the Church universal, and, if he is locally near to other Christians, he feels he has an affinity with them.

ISRAEL was a distinctive national unity. The Chosen Race has stamped upon its history a characteristic separateness, and the conservatism of the Jews has been, in large measure, the result of a wrong emphasis put upon the original divine intention for the nation. Into the Jewish community children were incorporated by birth, and, in the case of male children, sealed as such by circumcision. When a proselyte from the Gentiles was admitted to full Jewish status he had to submit to certain prescribed rites, such as baptism and circumcision. He was reckoned as one "born of water", in contradistinction to those who were "born of flesh" (John 3. 5-6). One of the outstanding marvels of history is the persistence of the Jewish race, which, despite its numerical littleness, has survived every attempt at extinction or absorption.

DURING our Lord's public ministry His disciples were not recognised as a distinct religious group. They remained members of the Jewish race, although they were bound together by an individual attachment to a common Master.

BUT at Pentecost, when the Holy Spirit was given, a New Society was formed, the members of

which immediately realised its distinctiveness, because they recognised their unitedness. As believers in the exalted Saviour, they had each received the gift of the Holy Spirit, and there was, consequently, a sense of spiritual oneness. Being each "born of God", and so possessing divine life they knew they were members of the family of God, and delighted to use the name "brethren". They were, however, a minority group within the larger national unit, but were drawn to each other by a common loyalty to their Lord, and by a common confession of Him as Son of God.

THOSE people were very soon to learn a lesson which was difficult for some of them to grasp, because of the centuries-long national and religious prejudices, that all distinctions as to race and religion were inconsistent with their acknowledgement of one Lord. There were in the Church no longer Jew and Gentile, circumcision and uncircumcision. They were all one, because they were each in Christ.

THEIR characteristic names indicated at the same time both their unity and their separateness. They were "the household of faith", "the Israel of God". Peter, writing by the Spirit, thinks of them as "a chosen race, a royal priesthood, a holy nation, a peculiar people" (1 Pet. 2. 9), each collective noun having its own special significance.

THE commonest name, however, was "church", "ecclesia", the word connoting a group of people called out from the mass, the world, to confess-

ed loyalty to Christ, and to a manner of life consistent with such a confession. *The Acts of the Apostles* shows what kind of people were in the Church, and records how new members were added.

IT is patent, after even the most cursory reading, that in Apostolic days only believers were in the Church. Right at the commencement of that history we read, "then they that *gladly received the word* were baptised; and the same day there were added about three thousand souls" (2. 41). Further "the Lord added to them day by day those that *were being saved*" (2. 47, R.V.); and again, "*believers* were the more added to the Lord, multitudes both of men and women" (5. 14). Of the Samaritan converts it is recorded: "When they *believed* Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women" (8. 12). It is surely not without some fundamental significance that there is constant repetition of the fact of initial faith preceding every other Christian experience and activity.

NATURALLY the question prompts itself: "What was involved in this believing?" Did it mean simply a change of opinion, or did it indicate a conviction deeply wrought? Was it merely an emotional reaction created by the strange circumstances of the times, or was it a genuine acceptance of truth previously rejected? The answer to such questions is found in a number of expressions closely allied. "They *received the word*" (2. 41), contains the suggestion that they gladly welcomed the advice of Peter as to their escape from the dilemma into which they had brought themselves by their recent action in slaying the long-promised Messiah. It was a welcome relief to know that the offer of salvation was available.

MOREOVER, they were exhorted to save themselves from the crooked generation which had acted in blind unbelief and arrogant ignorance. It was a challenge to dissociate them-

selves from the unrepentant mass of the nation. Answer to such a challenge is never easy, and response to it indicates conviction and reality. Something like that is hinted at in the expression "those that were being saved". Saved from the still adamantine section of the nation, they were "added" to the number of those who responded to the Apostle's exhortation. It was no superficial emotional reaction, but a facing of facts in their stark application to their own immediate needs. Proof that these converts were deeply moved was seen in their submission to the demand to be baptised—a deliberate act which involved confession.

THE body of belief is summed up as "the apostles' teaching" (2. 42). All they had to say was focused on the Person, ministry, death, resurrection and ascension of Christ. It seems almost probable that the new converts would be required to make oral confession of their faith, as is suggested by the early gloss recorded in 8. 37, "If thou believest with all thine heart, thou mayest. And (the eunuch) answered and said, I believe that Jesus Christ is the Son of God."

CONVERTS were won in two main ways. First, there was personal witnessing. Of those that were scattered abroad after the martyrdom of Stephen it is recorded that they went everywhere preaching the word (Acts 8. 4). They moved among the people telling the good news wherever they went. That was an original method of effective evangelism that might well be adopted more generally than it is. It was by that method that the gospel was introduced into Antioch, and although the evangelists have remained anonymous, their reward will be great when the Lord of the Harvest reckons with the labourers. The personal evangelism of Philip won the eunuch who in turn carried the good news to distant Ethiopia.

THE more spectacular way was by public preaching. That was the method for reaching the crowds, and was employed by Peter and Paul and

others. In synagogues, on streets, in public places of concourse like Mars Hill, in hired buildings like the school of Tyrannus, these preachers made their proclamations, such as, "Be it known unto you . . . that through this Man is preached unto you the forgiveness of sins" (13. 38). The messages delivered were always fundamentally the same, a typical example of which was that spoken on Mars Hill to the learned Athenians.

CONVERTS were not gained from the same source on every occasion, and of these four main sources may be discerned. The Apostolic programme was "to the Jew first". Synagogues provided ready audiences, and thither the Apostle Paul resorted with his message, proclaiming "Jesus, that He is the Son of God" (9. 20). Although frequently his message met with antagonism, and he was forced to leave the synagogues, nevertheless many believed and became obedient to the faith. Such converts had no difficulty in forming churches or "ecclesiae", for they were accustomed to meet regularly for their simple synagogue services. The central feature of such gatherings was the reading of the Scriptures, so that the intelligent reader can understand the force of Paul's injunction to Timothy—"Give

attendance to (public) reading" (1 Tim. 4. 13).

OTHERS, like the Philippian jailor, like Dionysius and Damaris of Athens, were Roman and Greek idolaters who found in the message of the gospel ultimate truth which their own religious philosophies could not present.

SO converts were won from all types of men and women, and the gospel was proved to be "the power of God unto salvation to everyone that believeth" (Rom. 1. 16). But they were not left in spiritual isolation. They were added to others of the same persuasion, and not simply by oral profession of faith. With convincing consistency, many passages record the method. "They that gladly received the word were baptised, and the same day they were added about three thousand souls" (2. 42); or again, "when they believed . . . they were baptised" (8. 12). The act was no mere additional rite, but was an integral part of their confession. Belief and baptism were inseparable parts of a complete act. What God has joined together no man should have the presumption to put asunder. Baptism was, as F. F. Bruce calls it, an "initiation rite" (*The Dawn of Christianity*, p. 18).



INCITEMENTS TO PRAYER.

George Müller said for a long time in his Christian life he prayed and then went to the Bible, but that he had found a better way—he lifted up his soul to God in prayer for illumination, and then went to the Bible, and the Bible gave examples of prayer, promises about prayer, incitements to prayer, and *encouragements to prayer*.

—Dr. Griffith Thomas.

PROGRESSIVE BLESSINGS.

God's promises are ever on the ascending scale. It is thus that God allure us to saintliness and victory. Not giving anything till we have dared to act—that He may test us. Not giving everything at first—that He may not overwhelm us. And always keeping in hand *an infinite reserve of blessing*. Oh, the unexplored remainders of God! Who ever saw His last star?

—Dr. F. B. Meyer.

The Sermon on the Mount

Considered in relation to other Divine communications.

(Continued).

By W. W. Fereday, Newton Stewart.

THE seven parables of Matt. 13 were given in two parts; four were spoken by the Lord Jesus from a ship to a multitude standing upon the shore, and the remaining three were addressed to the disciples only inside the house. The first of the seven is not said to be a similitude of the Kingdom of heaven. It represents the Lord as a sower, alas! with three-fourths of the good seed wasted upon bad ground. Had Israel been appreciative of the goodness of God through the centuries, our Lord at His coming would have found something to *reap*. But flesh never yields anything for God. Accordingly the Lord came not to reap, but to sow seed. Everything that is acceptable to God in the earth is the result of His own divine work in human hearts. The seed is the Word of God, and where it is received in faith fruit results to His glory.

The parable of the Sower was followed by the parables of the Wheat and Tares, the Mustard-seed, and the Leaven. These portray the Kingdom in its outward aspect. God's wheat-field has been marred by the sowing of weeds by a malignant enemy while the servants of the King were sleeping. The sad intermixture will continue until the end; but it is important to observe that it is not Church-fellowship that is in view in this parable. The Lord did not mention the Church until a later date (Matt. 16. 18). The wheat and the tares must grow together in the field, and the field is, not the Church, but the world (Matt. 13. 38). The parable of the Mustard-tree shows the abnormal growth of something which had a small beginning. The sphere of Christian profession began with a small number of true believers, but it has developed

into something imposing and worldly (Dan. 4. 20-22). The parable of the Leaven shows the spread of corrupt doctrine. All the things that are thus set forth in these parables have long been true in Christendom.

Dismissing the multitude, the Lord retired with His disciples into the house, and there He uttered three parables more, which give us another view of the Kingdom. While the enemy has been busy, corrupting and falsifying things in the sphere of Christian profession, God has also been busy, and at the end He will possess all that which His heart desired. The three house-parables are the Treasure, the Pearl, and the Drag-net. (1) The treasure hid in the field represents all that God will get out of the world through-out all ages as the fruit of his own gracious working; (2) the pearl of great price suggests the Church; and (3) the drag-net with its mixed catch teaches us that it is the good (the real) in whom God has been interested, and the bad (the unreal) will be rejected. Our Lord's words "went and sold all that He had" meant more to Him than His disciples could understand. Although King by every right He was on His way to Calvary's cross, there to surrender everything in order to secure the blessing of sinners. Our Lord told His disciples that "every scribe instructed unto the Kingdom of heaven is like a householder who bringeth forth out of his treasure things new and old" (Matt. 13. 52). The old things are found in the Old Testament prophets; the new things are contained in the seven parables of Matt. 13. He who is able to put the new in proper relation to the old is a spiritually wise person understanding the ways of God.

OUR LORD'S GREAT PROPHECY ON MOUNT OLIVET

delivered two days before He suffered. Our Lord's evident distress as He spoke of the impending destruction of Jerusalem and the Temple drew forth three questions from four of His disciples: "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the age?" (Matt. 24. 3). Four days previously He had ridden into Jerusalem amidst the acclamations of the crowds, but the attitude of both leaders and people during the intervening days proved that there was to be no throne for Him in Zion yet. But the Kingdom is sure nevertheless, for God will laugh at all the opposition of the enemies of His Son (Psa. 2. 4). Therefore in the Olivet Prophecy the principles of the Kingdom are not the subject (as in Matt. 5-7), but the manner of its introduction when God's set time comes. In our meditations we pass (as it were) from mountain to mountain. At Sinai the law was given, and the One seated on Mount Olivet was there; on a mountain in Galilee He expanded the law of Sinai, and showed its spiritual meaning in view of the Kingdom then being proclaimed; on another mountain He was transfigured, and a passing vision of His Kingdom-glory was granted to three disciples; now from Olivet He opens out the future to His own, and tells them of the solemn circumstances connected with the bringing-in of the Kingdom at the end of the age.

It is a story of sorrow, because Israel knew not the time of her visitation. The blinded people preferred the deadly fox (Luke 13. 32) to the sheltering wings of their Lord (Matt. 23. 37). Wars, famines, pestilence, and blood-shed, with convulsions of every description both above and below—terrible indeed! The disasters thus foretold were partly imminent, and partly distant. Comparison of Luke 21 with Matt 24 will make this plain. Luke speaks of Jerusalem being compassed about with armies, its people

destroyed, and the city itself "trodden down of the Gentiles until the times of the Gentiles be fulfilled." In the parable of the King's marriage-supper for His Son, uttered probably the previous day, the Lord spoke of the King's armies destroying the murderers and burning up their city (Matt. 22. 7). Titus and his Roman legions were the instruments of God for this vengeance; and He has given no authority since for the rebuilding of the guilty city.

Matthew and Mark, in their reports of our Lord's prophecy, guided by the Holy Spirit, pass by all that was said about the siege and destruction of Jerusalem, and instead they dwell upon the placing in the temple of the image of the Beast—"the prince that shall come" of Dan. 9. 26. Thus there will be Jews in the land with a temple in the last crisis (Rev. 11. 1). Things are shaping in that direction as we write. The image of the Beast (Rev. 13. 14) is called "the abomination of desolation" because Jehovah's indignation will let loose upon the people retributively the Northern desolation of Joel 2. Unparalleled tribulation will result from these evils which will only be ended by the appearing of the Son of Man in the clouds of heaven with power and great glory. Thus plainly did He who sat upon the Mount of Olives and spoke so calmly to His disciples foretell the manner of His second coming for the establishment of His Kingdom.

The Prophecy as given in Matthew may be divided into three parts thus:—

Chap. 24. 2-44—The Lord's coming in relation to Jewish disciples.

Chap. 24. 45-Chap. 25. 30—His coming in relation to Christendom. In this section the title "Son of Man" is dropped, and the term Kingdom of heaven" is used (but not elsewhere in the prophecy).

Chap. 25. 31-45—His Coming in relation to the Gentiles, all of which He will summon before the throne of His glory.

It is observable that not once did the

Lord Jesus say, "Thus saith Jehovah" after the manner of the prophets; He was Himself Jehovah present on earth amongst His people.

When the Lord took His seat with the disciples in the guest-chamber on the evening following the delivery of the Olivet Prophecy He spoke upon different lines altogether. It seems difficult to realize that the Speaker and the audience were the same in John 13-17, and in Matthew 24 and 25, and the parallel passages. We breathe, as it were,

ANOTHER ATMOSPHERE IN THE GUEST-CHAMBER.

The Lord no longer speaks of His Kingdom—its principles, its mysteries, and the manner of its establishment in power at the end of the age, and He said nothing about pestilences, earthquakes, etc; all these things were absolutely dropped, and the gracious

Speaker is seeking to lead His "friends" into the intimacies of divine affections, in preparation for the heavenly relationships in which they would soon find themselves consequent upon His death and resurrection. There is thus progression in our Lord's communications to His own. What He said to them on the last evening was neither a sermon nor a prophecy. Nor was it a Bible Exposition, such as He gave to the two on the way to Emmaus (Luke 24. 27). He was telling the disciples new things, and the unfolding took the form of a familiar conversation, for those present were permitted to put questions to Him. Alas! they exposed their spiritual dullness in doing so. But, oh, the grace of our Lord Jesus! Shame upon us if we do not earnestly seek to enter into the sweetness and significance of what our adorable Lord told His humble disciples on that memorable night.

THE ARENA OF FAITH

by Erich Sauer

THE Christian life is viewed under many similitudes by the writers of the New Testament. Sometimes the Christian is described as a steward with responsibility to use the gifts he has received in view of the day of reckoning. Sometimes he is viewed as a pilgrim and stranger who must conduct himself as in the world but not of it, travelling homeward as a citizen of the Heavenly Country. The most frequently-used similitude is that of the runner on the stadium or the contestant in the arena, the idea being that being a Christian involves energy and conflict. The Epistle to the Hebrews has a long section devoted to that subject, 10. 32 to 12. 4, with the subsequent section of the twelfth chapter being devoted to observations and exhortations based thereon.

In the volume before us, Erich Sauer, has developed the theme of running the Christian Race in 188 pages of absorbing interest. In the

opening two chapters he directs our attention to the enthroned Lord as the perfect Example, the contestant who has striven, endured and been crowned. He is the "Pioneer and Perfecter of faith". Chapter three deals exhaustively and most instructively with *The Ancient Greek Race-Course and The Spiritual Warfare*, drawing numerous lessons from the many passages in the N.T. where allusions or references are made to the games. Subsequent chapters draw important and valuable lessons from the remaining verses of Hebrews 12.

Mr. Sauer has enriched the literature of the consecrated life with this volume, the main theme of which is "Let us look unto Jesus". Everywhere can be observed the touch of a master who is at home in every part of the Bible. Illustrations from historical incidents and personal experience help to throw light on the message. On page 107 the name of the Scottish Covenanter should be John Nisbet. Paternoster Press, price 10/6.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

ESTHER: THE YOUNG QUEEN WHO SAVED HER PEOPLE.

By W. K. Morrison, M.A., Ayr.

THIS month we are studying, as in the case of Ruth, a young woman who performed a striking service for the people of God. Apart from their sex, however, the two women have little in common. Ruth's story is a domestic idyll; Esther's is a drama on the grand scale, with a King, a Prime Minister and the fate of an entire nation as ingredients in the plot. The key verse of the book would appear to be ch. 4. 14—"Who knoweth whether thou art not come to the kingdom for such a time as this?" On the human side, her story is one of a brave girl who shouldered a great responsibility and so saved the Jewish people. On the divine side it is a story of God's providential preservation of His earthly people when a terrible purge, such as Hitler carried out in the 1930's and '40's, seemed inevitable.

Healthy young people are always stirred by a tale of danger and adventure—and we get this in full measure in the book of Esther. Viewed from one angle, Esther's experience was like walking a tightrope, with the constant risk of disaster, from which God miraculously delivered her. For example, it is most unlikely that a pious Jewess would voluntarily enter the sort of "beauty contest" by which Ahasuerus meant to select a new Queen to replace Vashti. It is much more probable that her charm and beauty attracted official attention and that she was ordered rather than invited to present herself among the candidates. At the worst, she stood to lose her honour to the voluptuous king; at the best she would be married to a pagan, in violation of the Law. Yet God permitted the latter

event to happen, and actually used the Queen's position as a lever to accomplish His purpose for the Jewish people. Marvellous indeed are His ways! But let no young Christian of today take this as a precedent for marrying an unsaved person in the hope of thereby winning him or her for the Lord. Such New Testament teaching as 2 Cor. 6. 14 would emphatically forbid it.

Again we find the element of risk and danger in Esther's venturing, unasked, into the royal presence (ch. 5). Even a Queen, as the history of Vashti shows, could not presume upon the good nature of an Eastern despot, and Esther took her life in her hands when she entered the palace courtyard that sunny morning. The reason for her success in this adventure we shall notice presently, but we must observe that faith acted in reliance upon God *before* knowing the outcome. James, with his stress on the value of works as the proof of faith's reality (Jas. 2. 14-26) would have thoroughly approved of Esther's action here in ch. 5. Let us who claim to walk by faith have the courage to walk—to move forward when God expects us to do so—as well as to believe in an inward manner.

This strain of hazard and danger is indicated in another way by the parallel between Esther's advancement and Haman's. The good woman and the evil man compete for the King's ear. Will Haman's wicked plot succeed before Esther can stop it? Haman approaches the King (ch. 6) to request Mordecai's death at the precise moment when the King intends to honour the discoverer of the plot to assassinate him. Thank God, the

forces of good triumph. The success of Esther's charges against Haman, and the execution of the ruthless schemer on the very gallows he had prepared for Mordecai, vindicate God's righteousness. We turn from Esther to Calvary, and in "the triumph of the Crucified" we read the assurance that good will have the last word in the history of mankind. The Accuser of the brethren, Satan, has been defeated by One mightier than Esther. "Of the increase of His government and of peace there shall be no end" (Isa. 9. 7).

What was the secret of Esther's successful work of intercession? We observe first the consecration of natural qualities to spiritual uses. That combination of sweetness, grace and charm, allied with a strong will and moral purpose, which we today call "personality" was a natural asset which she chose to use for God's

glory. Devoted to selfish ends, Esther's charm would have made a proud woman of her; but a dedicated personality will still be distinctive and attractive, and yet free from the taint of pride. This is a lesson here for us all. Then she had a high sense of responsibility. Her life of privilege could have been squandered in pleasure and luxury. Instead she realised that, in New Testament language, a person with five talents was expected to accomplish more for God than a person with only one. Finally, she believed in self-denial as a spiritual good. She entered the King's presence for the first time (ch. 2. 15) with the minimum of outward adornment; and on that fateful unauthorised visit of ch. 5 she had prepared herself by fasting, which would certainly be accompanied by prayer. The secret life with God makes successful the public life before men.

ILLUSTRATIONS OF THE GOSPEL

by C. H. Darch. Taunton

The Sin Sick Soul.

IN Isa. 38 we have the story of the sickness of Hezekiah, who was in a twofold dilemma; he had sickness within and the Assyrian enemy without. This serves as an illustration of the havoc wrought by sin within man's heart and the power of Satan without.

Hezekiah took this badly, for he wept sore and cried unto God; his cry was heard and fifteen years were added to his life. Never does a sin-harassed soul turn to God for help in vain; deliverance from sin and Satan's power ever becomes his portion.

In the word of God the number fifteen is constantly associated with new life. The grave of Lazarus was fifteen furlongs from Jerusalem; it was there he commenced a new life having been raised from the dead. So Hezekiah had fifteen years of new life added to him, which reminds us of the new life given at the new birth, which is experienced by the sinner who turns to God.

The Remedy.

Figs had to be taken and made into a plaster; this involved crushing. The fig tree represents Israel; of whom, as concerning the flesh Christ came. He was crushed in death and His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes we are healed" (1 Pet. 2. 24). As the figs drew the poison from the body, so Christ took upon Himself our sins at the cross.

The sign.

The shadow returned ten degrees on the sundial, by which degrees it was gone down.

If fifteen is associated with the new life, ten appears to be with the sovereignty of God, Who gave the decalogue for men to obey. This (the shadow returning) required both the sovereignty and the power of God, but it was done.

The sign of our acceptance with God is the resurrection of Christ from the dead.

THE LAMB OF GOD

By R. McPike, Annbank.

No. 7 in the Series.

NO title of our Blessed Lord has drawn from the hearts of God's people, worship, honour, and praise, more than that of, "The Lamb of God." It is a title that directs our thoughts to "times eternal", before the world began, and projects our minds to that glorious era of eternal bliss, when sun, and moon, and stars, shall pale before the glory of the Lamb. His light will shed its radiance to the utmost bounds of the universe of God.

In thus considering the title, "Lamb of God", as referring to Christ, all materialistic thoughts must be banished from the mind, and only the spiritual import and truth it conveys, occupy our vision. Christ is the reality and substance of all the types and shadows of O.T. writings. The symbolic must give place to what it represents in our thinking, else our minds will become materialised, and no affection and love will flow from our hearts to the Son of God of whom it speaks.

To take an example of this type of teaching, we may turn to the five great offerings of Lev. 1-5. The figure of the "Lamb" in typifying the Lord Jesus Christ is inextricably linked with these offerings, as covering all the aspects of the life, sufferings, and death of the Saviour.

(1) *The Burnt Offering.* This is seen in "Abel's firstlings of the flock, or Abraham's prophetic word, "God will provide Himself a lamb for a burnt offering". (See Gen. 4, Gen. 22).

(2) *The Meal Offering.* The testimony of John the Baptist to Christ,— "Looking on Jesus, as He walked, he said, Behold the Lamb of God" (John 1. 36).

(3) *The Peace Offering.* The Exodus story reminds us of those who feasted on the "roast lamb". "Ye shall eat the flesh in that night roast

with fire, and unleavened bread" (cf. Exodus 12. 1-11).

(4) *The Sin Offering.* Again John the Baptist bears witness to the Son of God, announcing, "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29).

(5) *The Trespass Offering.* The 53rd of Isaiah proclaims Christ as the Trespass Offering. There He is seen as a "Lamb led to the slaughter."

The great truths of the Bible are interwoven and bound up with the "title" Lamb of God. As we trace the purposes of God, and consider His counsels, they all centralize themselves in this glorious One, and the radiation of DIVINE GRACE, (John 1. 29), DIVINE GUIDANCE (Rev. 7. 17), and DIVINE GLORY (Rev. 21. 23) from Him encircles God's vast creation.

In this short article, it will be impossible to speak of all that pertains to Christ as the Lamb of God. Four thoughts must suffice for our present consideration. The Lamb, SELECTED, SPOTLESS, SLAIN, and SOVEREIGN.

(1) *SELECTED.* The N.T. Scriptures reveal Christ as the Lamb of God "who verily was fore-ordained and foreknown before the foundation of the world" (1 Pet. 1. 19, 20). He was thus divinely selected to be the Sacrifice for Sin, and the Redeemer of men. This fore-ordination of the Lamb of God reveals the riches of eternal grace, which anticipated man's need, and was foreknown by God before the foundation of the world. While man in his wickedness nailed Him to a tree, Peter in his Pentecostal address is careful to tell us, "He was delivered by the determinate counsel and fore-knowledge of God" (Acts 2. 23). The word "determinate" is from the Greek word "horizo" meaning to "MARK OUT". He was God's "marked out" One in Eternal ages. Our

minds revert to that scene on Moriah's mount long ago when Abraham uttered those significant and prophetic words, "My son, God will provide a lamb for a burnt offering".

While it is true that the Hebrew epistle reveals the fact and faith of Abraham in that Isaac would be raised up from the dead, though he be slain, he also looked on Isaac as "the lamb" as a figure of Him whom God had provided as the Lamb before the foundation of the world. This is revealed as he calls the name of the place, "Jehovah-Jireh", THE LORD WILL PROVIDE. The faithful of all ages have wondered and worshipped in those all revealing words, "In the mount of the Lord it shall be seen". Who was this divinely selected One? The Son of God. From the eternal glory He came, and was identified by John the Baptist on Jordan's bank. "I saw and bare record that this is the Son of God" (John 1. 34). The Lamb of God and the Son of God are one.

(2) SPOTLESS. The O.T. record stands crystal clear, relative to the nature and character of "The Lamb". "Your lamb shall be without blemish, a male of the first year" (Exodus 12. 5). The Lord Jesus exactly fits the requirement. Peter speaks of Him as the "Lamb without blemish, and without spot" (1 Pet. 1. 19). How glorious He is! How exactly fitted for the work of eternal redemption! The Father bears witness to the Son "This is My beloved Son in whom I am well pleased". The Father's eye which cannot look upon sin, or regard iniquity, rejoiced in Him as the clear mirror of His own glory. Peter, Paul, and John bear witness to the absolute purity and perfection of the flawless nature and character of the Lord Jesus Christ. "Who did no sin" (1 Peter 2. 22), "Who knew no sin" (2 Cor. 5. 21), "In Him is no sin" (1 John 3. 5).

Why the lamb of Exodus 12 should be without spot or blemish is most apparent. If it was to be a type of Christ, and of this we have no doubt,

(see 1 Cor. 5. 7), then it must be a spotless lamb. Christ was, "holy, harmless, undefiled, and separate from sinners". If He is to redeem sinners, then He Himself must be without sin. He was subjected to all vicissitudes of life, He remained immaculate, the destroying power of sin failed to pierce the armour of His holy resolve and nature. To be fit sacrifice for sin, He must be born without sin, live without sinning, and thus offer Himself "without spot to God" (Heb. 9. 14). His holy life was not vicarious, but it was a necessity to the offering up of Himself for sin, once for all. In Him shone the lustre of divine holiness, and that perfect sinlessness that could atone for sin, "No stain of sin did e'er defile the holy Lamb of God."

As the Baptist looked upon Jesus as He walked, and said concerning Him, "Behold the Lamb of God", two of John's disciples heard him and followed Jesus. Many who have professed faith in Him, do not follow Him where He abides. To follow the Lamb in His walk on earth, is to emulate His example, experience His communion, and express His character to a world which denies His claim, and refuses His call. Here is the perfect meal-offering of Lev. 2. 1-16. No leaven of hypocrisy, no honey of mere natural culture! The impeccable Christ of spotless worth!

(3) SLAIN. We turn our attention to the Lamb SLAIN; the "Sacrifice of the Lamb is pivoted in the purpose of God. It is the climatic act of eternal decree that secures the fulfilment of divine counsels, and provides for man the foundation of hope in a world of despair; presenting the way of forgiveness from his sins, (Eph. 1. 7) and justification of his position before God. Rom. 5. 9.)"

It was an absolute necessity that the Lamb should die. In Exod. 12. 6, we read, "the whole assembly shalt kill it in the evening." It was the act of the people, (See Acts 2. 23, also 4. 27, 28). While recognising the Divine counsel, which determined before hand what should be done, the

charge of putting to death the Son of God, is laid at the feet of the nation of Israel, and the Gentile rulers. In the dying of the Lamb, blood of necessity must be shed. It was the death of the Lamb that mattered; no death! no blood, therefore, no security. It was not only a lamb God wanted, but a lamb that was slain, and its blood applied as directed. In 1 Cor. 5 it is written, "Christ our Passover is sacrificed for us." Here the substitutionary nature of Christ's death is stated. He died not only for sin; He died in the sinner's stead, not only for me, but as me. The great transaction of the Cross was the transaction of transference of our sin, and sins were transferred to Him, and His righteousness to us. His was vicarious substitutionary blood. The blood-red stream that had its rise within the gates of Eden, is seen flowing in flood-tide on Golgotha's hill, when with bleeding hands, and feet, and side, the Lamb of God was slain. While men magnify the attainments of their fellows, God magnifies the atonement of His Son. There never was such a death as this. Its effect will be felt throughout the universe. As Dr. McCaig puts it, "Ever does the Divine Purpose move round this great transaction. The Person of the Redeemer is in one sense the Centre, but the very fact that He is represented as a Sacrificial Lamb, shows that the atoning work is the great thought of God . . . The Cross is the climax of Divine Love, it is the Refulgence of the Divine Intelligence, the Masterpiece of Divine Skill."

(4) SOVEREIGN. The glorious harmony of the Divine purpose is seen in the grace of God being consummated in the glory of God. The sufferings of Christ as the Lamb of God give place to Him as the Lamb glorified, sovereign, and supreme. The Lamb who is the Alpha and Omega of the Divine purpose is the centre of all creation whether in the celestial, terrestrial or infernal spheres. All ac-

knowledge His worthiness to receive, "power, and riches and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 12). In Rev. 5 the glorious vision of Divine Sovereignty is unfolded to us. The seven-sealed book, can be opened only by One. No other was found worthy to open, and look thereon, save the Lamb; John looking upon Him, beholds Him, as if He had been "newly slain". Wondrous link between the "Sufferer of Calvary," and the "Sovereign of the Universe"! Only by His death, could He thus occupy this regal position of honour and splendour. He is about to assert His title to the "Crown rights of the earth". In the glorious ceremony of Dan. 7. 9-14 the Lamb is recognised as the supreme Ruler, "the Blessed and only Potentate, King of kings, and Lord of lords" (2 Tim. 6. 15).

The Book of Revelation reveals Christ as the Lamb no less than twenty-eight times, in an infinite variety of events, of which He is the one centre around which they revolve. All the mighty dramas of the end-time, with their dominant note of defiance against God and His Christ, are by the unseen hand of God being guided and directed and to one event only, the glory and exaltation of the Lamb in the midst of the throne.

The great ones of earth holding despotic sway over earth's millions, come under the wrath of the Lamb; whose "day of vengeance", has come; deposed they are, and punished, and no longer ruling with iron hand, the Lamb brings liberty, righteousness, and peace, to a storm-tossed troubled world.

Shall this wondrous scene not fill our hearts with praise even now? By grace He is "OUR LAMB" as well as the Lamb of God. As God has given Him the throne, let us give Him the throne room of our hearts. The Lamb is all the glory of Immanuel's land.

Election and Divine Justice

By Dr. W. E. F. Naismith, Dumfries.

ONE objection frequently raised against the doctrine of election is that it is highly unjust. Many people regard it as grossly unfair that God should single out certain people for salvation and allow others to perish eternally in their sins. "Is it right," they ask, "that God by His Holy Spirit should make some members of the human race willing to respond to the Gospel invitation and leave the rest in their unwillingness?" All men, it is argued, should be given an equal opportunity of salvation. Election is said to charge God with partiality and is a denial of the statement that He "is no respecter of persons" (Acts 10, 34). In seeking to answer this objection, which is a very real one to many of the Lord's people, we shall give attention to several considerations.

Firstly, no answer is more pertinent or potent than the language of Holy Writ. "Nay but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, 'Why hast Thou made me thus?' Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9, 20-21). God, being God, is sovereign. He has the authority to do as He pleases and all His actions must be right. "He doeth according to His will in the army of Heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, 'What doest Thou'" (Dan. 4, 35). "Our God is in the heavens: He hath done whatsoever He hath pleased" (Psalm 115, 3). "Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas and all deep places" (Psalm 135, 6). It would be presumption on the part of the highest angel to question the justice of God's dealings; but for man, the lowest in the class of intelligent

beings, to sit in judgment on the Most High is surely the very acme of impiety!

Secondly, this objection would be less surprising if God had distributed His mercies evenly in creation and in Providence. We know, however, that no equality exists in these spheres. In His bestowal of physical health, of mental capacities, of social status, of material comforts, a gross disparity exists. "Why should it be thought strange if one is born with a robust constitution and another of the same parents is frail and sickly? Why should it be thought strange that some should be born idiots and others with high intellectual endowment; some be born constitutionally lethargic and others full of energy; . . . ? Heredity and environment cannot account for all these variations and inequalities. No, it is God Who maketh one to differ from another" (A. W. Pink). And is injustice to be attributed to God because all are not born or made alike? Augustus Toplady, author of "Rock of Ages" wrote, "If eternal felicity be due to every man without exception, surely temporal felicity must be their due likewise: if they have the right to the greater, their claim to the lesser can hardly be doubted. If the Omnipotent is bound, on penalty of becoming unjust, to do all He can to make every individual happy in the next life, He must be equally bound to render every individual happy in this life. But are all men happy? Look around the world and say 'yes' if you can. Is the Creator therefore unjust? none but Satan would suggest it." Then again, was God unjust in providing a Saviour for fallen men and not for fallen angels? in choosing Israel of all nations of the earth and not Egypt? in sending prophets to Israel and not to Tyre and Sidon? If not, then how can injustice be attributed to Him for choosing some of

Adam's race to salvation and not others?

Thirdly, before accusing the Thrice Holy One with injustice, it would be well to inquire what justice is. Justice is the treatment of a person fairly and equitably. Justice assigns to a person what he deserves. Now what did the human race deserve from God? The answer is eternal punishment in the lake of fire. If God had meted out to all men their deserts, then all mankind would have been banished into outer darkness for ever. If God had condemned the entire race to eternal perdition, His righteous character would have been in no way impugned. Such a sentence would merely have apportioned to criminals the penalty of the law they had so defiantly broken. Is God therefore to be charged with injustice because He purposes to bestow on some blessings which they do not deserve?

Fourthly, we should remember that salvation is not a matter of justice but of pure grace. It is not something that we can merit or work for but is God's free gift. Agreed then that salvation is a gift, surely God has a right to dispense His gift when and how and to whom He pleases? If He chooses to bestow on some and not on others, no injustice is done. We grant ourselves the prerogative to disburse our charity where we please. If a benefactor sends a gift to a certain needy cause, is he to be accused of being unjust because he does not send a similar gift to every needy cause? Surely then God is at liberty to distribute His gift as He pleases. "Is it not lawful for me to do what I will with Mine own?" (Matt. 20. 15). No injury is done to those outside Divine election for they only continue as they were and where they would have been had grace been shown to none. Election proves that God is no respecter of persons. To have respect of persons means to regard and treat individuals differently because of some difference in them or their circumstances. In choosing some and not

others, however, God paid no regard to riches, intellect, social status, moral condition, nationality or any other factor. The fact that He is no respecter of persons is evident from the characters of the persons He chose (1 Cor. 1. 26-29).

Fifthly, it is most important to bear in mind that God never refused His mercy to any sinner who sincerely and penitently sought it. Salvation is freely bestowed upon all who truly repent and believe. God's promises in the Gospel are thoroughly reliable as all who have believed have proved to their eternal blessing. If a person, however, is so thoroughly in love with sin that he spurns the Gospel, steals his heart to the Saviour's claims and consequently perishes eternally, is God to be blamed? If a sinner is so wilfully foolish as to despise the only way of escape from the wrath to come, is God to be charged with injustice for not saving him? Is God under any obligation to take to Heaven those whose minds are at enmity against Himself and who persist in their defiance of His Holy Will? Certainly not. Their blood will be upon their own heads and their damnation will be just. Many who oppose the blessed truth of election seek to besmirch it by wicked misrepresentation. They infer that election means that a poor sinner comes to God for mercy and is refused it with the words, "There is no mercy for you; you are not one of the elect." To depict election in that fashion is a blasphemous travesty of the truth. God in infinite mercy has provided a Saviour for the blackest sinner outside of hell who will truly repent and believe in Him.

In closing we can do no better than cite the language of Holy Scripture. "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, 'I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion'" (Rom. 9. 14-16).

THE DEVIL

By E. H. Drewery, Norwich.

"BE sober, be vigilant; because your adversary *the Devil*, as a roaring lion walketh about, seeking whom he may devour" (1 Peter 5. 8). Belief in a personal Devil is not a popular belief and this no doubt is at his own instance, for if he is politely bowed out of existence then he may work his evil will unhindered, but the Apostle is under no such delusion. The Devil was a reality to him and there is abundant evidence in the Holy Scriptures of the personality of the Evil One and a full catalogue of all his various wiles and snares.

The first mention of him in scripture is in Gen. chapter 3 where he led our first parents into sin, but in the book of Ezekiel we have a wonderful description of what he was before he sinned against the most High. In chapter 28, verses 11-15 the prophet is told to "Take up a lamentation upon the King of Tyrus", but it is abundantly evident to any serious student of scripture that the language goes far beyond the King of Tyrus to the King of Tyrus' unseen master. "Thus saith the Lord God; thou sealdest up the sum (literally 'was the seal of perfection'), full of wisdom, perfect in beauty. Thou hast been in Eden the garden of God." "Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee." Several things come to light from this passage.

1. Satan is a created being, therefore not a principal of evil but a personal being, yet not Eternal or Self-Existent.

2. He was a mighty being, probably the most glorious of all God's creatures.

3. He was created perfect.

4. He fell from His high estate.

5. It was pride which brought about his downfall. The Lord Jesus said in Luke 10. 18. "I beheld Satan as lightning fall from Heaven."

Further details of his "fall" are given us by the prophet Isaiah in chapter 14. 12-14, for here again the student will discern that "Lucifer", "day star," can be none other than Satan. This tremendous passage marks the beginning of SIN in the universe. Five times in two verse (13 and 14) we have the two words, I WILL. "I will ascend, twice, "I will exalt", "I will sit", "I will be like the Most High." Swift comes the pronouncement of judgment. "Thou shalt be brought down to Hell, to the sides of the pit." "I will be like the Most High," "Ye shall be as God" (Gen. 3. 5). How similar are these expressions showing that in the garden he was at his deadly work of leading man in rebellion against God, and when man listened to the Tempter he forfeited his right to all authority God had committed into his hands. The Lord Jesus spake of him as the Prince of this world (John 12. 31). Some think that this earth was formerly the principality of Satan before the event narrated in Genesis 1, but our Lord's words show that such was not the case, but that he acquired it through man's sin. "All this power will I give Thee, and the glory of them; for it is delivered unto me," he said to the Lord Jesus, when he showed unto Him all the Kingdoms of this world in a moment of time. This was no empty boast of the Evil One, nor did the Lord deny his claim. Referring to His Crucifixion which was "at hand", He said, "Now shall the Prince of this world be cast out." This clearly shows that the cause of his being cast out was the atonement that was to be made for man's SIN. "Now is the 'crisis' of this world" He said, and there was to be no doubt as to the ultimate outcome of it. He who had held men in bondage for centuries would be defeated and his power broken. "That through death He

might destroy him who had the power of death, that is, the Devil" (Heb. 2. 14).

The full fruits of Calvary's Cross have yet to be seen, for Satan is still at large and he has organised the world of unbelieving mankind upon his principles of force, greed, selfishness, ambition and pleasure and at the present moment we see a world which is very ill at ease, in a state of nervous tension, apprehensive of the future and seething with every form of evil. In the midst of all this the Christian has to pursue a path of separation and the Devil will meet and oppose him at every turning, either as "a roaring lion" or as "an angel of light". Many of our fellow believers on the Continent know something of his former character for the days of persecution for Christ's sake are still with us and before many more years have passed it may cost us much to be faithful to our absent Lord. On the other hand we see much evidence around us of how well he has succeeded in his role as an "angel of light" (2 Cor. 11. 14).

Against the avowed enemies of the Cross we know where we stand, for they make no secret of the fact that Christ means nothing to them, but when we find men taking shelter under the Name of Christ whilst all the while they are doing the Devil's dirty work we need to be equally firm in our stand for the truth. They preach "another Jesus, another spirit, another gospel" (2 Cor. 11. 4). They talk of "the Christ" but it is not the "Christ

Temptation, remember, is the price which we pay for all spiritual progress. The fact that you are capable of being tempted means that you are capable of resisting temptation, that you are capable of discovering in Jesus Christ the resources necessary to meet and conquer the temptation, and in that discovery there lies all the promise of progress for the future.

—J. Russell Howden.

of God," a Christ without atonement, a leader of men whose crucifixion was just a dramatic spectacle of self-sacrifice. His pure spotless life they appraise, He is the ideal man, a fine example of the heights to which human nature can attain, but not a word about "being taken by wicked hands, and crucified and slain" (Acts 2. 23).

Their name is Legion. They fill our schools and colleges and occupy the majority of the pulpits of this our land. They freely criticise the Word of God, imagining it to be a jumble of truth and error. What they cannot understand they refuse to believe and think that each man's conscience is able to detect and take in whatever is the voice of God to him. This sounds "lofty" and "broadminded" and allows each man to accept or reject what he pleases of the Word of God. Thus Satan carries on his deadly work under the guise of "an angel of light" and instead of an Infallible revelation from God they accept just what pleases them and become like rudderless ships on an ocean of doubt. Nowadays, those who accept the whole Bible as being the Inspired Word of God are regarded as being "behind the times" or as hard, narrowminded and bigoted, but we stand upon the only reasonable and unassailable ground of faith, the strong deep bedrock of Holy Writ. Let us then put on "the whole armour of God that we may be able to stand in this evil day— Above all taking the shield of FAITH wherewith we shall be able to quench all the fiery darts of the Wicked One" (Eph. 6. 13 and 16).

HE IS LORD

When any individual welcomes the Lord Jesus Christ into the heart as Saviour, the Holy Spirit takes up His abode in that heart. But He must be given full possession if one is to enjoy the fulness of Salvation. Many are content to receive Jesus only as Saviour; but He is also Lord and King. We should continuously trust and obey.

—Alfred Butler.

Praying in the Holy Spirit

(Jude 20).

By S. Clark, Glasgow.

THERE is not a Christian living who does not believe in prayer. There are some Christians, though, who do not always live up to their belief, and consequently prayer as a power and a reality in their lives is almost non-existent, or if not quite so, the sum total of it, at any rate, amounts to a Christian experience quite the reverse of a life full of the reality and efficacy of prayer.

Praying in the Spirit is an exercise to which we have been called and for which we have been equipped. Within us, He is the Spirit of intercession, leading us into intelligent prayers, and supplications, with thanksgivings. Praying in the Spirit will safeguard us from meandering sentiments, and unfelt burdens, and fanciful desires, and vain repetitions, and mere wordiness, and threadbare phrases.

Praying in the Spirit will lead to definite and honest requests: "What wilt thou that I should do unto thee," is not unreasonable in its meaning (Mark 10. 51). Praying in the Spirit may lead (it often does) to repetitions, but not to *vain* repetitions. It will be a burden of the heart, and not a display of spiritual oratory. Elsewhere is the place for such display, but nowhere should man be least and God most, than in our prayers. "A contrite heart, O, God! Thou wilt not despise, but the proud He knoweth afar off."

We are praying in the Spirit when we acknowledge in our prayers that everything is subject to the sovereign will of God; and thereby giving to God His true place with reference to the subject of our prayers; also when there is a candid consent to the wisdom of God in permitting the fiery temptation to test us; on the impossible task confronting us; on the unknown path opening to us; on the

grievous affliction come upon us. Assuming our rightful place, and giving to God His rightful place, and that too, without reservations, we may then claim as our rightful due the answer to our prayers. And not the answer which we may have secretly determined should be the answer, but God's answer, and His alone, to the prayers and supplications, which we have made with thanksgivings (Phil. 4. 6). Not what we determine, but what He wills, is truly praying in the Holy Spirit. We are praying in the Spirit when thanksgivings as well as supplications are in our prayers. It is a humbling experience to give thanks for a long and wasting illness; to give thanks for a terrifying experience of dying by suffocation; to give thanks too on learning that hope has faded.

Two things, at least, emerge from such an experience: God must answer by removing the real cause; or, if not, God must grant such a peace which, passing all understanding, will keep heart and mind, through Christ Jesus. We dare not attempt to analyse this experience in terms of human understanding. It is too high to explain. Let us not try. Be content to leave it there. It is good betimes not to know too much, but leave God to explain, if He so wills, and to trust Him if He does not. A faith which can be grasped, measured, and explained, is not the faith of God's elect, but a faith of the schoolmen, and the books.

Into these realms of Christian experience the Spirit of prayer and supplication leads us, and it is consistent with the ways of God that praying in the Spirit must bring us into an acquaintance from time to time with the wonderful, and the unexpected, and

(Continued on page 188).

NOT ANGELS BUT MEN

Read Hebrews 2. 5-18.

By Dr. Duncan, Dundee.

(1) THE SUPERIOR SAVIOUR vv.5-9.

IN these verses it is shewn that Christ as *Man* is superior to Angels; that by having become *lower* He is made *higher*.

In chapter 1 *Christ as Son* is shewn to have a fivefold superiority to the angels viz:—Sonship (v. 5); worship (v. 6); heirship (vv. 7-9); Kingship (vv. 10-12); and rulership (vv. 13. 14).

It may be asked why so obvious a comparison should have been made, because to us there can be no question of the superiority of Christ to angels. But the Jews venerated angels because of their place in the giving of the Law (Acts 7. 43; Gal. 3. 19), and it was essential that Jewish Christians should learn by this comparison something of the infinite superiority of our Lord over those heavenly beings that held so prominent a place in Jewish life.

The argument in Heb. 2 is in two parts; vv. 5-9, treating of Christ's Person: and vv. 10-18, of His Work.

First then *His Person* (vv. 5-9). It is the Divine Will that the world to come shall be ruled by *men* and not by *Angels* (5-8a). In this connection note two things. First the phrase "*The World to come*" v. 5. It had been said (ch. 1. 6, R.V.M.) that "when he again bringeth in the First-born into the inhabited earth he saith; 'And let all the Angels of God worship Him'. He now says that "unto the angels hath He not put in subjection the inhabited earth to come whereof we speak" (2. 5, A.V.). These verses clearly indicate that it is to the existing habitable earth that the writer refers, but to that earth at a time still future—"the world to come". Subsequently in the epistle it is shewn

that he is referring to the Millennial age, where at His second coming to reign, the kingdoms of this world shall become the Kingdom of our Lord and His Christ (Rev. 16. 15).

Secondly note that it will be *men not angels* who will rule in that day.

While Angels are greater in power and might than man in his present circumstances, they remain but *servants*. It was never God's purpose that the angels should be rulers over humanity. During the present age and throughout past dispensations, it has pleased God to use angels as His messengers in conveying His will to man. These glorious beings appeared to the patriarch either to announce blessing or to warn of judgment. The law was given by the disposition of angels. By angelic guidance, the people of Israel were led through the Wilderness, and during all the years of the theocracy angels appeared from time to time as representatives of the throne of God. When our blessed Lord Himself was here on earth angels came to minister unto Him, and when He comes into the world again, as we have noted in ch. 1, they will all worship Him. But it is not in the plan of God that they should administer the affairs of the divine government when the Kingdom is actively established. "Unto the angels hath He not put in subjection the world to come". No angel will rule in that day. But He whose glory was foretold in the eighth psalm will take the Kingdom and rule in righteousness, for the certain place referred to in verse 6 is, as we know, Psalm 8. 4-6, which is quoted here. "What is man, that Thou art mindful of him? and the Son of Man that Thou visitest Him? For Thou hast made him a little lower than the

angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the work of Thy hands; Thou hast put all things under his feet." If we turn back to the psalm we might not realise that it is Christ who is in view, particularly as we notice verses 7 and 8 where all cattle and wild beasts, as well as fowls of the air and the fish of the sea, are said to be subject to man. It might look as though it is but a confirmative of the Lord's word to Adam the first, to whom He said, "Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth" (Gen. 1. 28). But we know well that Adam forfeited his headship through sin and now in the eighth psalm that headship is empowered to One who is called the Son of Man, which Adam, of course, never was. The writer's use of the passage here in Hebrews makes it plain that it is the Last Adam to whom the psalm refers. Psalm 8, therefore, is prophetic as well as historical; christological as well as anthropological. It is quoted four times in the New Testament as applying to Christ (Matt. 21. 16; 1 Cor. 15. 27; Ephes. 1. 22; Heb. 2. 8); and it contains for the first time in the Bible, a title which is repeatedly used of the Lord Jesus—"the Son of Man". We are thus led on from the first man by whom earth's sovereignty was lost, to *the second man, the last Adam, the Lord from Heaven* by whom it is to be restored (1 Cor. 15. 47).

"O loving wisdom of our God!
When all was sin and shame,
A second (last) Adam to the fight
And to the rescue came."

He was made a little lower than the angels, that is, He became Man, and men in their present condition are inferior to angels, though when redemption is completed, we shall have a place higher than angels can ever

aspire to. And already He who took that place of humility has been received up into Heaven as man and crowned with glory and honour, and by divine fiat set over all creation. For God has appointed Him heir of all things and decreed that all shall be in subjection under His feet. He leaves nothing unsubjective to Him. His place is that of supreme authority.

"But we see not yet all things put under Him." As we look around today can we think for a moment that His Authority is being exercised. Though many centuries have passed since this Epistle to the Hebrews was written, rebellion against God still characterizes this lower universe. The divine law is flouted. The grace of God is despised. His word is refused. His Holy Spirit is ignored. His people are still called upon to suffer for righteousness sake. Surely all things are not yet put under Him! Such might well be the natural evidence to which we would come if we looked only upon the things that are seen.

But when by the eye of faith, through the telescope of The Word, we pierce the heavens, we see Jesus, who once became a little lower than the angels for the suffering of death even now crowned with glory and honour. He sits exalted on the throne of the Eternal as a glorified Man at the right hand of the Majesty on high. God has set Him above all things, which is conclusive proof to us that all things shall yet be subjected to Him.

This divine purpose, however, has been delayed in consequence of the fall. Nevertheless, we have the pledge of man's ultimate sovereignty in Jesus, who, by suffering has made possible its realisation. Everybody must see that man has failed, but everybody does not see that Christ has conquered.

Authority to Baptize

By M. G. Hussy.

THERE are only two passages in the New Testament where authority to baptize is mentioned or given, that is, to perform the act of baptism upon another.

The first is John 1. 33 where John the Baptist refers to the authority that had been given to him to baptize with water,—“He that sent me to baptize with water”.

The second and last passage is Matthew 28. 19, where the Lord Jesus commands the eleven disciples saying, “All power (authority R.V.) is given unto me in heaven and in earth; go ye therefore, and teach (make disciples of, R.V.) 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: and, lo, I am with you always, even unto the end of the world.”

Those who are made disciples, are, in their turn, to make disciples and to baptize such in the way that the Lord Jesus here commands, as one of the “all things whatsoever” He had commanded the eleven disciples to “observe” and to “teach”.

The written word, the Scriptures, give no authority for baptizing in any other way.

“Is it Thy will that I should be Buried, in symbol, Lord with Thee? Owning Thee by this solemn sign Telling the world that I am Thine.

This emblematic, watery grave Shows forth His love, Who came to save; And as I enter it, I see The price my Saviour paid for me.

Forth from Thy burial, Lord, I come; For Thou hast triumphed o'er the tomb; Thy resurrection life I share, My portion is no longer here.

Lord I would ever sing of Thee

Lord, I would ever sing of Thee,
Of Thine eternal love;
Come, tune my heart and fill my soul
With music from above.

Beam Thou upon me in the way,
Lord, let Thy smile illumine
Each passing shadow, that it may
Send forth a sweet perfume.

Cleanse Thou my heart from pride and
self,
Each lurking sin dispel;
That through these portals Thou, O
Christ,
May enter in to dwell.

Still every idle thought within,
Control my stubborn will,
And with the fragrance of Thy love
My longing spirit fill.

Give me to know Thy holy will,
Choose Thou my path each day;
Without Thy loving hand to guide
I would but go astray.

—David J. Beattie.

WITH CHRIST continued from page 192

happy fellowship and for eight years previous to her home-call engaged in Social Welfare work in which she glorified God by her radiant testimony. She will be greatly missed by many who in a coming day will arise to call her blessed.

ADDRESSES, PERSONALIA, Etc.

CORRESPONDENCE for Finaghy assembly should meantime be addressed to the Correspondent, Bethany Hall, Finaghy, Belfast.

CYPRUS: Service personnel will find a hearty welcome if they will write to Mr. J. A. Morris, Box 342, Nicosia, Cyprus. Our brother Morris would value prayer for the Lord's work during troublesome times. **MULAFERNAGHAN** assembly correspondence now to Mr. Albert Erwin, Lisnaward, Banbridge, Co. Down. **MISSIONARY** on Furlough desires bound vols. of “The Christian Worker,” State, years and price to Box A2616, “Believer's Magazine” Office. **BALLYMENA GOSPEL HALL**, Wellington Street: it is proposed to change the time of Morning Meeting from 12 noon to 11.30 a.m. as from Lord's Day, 4th September, 1955. **LOAN HALL ASSEMBLY** and **HAYOCKS ROAD GOSPEL HALL ASSEMBLY**, both in Stevenson, Ayrshire, are now working in fellowship for the glory of God.

PRAYING IN THE HOLY SPIRIT

(Continued from page 184).

the almost unheard of, answers to our prayers.

Praying in the Spirit implies at least two things: (1) That God Cannot Lie; and, (2) That God Requires Faith.

The scriptural authority for the first proposition is found in such promises as these: "God is not man that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23. 19). "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: That by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6. 17-18).

And the scriptural authority for the second proposition is found in the Epistle to the Hebrews (Heb. 11. 6).

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is reserved for personal faith in God to apply to the ever-changing experiences of life exactly what ought to be included in the unfinished statement that, "God is . . ." And the answer is a measure of what our resources really are, and an indication also of where our resources are found.

Out of the shallows of the formal and the precise into the deeper experiences of the reality, and the power of God, the Spirit of intercession within desires to lead us in our prayer life. When Jude (20) by the inspiration of God thus exhorts us to pray in the Holy Spirit, he outlines the true, and the only, and the most effective means, given to the people of God to prove that prayer brings the finite into contact with the Infinite; and the impotent into touch with the Omnipotent.

LORD'S WORK FUND.

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2880	3 — —	2895	7 10 —	2910	10 — —
2881	3 10 —	2896	9 — —	2912	15 — —
2882	2 — —	2897	23 — —	2913	2 — —
2883	11 — —	2898	13 10 6	2914	4 — —
2884	3 15 —	2899	20 — —		
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				£ 448	17 —

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2879	2 —	2894	10 —	2910	1 — —
2880	1 6	2898	6 6	2911	1 — —
2883	7 6	2899	1 — —	2912	6 —
2884	5 —	2901	2 6	2913	5 —
2887	5 —	2903	5 —		
2888	1 6	2904	1 — —		
2890	2 6	2905	5 —		£11 12 —

LANARKSHIRE MISSIONARY HOMES.

Received for the Lanarkshire Missionary Homes during the months January to June by A. Clark, 50, Kirkland Street, Motherwell.

Baillie's Causeway Ass., Hamilton, £5; Mr. & Mrs. W.J.C., £6; Motherwell New Year Conference, £5 5/-; Apprentice, Motherwell, 10/-; Widow, Overtown, £2; Bothwell-haugh Bible Class, £2; Burnbank Ass., £2; Halfway Ass., £3; Uddington Ass., £5; Gospel Hall Ass., New Stevenston, £6; Bellshill Ass., £5; Mr. & Mrs. W.J.C., £5; Hebron Hall Ass., Coatbridge, £6; Forth Ass., £12 13/-

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68, Irvine Road, Kilmarnock from April to June, Elim, Kilbirnie, £11 14 6d.; Kilbirnie, £7 10/-; Bethany, Troon, £7 2 6d.; Brisbane, Largs, £15; James Street, Ayr, £5; Ebenezer, Dreghorn, £6.

News from Other Lands

HONDURAS.—The year 1955, so far, has been very encouraging and fruitful in Honduras. We have had extra good weather since January. The country on the whole has been quiet, and we have been able to get out to the far off places. In many of these places we had good meetings with much interest. Precious souls have been saved and a number of believers baptised, while others are exercised. The most of the Christians in fellowship are very happy and content, while those who went out in division a few years ago have had a very rough, trying time, so much so, that many of them are now at last seeking help. We had an all day meeting here in Tela on Good Friday for the local Christians, and the Hall was packed. Two brethren from a place near Tela (about 4 hours journey) came. They represented 10 or 11 believers in their locality. They told us that they had been deceived, and wished things fixed up. They gave us a very hearty invitation to visit them, with the object of teaching them a little. We, of course, will be very happy to go.

Two weeks ago we received a man and his wife into fellowship again. They too told us how they had been blinded, and it was interesting to hear them tell their experiences and how the Lord opened their eyes to the cunning ways of Satan.—J. Ruddock.

DOMINICAN REPUBLIC.—During the past months there has been a steady increase in the numbers attending our five Sunday Schools here in Puerto Plata. A few Sundays ago we passed the eight hundred mark for the total attendance that day in these five schools. This surely is much to praise God for in a Roman Catholic country, and think of the vast possibilities there are in such a large number of children receiving gospel and Bible teaching each Sunday afternoon.

Right now we are getting ready for our Daily Vacation Bible Schools and hope to extend this work. Last year we had fourteen different schools in this section of the country with twelve hundred children attending. If we are able to carry out our plan for this year we will have about twenty different schools and will reach around two thousand children. You can imagine the tremendous work getting ready all the hand work for such a large number, so every spare moment is being devoted to this. We shall appreciate your prayers for this work during the months of June and July.

Immediately after D.V.B.S. and in August and September, we hope to have our second Holiday Bible Camp for young people. This was a great success last year and we should like to increase the numbers this year if possible. It takes about ten dollars per child for a ten day period. Some of the young folks may be able to help with their ex-

pense this year, but the majority are too poor to do very much in this and after all it is these who need most the holiday camp. We are looking to the Lord and trusting He will supply the need as He so graciously did last year.—D. M. Reid.

ARGENTINE.—The Friday night Bible Study Class has also been re-started. For that delightful meeting I have the active younger and older men of the assembly present. I have been guided to choose for the subject, the Missionary Journeys of the Apostle Paul and his companions. My wife and I have drawn and painted a biggish map to illustrate these journeyings and it looks very well indeed. I have over twenty in the Study Class and their very great keenness encourages me much. We started off from Antioch and I plan fixing a coloured tape to the map and fixing it as we journey on—each journey will have a different coloured tape.—W. B. Jack.

MALAYA.—We've just returned from a N.P. Bible camp, in which we have seen the Lord's hand in power in our midst. Nine young men and women saved (one National Service from England), a son of a missionary (known to you) wonderfully restored from indifference and doubt, and many broken up by the Lord to obey Him more practically.—Albert E. Phillips.

VENEZUELA.—At the moment I am in Valencia, where we make our home, normally, and expect to commence next week to build a Portable Iron Hall, which will be used in a district of the city where there has been quite an interest in the Gospel lately. The brethren feel that they should build a Hall, but as it is not possible to build a permanent structure at the moment, they have decided to build this portable, and if, as we sincerely hope, the work grows so that a permanent hall should be built, then the portable will be moved to another part of this great city.

It is nice to see the interest that the brethren have in the Gospel, and our prayer is that it may continue for some time.—J. E. Fairfield.

FOR PRAYER.

1. Missionaries on furlough who have problems about the education of their children.
2. Missionaries incapacitated by ill-health.
3. Missionaries breaking up new country, learning a new language, or translating Scripture into new tongues.

*The***BELIEVER'S QUESTION BOX**

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION.

Is it Scriptural to say, "Man is saved by grace alone, by faith alone, or by blood alone"?

ANSWER.

The lines of a hymn put things thus: "Saved by grace alone: This is all my plea; Jesus died for all mankind, And Jesus died for me." But do the Scriptures say that we are saved by grace alone? No! In Ephesians 2, 5 "we are saved by grace"—"not the principle on which we are saved but the actual fact" (N.T. notes). Again in verse 8 we learn "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." To say that we are saved by grace alone is not the whole truth but a part of it! Grace, like election, could not save, there must be a righteous basis upon which grace can operate to accomplish salvation and make it available for fallen humanity. The basis is the sacrifice of Christ. This met every demand of God's throne which sin had insulted; and satisfies all our needs. The Spirit convicts through the Word of God—for "faith cometh by hearing, and hearing by the Word of God." Grace alone does not secure salvation; sacrifice is required, and also the Spirit's operations in the conscience and soul ere salvation is enjoyed. The careful reader of the Epistle to the Romans must have noted that Righteousness and Justification are the two great themes upon which the apostle expatiates. In ch. 3, 24 we are justified by grace—this indicates the source. It is in heaven—and is the work of the Father. In ch. 5, 9 we are justified by His blood—this emphasises the means. It was shed on earth—and is the work of the Son. In ch. 3, 28 we are justified by faith—this implies the conditions—effected within us, and is the work of the Holy Spirit. We find, therefore, that in this great truth of justification the Tri-une God co-operate in making good the experience and enjoyment of such a blessing. Though these two truths—salvation and justification are distinguished yet they are closely inter-related. Grace, and blood, and faith, are closely interwoven into the great truth of salvation, that to have one and not another would be impossible. We may say "we are saved by grace" and be scripturally correct. We may say "we are saved by hope" and be equally correct. Avoid using the word "Alone" in any future observations.—W. Fraser Naismith.

QUESTION F.577.

I find it hard to preach the gospel in the light of Romans 8, 30, and Eph. 1, 5. What effect on gospel preaching should the truths of election and predestination have?

ANSWER.

It would be well for every preacher of the

Gospel to bear in mind that there is but one commission to preach the Gospel, and it is found in Mark 16, 15. The Lord Himself gave it and said—"Go ye into all the world, and preach the Gospel to every creature." Would the Lord have given such an unequivocal command had there been any doubt as to who should be auditors of the message of the Gospel? No!

There are two great truths which it is well to have a well-balanced outlook upon, viz., God's Sovereignty and man's responsibility. They are like a chain, either end of which is visible but which passes out of sight in the middle. If we start at the one end of the chain we will assuredly arrive at the other. Should you start with a portion relating to God's Sovereignty you will sooner or later arrive at a passage involving human choice and man's free will. If we want the whole truth of Scripture we must leave room for both, because both are equally true.

As a preacher of the Gospel over many years I go into the world with the message of "Whosoever". I have often likened the Gospel to a door over which there is inscribed the word "Whosoever"—the soul that enters through that door shall have everlasting life: John 3, 16; or, the soul that accepts the last appeal of Scripture—Rev. 22, 17 "Whosoever will, let him take the water of life freely" shall enjoy the blessing of life for evermore. Should a soul be awakened through the preaching of the Gospel and pass through the doorway of "Whosoever", that soul will discover written inside upon the doorway the words "Chosen in Christ before the foundation of the world." One has to enter ere he can realise what God in His sovereignty has done. This is what I sometimes call "a family secret"—we do not shout our family secrets from the house-tops; nor do we herald the truth of election to unregenerate people.

In Acts 13, 48 we discover that predestination and pre-ordination have to do with blessing bestowed upon those who believe. In the same chapter v. 46 it is a question of accepting or rejecting the message—and the responsibility is thrown upon the individuals—"seeing ye put it from you, and judge yourselves unworthy of everlasting life." There is not a word here about pre-ordination.

Go on preaching the message of the Gospel—man's need, and God's remedy for that need—and bear in mind that in Scripture predestination as used in Eph. 1, 5 and Rom. 8, 29-30 applies exclusively to believers.—W. Fraser Naismith.

Only by Christ possessing Deity and Humanity could He comprehend the claims of God and the needs of man.

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

NEWQUAY: Marcus Gospel Hall, Aug. 14-19. A. Fallaize. **LONDON:** Kingsway Hall, Missy. P.M. Aug. 26. **DEWSBURY:** Ravens-thorpe Gospel Hall, Aug. 27 at 3 and 6. C. Hocking, A. Lauriston. **FELIXSTOWE:** Ranelagh Hall, Sept. 3 at 3 and 6. G. E. Harpur, S. S. Short. **HAYWARDS HEATH:** Perrymount Rd. Methodist Church, Sept. 3 at 3 and 6. D. R. Meadows, R. C. Kyle. **LEEDS:** Joseph St. Gospel Hall. Open Air Workers' Conf. Sept. 3 at 3 and 6. 15. W. Trew, R. McConkey. **PENDLEBURY:** Gospel Hall, Bolton Rd. Sept. 3 at 3.15 and 6. A. Leckie, J. C. Russell. **YEOVIL:** Conference, Sept. 6-9. (F. P. Sealby, 36, Crofton Park, Yeovil, Somerset). **EAST SHEEN:** Sheen Hall, Upper Richmond Rd. Missy. Sept. 10 at 3.30 and 6. A. Dalton, A. G. Ingleby. **GOSPORT:** Middlecroft Hall, Sept. 10 at 3 and 6. R. Snaith, R. G. German. **HORNSEY, N.8:** Alexandra Hall, Alexandra Rd. Sept. 10 at 4 and 6. E. H. Sims, Dr. Hanton, A. E. Vince. **SOUTHPORT:** Hoghton St. Baptist Church, Sept. 10; Bethesda Gospel Hall, Aughton Rd., Sept. 11, 12, W. A. Tremblett, D. T. Griffiths, W. E. T. Wales, J. J. Walker and others. Missy. (Correspondent: John Lidbetter, 1, Claremont Ave., Southport). **NUN-EATON:** Manor Court Rooms, Sept. 10 at 3 and 6. H. E. Pope, Mr. McLellan. **WITHINGTON:** Manchester: Mauldeth Rd. Hall, Sept. 10, R. Mountfort, A. Pickering. **ROMFORD:** Rush Green Hall, Birbeck Rd. Sept. 10 at 3.45 and 6.15. J. Blockley, J. Clare, E. W. Humphreys. **WALTHAMSTOW, E.17:** Wadham Hall, Sept. 10 at 7. A. J. Atkins, G. J. Polkinghorne. **WIMBORNE:** East-brook Gospel Hall, Sept. 10 at 3 and 6. A. G. Beynon, R. North. **BANBURY:** Southampton Hall. Missy. Sept. 17 at 3 and 5.45. A. Pulleng, H. G. Young. **HIGHGATE, N.6:** Cholmeley Hall, 272, Archway Rd. Sept. 17 at 4 and 6.15. Sisters' Missy. **SOUTH-BOROUGH:** Parochial Hall, Sept. 17 at 3.15 and 6. P. Parsons, H. Steedman. **PLYMPTON:** Underwood Gospel Hall. Annual. Sept. 21. (Correspondent: N. W. R. Soble, 210, North Rd., Plymouth). **EASTBOURNE:** Sept. 24-30. Bible Readings at Woodlands House. H. Bell, H. Steedman. (W. Jackson, 118, Lavender Hill, Tonbridge, Kent). **HOVE:** Rutland Hall, Rutland Rd. Sept. 24 at 3.30 and 6. R. North, H. Steedman. **REDCAR:** Elim Hall, Lord St. Sept. 24 at 3 and 6. A. Leckie and G. K. Lowther. **TEIGN-MOUTH:** Gospel Hall, Sept. 24 at 3 and 6. W. McNeil, A. Pickering. **SOUTH NORWOOD, S.E.24:** Sisters' Missy. Oct. 6 at 3.30 and 6.30. **WARRINGTON:** Gospel Hall, Forster St. Annual. Oct. 8 at 3 and 6. P. F. W. Parsons, A. M. S. Gooding. **BLOOMSBURY, W.C.2:** Central Church, Shaftesbury Ave. Oct. 8 at 3 and 6.15. Counties' Evangelistic Work Report Meeting. (E. A. Edwards, 300, Mayplace Road East, Barnethurst). **WESTMINSTER:** Central Hall, Missy. Oct. 26 at 3 and 6.30. Sisters'; 27, 28 at 11, 3 and

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

6.30. (Particulars in due course from Francis F. Stunt, 1/3, St. Paul's Churchyard, London, E.C.4).

SCOTLAND: FORTHCOMING (D.V.).

ARGYLLSHIRE ASSEMBLIES joint conference in Shiloh Hall, Ardriishaig, Aug. 10 at 4 p.m. R. C. Allison, A. M. S. Gooding, W. G. Stephen. **INVERURIE:** Town Hall, Aug. 10 at 11 a.m., 2.30 and 6 p.m. H. Bell, W. P. Foster, L. Rees, D. Walker. **DALMELLINGTON:** Aug. 27 at 3.30. J. Cuthbertson, W. K. Morrison, R. Price. **FORTH:** in Miner's Welfare Hall, Manse Road, Aug. 27 at 3.30. J. Lightbody, T. Richardson, A. Leckie, A. C. McGregor. **MACDUFF:** Doune Church Hall, Aug. 27 at 3. R. Lightbody, J. McCalman, A. Naismith, L. Rees. **MADDISTON:** Bethesda Hall, Aug. 27 at 3 (in School Hall). Dr. W. E. F. Naismith, A. M. S. Gooding, F. McConnell, Mr. Fallaize. Mr. McConnell will give addresses in Bethesda Hall from 29th Aug. till 1st Sept. at 7.45. **ANNBANK:** Seventy-second annual conference in Gospel Hall, Sept. 3 at 3.15. J. Lightbody, D. McKinnou, A. Borland. **KINROSS:** in Town Hall, Sept. 3 at 3 p.m. A. M. S. Gooding, J. Cuthbertson, J. R. Roll. **STEVENSTON, Ayrshire:** Bethany Hall, Sept. 10 at 3.15 p.m. A. Borland, D. Haxton, Dr. W. E. F. Naismith, A. M. S. Gooding. **AYRSHIRE MISSIONARY:** Victoria Hall, Ayr, Sept. 17 at 3. A. Sheddin, Jas. MacPhie, W. J. Campbell, S. Hanlon, W. G. Stephen. **HAMILTON:** Baillie's Causeway, Sept. 17 at 3.30. F. McConnell, J. Anderson, J. Dickson. **DUMFRIES:** Bethany Hall, Sept. 24 at 3 p.m. R. C. Allison, F. Carruthers, J. Cuthbertson. **PORT SETON:** Viewforth Gospel Hall, Sept. 24 at 3.30. F. Cundick, S. Emery, H. Morris. F. Cundick will give a series of addresses 25th-29th Sept. **IRVINE:** Annual in Waterside Hall, Aug. 19 to 22. F. Cundick, A. P. Campbell, Wm. F. Naismith, Wm. Prentice.

Scotland: Reports.

The Lord granted much blessing in the gospel during May at Bethesda Hall, Maddiston, when Mr. PETER BRANDON preached to large audiences every night. Prayer was a special feature of the effort, some of the newly converted joining at the 7 a.m. daily meeting. Quite a number professed, and the blessing continues. **GEORGE BOND**, writing from Helmsdale, tells of the great need in these northern counties of Sutherland, Caithness, and Ross-shire. A good response is found in the homes of the people, where cottage meetings and prayer meetings are arranged. Our brother desires to bring the notice of these counties before accredited labourers who will seek to meet the need and do apostolic ministry. **LANARKSHIRE TENT:** W. McNeil had encouraging times at Allerton, with a few professing conversion. Commencing at Forgewood, Motherwell, on July 31. Conference in tent on Aug. 6 at 4 with H. Scott,

J. Anderson, W. McNeil. D. CAMERON had large and good meetings at Orbiston and Sandford and commences in Douglas, July 31, and Hebron Hall, Larkhall later part August.

IRELAND: REPORTS.

J. MARTIN had 7 weeks meetings in a portable hall at Drumlamph (Hillhead). A number professed faith in Christ. W. BUNTING and J. McCULLOUGH having most encouraging meetings at Gransha. H. PAISLEY had large numbers attending during 7 weeks at Kingsmills. Had the fellowship of our veteran brother, Mr. Wm. Gilmore for a time, who, although in his 89th year, gave pointed messages.

Conferences.

DUNGANNON: June 1. Speakers: R. Beattie, J. Norris, S. Jardine, J. McCullough, (U.S.A.), and T. McKelvey. CROWELL: June 11. Large gathering, addressed by J. C. Russell (Australia), J. McCullough (U.S.A.), W. Wills, J. Curran, and Jas. McCabe. ROAN: June 15. Messages by A. McShane, T. W. Bell, J. McCullough, and E. Allen. One of our best meetings this year. BALLYSHIEL: June 18. Ministry by E. Allen, J. C. Russell, W. Bunting, and R. Hull. BALLYKEEL, nr. Kilkeel: June 30. Large gathering in tent. Brethren J. C. Russell, J. McCullough, A. McShane, R. Hull, and E. Allen shared in ministry. KINGSMILLS: July 12. Speakers: D. L. Craig, T. McKelvey, A. Lytle, J. Hutchinson, W. Bunting, and F. Knox. DUNMULLAN: July 12. Messages by C. D. Fleming, W. Johnston, W. Abernethy, G. Alexander, and A. McShane. BALLYBOLLAN: July 12. Usual large gathering in Mr. Storey's commodious barn. Speakers: J. C. Russell, J. McCullough, E. Allen, and Mr. Elder (U.S.A.). AHOREY: July 12. Large meetings. Ministry by H. Bailie, J. G. Wilson, J. Curran, W. Wills, and S. Jardine. BLEARY: July 13. A variety of ministry by W. Gilmore, T. McKelvey, J. McCullough, D. L. Craig, and H. Bailie. BALLYMAGARRICK: July 13. Speakers: J. McCabe, J. C. Russell, W. Bunting, E. Allen, and T. W. Bell. CARRICKFERGUS: Missionary Conference, July 12, was well attended. Interesting reports of the Lord's Work in Japan, India, and West Indies by brethren Mullan, Currie, Walker, Hope, and Campbell.

"WITH CHRIST."

ADELAIDE McLAREN, wife of Allan Tolmie, passed into the presence of her Lord at Vancouver, B.C., on Feb. 3, 1955, after a short illness. Saved over 50 years ago in Glasgow, she was in happy fellowship in Vancouver for over 36 years. Loved and esteemed by all, she will be greatly missed. THOMAS GRAHAM, Irvine, on Apr. 19, aged 76, and on 9th May, his wife. Mrs. GRAHAM. Associated with Waterside Assembly for 44 years, and formerly in Kilwinning Assembly. Both were highly respected, consistent Christians, and loved by all who knew them. Mrs. FERGUSON, Burnbank, on June 4. The oldest sister in the assembly, she was in happy fellowship from her conversion. Patient amid her sufferings: now at rest. FRANK GAMBLE, Ibrox, Glasgow, passed to be with Christ on June 9, aged 57. Saved 34 years ago, and ever bore a good and consistent testimony. For 33 years in Plantation assembly, where he took a leading part, and was loved and esteemed. His home was a "Rehoboth" to the Lord's servants. The large, representative company attending the burial service gave witness to the high esteem in which

our departed brother was held. JOSEPH J. BARNES, on 12th June. In fellowship with Chesham assembly for 57 years. In earlier years he taught in the Sunday School, and for most of his Christian life was given to hospitality, especially in the matter of entertaining ministering brethren. Mrs. DAVID HILL, Kinross, on June 13, aged 74. Converted about 50 years ago at Doune, and was later at Crieff for over 25 years. Latter years spent in happy fellowship at Kinross, where she was beloved of all for her quiet, consistent life. Our sister was given to hospitality, and will be much missed. Mrs. W. KINNEAR, Knightswood, Glasgow, on 13th June, aged 59. Of a quiet and meek disposition. MARTHA MUIRCROFT, Motherwell, on June 18, aged 47. Saved as a young woman in the Bible Class, and in fellowship in Roman Road assembly. A gracious, kindly, and consistent sister. Mrs. MURRAY, on June 20, aged 99, in fellowship in Bethany Hall, Stevenston for over 40 years. Bore a bright testimony to the end. SINCLAIR AITKEN passed into the Lord's presence on June 22, aged 70, after 14 months' illness. Connected with Edgehead assembly, Ford, from its inception, he continued faithfully to the end. Will be much missed, especially at conferences in many parts, where he made a wide circle of friends. Prayer asked for widow and two sons. ALBERT PACE, Inverkeithing, called home suddenly on June 23, aged 61. Associated with the local assembly for many years, our brother will be missed. SIDNEY ROBERT HOPKINS, Norwich, passed into the presence of his Lord on June 27 after a long illness borne with exemplary patience. Brought up a Roman Catholic, he was early converted through the testimony of exclusive brethren, but did not long remain in that community. A teacher of languages, our brother was well equipped for ministry in different European countries, and delighted to spend his vacations visiting on the Continent. He is said to have visited every country south of the Baltic and west of Russia, sharing the hospitality of rich and poor, and was loved and welcomed by all. It was his privilege to witness and visit the large number of assemblies founded by the late E. H. Broadbent, whose life and work were to him a great source of inspiration. Twice married, he leaves two married daughters and a widow. He rests from his labours and his works do follow him. D. SMYTH, on June 29, aged 77. In assembly fellowship for 50 years in Plantation, Sunfield, Knightswood, and Milngavie. HUGH WALLACE, Irvine, on July 3, aged 75. Saved 59 years ago in early youth, and after a few years in Plann assembly was associated with Waterside assembly for about 51 years. Served in overseeing work for many years, and was joint treasurer for some time. A gifted singer, he was leader of the praise in the assembly. Very feeble in health for a number of years, he will be remembered for his faith, cheerfulness, and patient courage in suffering. Leaves a fragrant memory. Will be greatly missed. Mrs. K. MCKAY, Portstewart on June 28. Saved as a girl in Co. Tyrone and in fellowship at Omagh. Last 20 years at Portstewart where she was highly esteemed and will be much missed. The large funeral was conducted by Messrs. J. Hutchinson and J. Grant. KATIE LILIAN ROY, on July 5th, age 38. Saved in early life, baptised at the age of 12 and received into fellowship at Enfield Wash assembly, subsequently moving with her parents to Budleigh Salterton and later to West Hartlepool where she was in (Continued on page 187).

How CONVERTS were ADDED to the EARLY CHURCH

By the Editor.

A CURSORY glance through *The Acts of the Apostles* discloses the fact that everywhere the Apostolic method of procedure was the same. They preached the good news about the triumph of their Master procuring the forgiveness of sins. They appealed for a verdict on His behalf, and baptized into His name those who believed. The record is impressive.

WHEN the Ethiopian eunuch apprehended the truth about Jesus as expounded by Philip, "they went down both into the water, both Philip and the eunuch, and he baptized him" (8. 38). We have noted in the previous article that there is great probability in the words of the eunuch "I believe that Jesus Christ is the Son of God" represent the form of a very early confession of faith by every candidate for baptism. It may be that Paul had similar words in mind when he wrote, "That if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved" (Rom. 10. 9). Notwithstanding manuscript difficulties attaching to the closing verses of Mark's Gospel, there seems to be a parallel in verse 16 to these two verses just quoted, "He that believeth and is baptized shall be saved". There is no occasion at the moment to offer any explanation of the verse, but we merely draw attention to the close parallels in all three quotations.

OF Saul of Tarsus it is recorded that after the visit from Ananias, "immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose and was baptized". There is no evidence of previous instruction, but it may be certain that he knew that that was the practice in the early church, and

that he understood the significance of the act. (Acts 9. 18).

WHEN Peter's address in the house of Cornelius was interrupted by the descent of the Holy Spirit, the Apostle said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10. 47). There was no hesitation as to what was the most appropriate manner in which to signify the incorporation of the members of the household of Cornelius into the company of believers. The narrative of events in Samaria should be carefully compared with what happened in Cæsarea (ch. 8. vv. 14-17).

SO also is the record about Lydia in Philippi, for when the Lord opened her heart "she attended unto the things which were spoken by Paul, and . . . she was baptized" (16. 15). Of the Roman jailor in the same town it is written that "he was baptized . . . believing in God with all his house" (16. 33). Lydia was a pious Jewess, the jailor was a godless pagan, yet both responded immediately, not by compulsion but with ready assent, to complete their act of faith in their baptismal confession.

IN Corinth, amidst many difficulties, Paul preached the gospel, with the result that "many of the Corinthians hearing, believed and were baptized" (18. 8). Later, when the Apostle had occasion to reprimand the Corinthians for their schismatic tendencies he enquired of them, "were ye baptized into the name of Paul?" (1 Cor. 1. 13), from which it is to be inferred that they were baptised "into the name of Christ", i.e. confessing Him as Lord. Was it to such a confession that he referred when he wrote later in his epistle, "No man can say, Jesus is

Lord, but in the Holy Spirit" (1 Cor. 12. 3)?

WHEN the Ephesian disciples of John the Baptist heard "that they should believe on Him which should come after John, that is, on Christ, . . . they were baptized in the name of the Lord Jesus" (19. 1-5). Despite the fact that, obeying the teaching of Apollos, they had been baptized into John's baptism, they were willing to be baptised "into the name of the Lord Jesus". When they were baptized they had an experience similar to that recorded of the Samaritans and the household of Cornelius. In their baptism they confessed the "one Lord" (Eph. 14. 5), acknowledging that there is "one body".

A NUMBER of observations follow on these passages quoted above.

1. Baptism was universally practised in the early Church. Those who confessed Christ as Lord knew that was the method by which that was done publicly. Mental assent to the message was followed by public avowal of faith in the baptismal waters. Baptism was the recognised manner of acknowledging willingness to follow a particular kind of life and to associate with a well-defined group of people—people who pledged themselves to that particular kind of life. That fact is shown in a number of ways.

IN proselyte baptism the heathen convert to the Jewish faith promised to accept in its totality Jewish teaching as given in the Law. When he was incorporated into the nation he implemented his promise by ceasing to follow the customs and practices of his former national associates, and lived as a Jew lived.

WHEN a Jew influenced by the Baptist's preaching, was baptised as his disciple he promised to follow John's teaching with respect to the coming Messiah, and to associate with those who did so. Such a group were known as John's disciples, and into the group men were incorporated by baptism.

DURING our Lord's public ministry the apostles baptised those who

professed discipleship, and all such were known as distinct from even John's disciples. The difference was not in the mode of baptism, but in the content of their confession at baptism.

AFTER Pentecost the Christian community baptised all those who believed the gospel message, and as such they formed a distinct group in the community: as, for example, in Corinth where the populace was divided by Paul into Jew, Gentile and church of God. (1 Cor. 10. 32).

BAPTISM was universally practised because it was commanded by the Master in His parting commission to His disciples. Their parish was to be all the world. Their business was to make disciples by preaching the gospel, the entrance upon discipleship being contingent upon belief of the message. But disciples thus made were to be brought into a fellowship, a society, and that was to be done by baptizing them "into the name of the Father, and of the Son, and of the Holy Spirit". Thus groups of believers were either formed where there had been none, or those already existing were enlarged by the addition of the newly baptized believers. To such groups the Apostles and all those who after them, have been endowed by the Spirit to instruct, were commanded "to teach all things whatsoever I have commanded".

EVERY such group, small or large numerically, was called a "church of God", a community of people professing to accept the Christian doctrine, having been baptised into the name of the Triune God, and meeting to be instructed in the "*all things*". The power for such instruction had been revealed to the Apostles in the Upper Room discourse when the Lord had said, "But the Comforter, the Holy Spirit, whom the Father will send in My name, He shall teach you *all things*, and bring *all things* to your remembrance whatsoever I have said unto you" (John 14. 26). Companies like these were known as, "the church of God . . . at Corinth"

(1 Cor. 1. 2), "the church of the Thessalonians", (1 Thess. 1. 1), or "the churches of Galatia" (Gal. 1. 2). The local church, consequently, consisted of all believers in a district, and in Apostolic times was co-extensive with all those who had been baptized "into the name".

2. A second observation arises from the first, namely that baptism was always preceded by believing. The commission stated the order "make disciples", then, "baptize". There is no manuscript authority for the suggestion that the Lord meant "make disciples by baptizing them". Mark 16. 16 occurs in what may be called a "dislocated fragment with apostolic authority", and it affirms that believing should precede baptism and infers that baptism without believing is not valid in the realm of salvation. Of the first disciples after Pentecost it is reported that they were not baptized until they had first shown their faith in gladly welcoming the word of the gospel. So, too, when Paul wrote to the Ephesians regarding the unity of the Spirit, he maintained there is "one Lord, one faith, one baptism", the order of statement being significantly suggestive. There were not "lords many", but one, even Jesus Christ. There was not one way of salvation for the Jew and another for the Gentile, both were alike saved "by grace, through *faith*". There was only one initial way by which those who believed, whether Jew or Gentile, showed their willingness to be associated with those who owned the "one Lord", and that was by being baptized "into the name".

3. A third observation follows. No select class was specified to perform the act. In religious organisations with their clerical orders only such persons as have been duly and lawfully ordained may carry out the rite. For such restriction there seems no justification in Scripture. We do not know the names of the persons who accompanied Peter to the house of Cornelius, but the language used im-

plies that it was they and not Peter who carried through the baptismal service, for it is reported that Peter commanded the new believers to be baptized (Acts 10. 48).

IT has been observed of late that there is a dangerous tendency to minimise the value of baptism as a witness to one's association with a local church where professedly Christ is owned as Lord, and the Scriptures taken as the sole guide for church conduct. For instance, in discussing the problem of receiving into church fellowship a believer who has not been baptized, Mr. E. W. Rogers, to whom readers of this Magazine have often been indebted for wise counsel, has written, "It would be altogether wrong to insist on his baptism by immersion before he is welcomed in among the company. That would not be following what was done in apostolic days, . . . and it would presuppose that that baptism entitles one to a place in the local church, which it is not."

THE contention about Apollos that he was received into fellowship by Aquila and Priscilla although he knew only the baptism of John is surely an argument based upon the silence of scripture: and that, it is universally admitted, is most dangerous procedure. Moreover, what volumes of truth are contained in the words, "they took him unto them and expounded the way of the Lord more accurately" (Acts 18. 26)!

THE fact is that baptism in the New Testament is always associated with the local church, either as to its inception in a place, or as to its acceptance of new converts. Citing the case of the Ethiopian eunuch is like taking the exception to deny the general principle. Scripture does not inform us, but, despite what has been said about the argument from silence, it may be a fair inference that, if, through his gospel witness on his return home, others believed on the Lord, he would baptize such believers, and with him they would form the first local church in Ethiopia.

The Sermon on the Mount

Considered in relation to other Divine communications.

(Continued).

By W. W. Fereday, Newton Stewart.

THE contrast is great between Matt. 5-7, and John 13-16. In the "Sermon" the law is before us, but, expounded in gracious terms by the Lord Jesus. Thus what men should be for God is prominent. But in the guestchamber conversation we are shown what the whole Godhead is for man. Father, Son, and Holy Spirit all come before us as tenderly interested in us, seeking our blessing. Oh, that this divine side of things might grip our souls firmly!

The introduction to our Lord's conversation is significant. He took a towel and basin of water, and washed the disciples' feet. This was more than a lowly and gracious deed; in its meaning it was preparation for the new place of blessing of which He was about to speak to them. As the earthly Messiah they were no longer to know Him; their new relationship would be with Him as the Son gone up to the Father. Yet not until the morning of His resurrection did He say "My Father and your Father, and My God and your God" (John 20. 17). The foot-washing indicated that in order to live in communion with Himself and the Father (both invisible in Heaven) they would need (and could be assured of) His watchful care and loving ministry in "the washing of water by the Word" (Ephes. 5. 26). As already born of God, they had experienced the washing that is once for all, but they would need continual foot-washings in view of the evil surroundings in which their walk and testimony must needs be exercised.

The departing One promised to come again and receive them to Himself, that they might be His companions in the Father's house above. This was an entirely new revelation. It will precede the solemn appearing of which He had spoken on the pre-

vious day (Matt. 24. 30). If the righteous are to shine forth in the Kingdom of their Father (Matt. 13. 43) they must first be removed from earth to Heaven. Here we perceive the difference between the Lord's shining forth as the Morning Star and as the Sun of Righteousness. To His saints He will appear as the Morning Star; with them He will shine forth in public majesty as the Sun of Righteousness.

The Holy Spirit occupies a large place in our Lord's last conversation with His disciples. They would not be left helpless during His absence; another divine Person would come, gift of the Father's love in response to the request of the Son, to be their instructor, and also to strengthen them for service and testimony. He would remind them of what the Lord Jesus had been and had said (John 14. 26); He would witness to them and to others of His new place on high (John 15. 26); and He would tell them of His coming glories (John 16. 14). Most comprehensive and precious ministry! Thus the Lord was leaving His disciples in expectation of the coming of the Spirit ("not many days hence"—Acts 1. 5), and of His own ultimate return. Meanwhile, they must witness to and in a world from which divine grace had completely separated them, their hearts being continually sustained by communion with the Father and the Son.

But wonderful as all this is, the full story of divine grace has not even yet been told. Until redemption was accomplished, all that was in the heart of God for His saints could not be revealed. Hence the words of our Lord in John 16. 12, 13: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He

will guide you into all truth . . . and He will shew you things to come."

THE MINISTRY OF THE SPIRIT

through chosen vessels, and enshrined in the apostolical epistles, gives us God's last and fullest words to His own. Grace was no longer "straitened", but was now free to express itself in all its divine immensity. All that was settled in the mind of God for Christ and His saints before the foundation of the world is written in the inspired letters of the New Testament for our instruction and blessing. It must suffice to glance briefly at the Pauline Epistles to the Romans, Ephesians, and Hebrews. "*Romans*", although not the first written, is rightly placed at the head of the precious collection of letters, for it lays the foundation of our relationship with God as individual believers in the Lord Jesus. The ruin of the whole human race is shewn; the Gentiles wholly idolatrous, and the Jewish people grossly unfaithful to the God whom they professed to serve. The remedy is found in the sacrificial work of Christ, for "grace reigns through righteousness." Our sins are the theme down to ch. 5. 11. The blood of Christ has removed them all, and we are justified by faith and have peace with God. "Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation."

From ch. 5. 12 the theme is not sins, but *sin*, the evil nature which produced the evil fruit. This we inherited from Adam. Our blessed Lord having come "in the likeness of sinful flesh" has endured all the judgment that sin deserved. His death is divinely reckoned ours, and we now live before God in Christ risen. Everything having been judged—sins and sin—believers are now beyond all possibility of condemnation; we can challenge every foe; and we have the assurance that nothing can separate us from the love of Christ and of God. But the teaching of the epistle to the Romans does not carry us up into the heavenlies; indeed,

heaven is only mentioned incidentally in the epistle (ch. 1. 18; 10. 6), believers are viewed rather as men recovered from the wreck of a ruined world, and set up anew here for the pleasure of God.

The epistle to the *Ephesians* carries us at once into the heavenly places. He whom men laid low in death God has raised and exalted to His right hand, and believers are viewed as quickened together with Him, raised up together, and made to sit together in the heavenlies, blessed with every spiritual blessing. Nothing so wonderful was ever imagined by saints in earlier ages, and this wonderful position of exaltation and blessing was not even hinted at in all the teachings of the Lord Jesus while still upon earth. Justified in His justification; accepted in His acceptance, blessed as He is blessed, and loved as He is loved—what wealth is here! Well may the Apostle speak of "the exceeding riches of His grace" (Eph. 2. 7).

The epistle to the Ephesians speaks of collective as well as of individual blessing. Those who are now being gathered out from all nations by the Gospel of the grace of God stand in eternal union with the glorified Christ. They form His body. When He takes His place in administration as Head of the universe the Church will be associated with Him. Marvellous that the Church should be called His fulness, "the fulness of Him that filleth all in all!" This means that the universe will be filled with the glory of Him whom men crucified, but whom God raised again; and it also means that Christ will be fully expressed in all His divine perfections in the myriad objects of His favour and love. This looks onward to the New Heavens and the New earth; but before God's eternal day sets in Christ as the last Adam will present to Himself the church as the true Eve (Ephes. 5. 25-27). What inestimable blessings come before us in this Epistle! Individually we have forgiveness of sins; we are sons and heirs

with Christ; and collectively we are His body and also we are growing unto a holy temple in the Lord; and we have also before us the bridal relationship suggested in the first type of Holy Scripture. Well might the Apostle pray for His readers that we might be strengthened with might by the Spirit of the Father in the inner man, that we might apprehend the length and breadth and depth and height of the great things of God (Ephes. 3. 14-21).

The Epistle to the Hebrews is written on wholly different lines. In its opening verses our attention is drawn to the Son, the accomplisher of redemption, now seated at the right hand of the Majesty on high. He is there because men cast Him out of His inheritance when He visited it in grace. The knowledge of Him seated in heaven makes us strangers and pilgrims here, and we seek a better country than earth's fairest, and

a city which hath divine foundations. While we remain here heaven is to us a sanctuary into which we may freely enter as worshippers with our spiritual sacrifices. The Hebrews of old had a wonderful earthly sanctuary, but they could not enter into it. The aim of the epistle to the Hebrews is to show that present saints have immeasurably greater privileges than were known in ages past. "Better", "perfect", and "eternal", are the key words of this Epistle.

In the Apostolical writings we are led into "God's marvellous light" (1 Pet. 2. 9). On God's part there is now no reserve; there is nothing more to be told; and His richest and best is now the true portion of His saints. Yet how feebly it is apprehended! Satan with his subtlety has been painfully successful in keeping those who are beloved of God in a dim religious obscurity, an obscurity which is a sorry blend of Christianity, Judaism, and Paganism!

THE YOUNG BELIEVER'S PAGE.

live in conditions of ever-increasing departure from the ways of God, Jeremiah yet clung to his God and his message. No doubt the two visions of ch. 1 sustained him in the midst of it all. The rod of an almond tree (v. 11) would remind him of God's watchfulness over His servant—would remind him, too, of the truth of resurrection, since the almond was the first tree to bud in Spring. So Jeremiah would take comfort from the thought that new life would return to the ruined city and the backsliding nation, as he constantly prophesied. On the other hand the vision of the bubbling cauldron (v. 13) would remind the anguished prophet that God's judgments were proof of His righteousness, and that His faithful ser-

(Continued from page 199).
vant would one day be vindicated by the Righteous Judge.

When the Lord Jesus asked His disciples who men thought He was, one answer was, "Jeremiah". We can see some of the reasons for this guess. Our Lord's sympathy and yet stern denunciation of religious sin, His separation from the official worship of His day and the bitter hostility He experienced from the religious leaders were all reminiscent of Jeremiah. But far more deeply than the prophet He plumbed the mystery of suffering, and out of His death will yet come that national Jewish revival which Jeremiah foretold but never saw. As young Christians let us be willing to count the cost of discipleship, upheld by the promise of the Lord's presence.

ELECTION AND THE GOSPEL.

drous message of salvation. May we each be faithful to the charge committed to us and not fail in our duty,

(Continued from page 206).
so that in a coming day we shall hear His "Well done good and faithful servant" (Matt. 25. 23).

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

9. JEREMIAH: THE YOUNG MAN WHOM GOD MADE A PROPHET.

By W. K. Morrison, M.A., Ayr.

JEREMIAH came of a good and godly family associated with the priesthood (ch. 1. 1). He seems to have had a blameless youth: there is no record of a striking conversion such as Isaiah records of himself (Isa. 6), and yet Isaiah needed the divine call to service just as much as if he had been a deep-dyed sinner. It is natural to expect a young man from a Christian home to become a servant of the Lord, but good parentage is no substitute for God's electing grace which lays hold of a man and sets him apart for spiritual ministry. So in Jer. 1. 5 we read of God's sovereign act by which He made Jeremiah His own. As in the case of Paul, however, who speaks similarly about his separation from birth to the Lord's service (Gal. 1. 15), Jeremiah had to respond for himself to the divine call. His diffidence (ch. 1. 6) is understandable, for he had just been told that his ministry would be to Gentile nations (v. 5) as well as to Judah, and he was apparently a very young man; but the divine promise of strength accompanied his commission, and he went forward. The words of v. 10 must have amazed him: "I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build and to plant." What could this mean? Surely it was that the prophet was authorised to pronounce God's doom upon evil and His mercy on the repentant. It was a delegated authority similar to Peter's power of the keys (Matt. 16. 19), so that on the Day of Pentecost he could assure his hearers of judgment or of heaven, according as they accepted or refused the

message of the Gospel. There is a sense in which every gospel preacher, however young and inexperienced, is divinely permitted to speak evil and blessing. What a solemn responsibility!

It is a mercy that we cannot see our near future path. Had Jeremiah known all that would befall him his reluctance to undertake the prophetic office would have amounted to absolute refusal. If he was reluctant to become God's mouthpiece in the good days of godly Josiah (v. 2), how much harder would witnessing be in the years ahead! Josiah was going to die at Meggido before the might of Pharaoh-necho. His son Jehoahaz, a mere puppet of Egypt, would be carried thither a captive. Josiah's other son, Jehoiakim, was going to cut out the pages of Jeremiah's prophecy and consign them to the fire (Jer. 36). That man's son, Jehoiakim, was to be swept off to captivity in Babylon, and the last of Josiah's sons to reign, Zedekiah, was going to let Jeremiah languish in a miry pit until a kind-hearted Ethiopian rescued him (ch. 38); and Zedekiah was going to be carried to Babylon, a sightless prisoner (ch. 52. 11). Jeremiah's overlord in the ruined city of Jerusalem, Gedaliah, who treated him considerately, was to be assassinated by a group of Jewish extremists (ch. 41. 2), and the prophet was to be taken, apparently against his will, to Egypt, where his last oracles were uttered (chs. 42-44).

What a programme of suffering, shame and apparent failure! Scorned by his own citizens of Anathoth, hated by the time-serving professional prophets of the royal court, forced to

(Continued on previous page).

THE GRACE OF GOD

By George Clark, Glasgow.

No. 9 in the Series.

AN appreciation of the grace of God is much easier than a formal definition of the same. To say it is the unmerited favour of God; or that it is the undeserved mercy of God, sounds technical, and, possibly, might leave one quite unmoved.

It is a sweet word. First in the salutations in the benediction formula; whether at the beginning of an epistle, as in 1st Corinthians, 1, 3; or at the end, as in 2nd Corinthians 13, 14. Conspicuous always in the inspired epistles of the apostle Paul—his token-word (Greek, sign), in every epistle, he affirms (2 Thess 3, 17). That such a master of words should select this word above all other words, and that, too, out of a vocabulary unequalled in its richness and variety; and that he should impress this word, beyond other words, with its unique character; and that he should also designate this word as his inspired sign-word; and, finally, that he should lay upon *this word* the onus of confirming "*in every epistle*" (2 Thess. 3, 17), either by its presence, or absence, the credibility of the writing, marks the word as unique—all the unique in the use to which Paul adapts it, as in that unique quality expressed by the word itself—*the grace of God*.

The apostle Paul's, "By the grace of God, I am what I am", and John Newton's, "There goes John Newton, the drunkard, but for the grace of God!" perhaps are more satisfying to the mind that is a mere formal definition; and, for this reason: *It shows how grace works, in terms of human need.*

But if one be unable to furnish the perfect definition of grace, it is gratifying to know that a complete exposition is possible of the way in which grace comes to man; even as there is available a perfect revela-

tion as to when, and by whom, this grace operates.

Dan Crawford, in his book, *Back to the Long Grass*, reminds us, in masterly phrase, that, in days of old the blood-guilty one fled for safety to the City of Refuge; but in days of gospel grace, the movement has been reversed and, Behold! the guilty one is now pursued by the City of Refuge, Himself! It is characteristic of grace that it always assumes the initiative in the divine purpose of bringing men to salvation. The grace of God, too, brings salvation to men; but it does more, for it teaches the recipient to deny a selfish self and henceforth, to live a life characterized by righteousness. Grace furnishes a new attitude to the world; and indicates a new way to live the life that now is; which life, we are promised, when grace has done its best and most, will merge into the life which will abide, as long as God abides.

Some people imagine that, because it comes to us gratuitously, and quite undeserved, grace may be abused more or less, with impunity. If, under grace—so they reason—every degree of sin, and all manner of sins, have been provided for in the propitiation which Christ offered on the Cross, then nothing, really serious, can happen to the recipient of the grace of God. In brief—so they continue to reason—they may live as they please and do what they like; for does not the exceeding riches of God's grace bound toward them? Such reasoning is a fond thing vainly imagined. God guards His grace from swinish abuse; for is it not written that, in His grace, He has abounded toward us not only richly, but *in all wisdom* (Eph. 1, 7, 8).

The grace of God, like the love of God, is understood to perfection, on

by personal experience of it by the beneficiary. Grace does not run in the blood; or come to us second-hand; nor can fond relative bequeath,—part of a legacy, as it were,—an allotted portion of the grace of God. If, however, a foremost definition of grace is not given us in Scripture, there are, on the other hand, many references furnished us, as to the effects of the grace of God. Sometimes the Bible is like that, but vain man as always, would be wiser than God. Hence ponderous works of theology which, as in Job's day, (38. 2) "darken counsel by words without knowledge." Man would boldly assert, where God is reticent; and speak, where God is silent.

The law of God is revealed in sharp contrast to the grace of God; that is, the old way of life is placed side by side with the new. Scripture says that "The law was given by Moses, "but grace and truth came by Jesus Christ" (John 1. 17). "In creation we see God, as a God, above us; in the law we see, God, as a God, against us; but in grace we see God, as a God, for us; and,—better still,—as a God, with us" (Matthew Henry).

Every generation has to join battle in the struggle to maintain the doctrine of the sovereign grace of God. It is noted that men have mostly added to, rather than diminished from, the Word of God. If taking from the Bible has slain its thousands, adding to the Bible, on the other hand, has slain its tens of thousands. Even Moses, you may remember, went *beyond* the Word of God, at the waters of Meribah Kadesh, in the Wilderness of Zin, (Deut. 32. 51). And, if a Moses failed, how much more might we! It is, we believe, correct to say, that the *first* problem of the church, in apostolic days, was to consider, and to re-affirm, the vitally important doctrine of the grace of God. Those there were who sought to prevent grace by *adding* to it, the duty of keeping also, the law of Moses. The controversy—Law versus Grace—continues, and has continued, ever since the days of the

Fifteenth Chapter of Acts. It is needful, from time to time, that new Jameses arise, and new Peters hold forth, to re-assert the sovereign grace of God. To give place, by subjection to Law, no! not for an hour!, is indeed to be in the true apostolic succession.

Some one has remarked that, with reference to the doctrine of grace, we are all of us heretics born, and, as a consequence, we tend to gravitate towards that basic error. Only the Word of God can correct our natural bias towards "doing things", to merit favour with God. It is imperative that we leave aside the modernist idea that men's souls are mortal; that sins are merely trifles; that our ancestors were apes, etc. It is vital, rather, that we should cleave to the wholesome doctrine that man's need is deep as Hell, and God's grace as high as Heaven. To believe in a propitiation infinite; in a God infinite; in grace infinite, is part—and a supreme part—of the faith committed to our stewardship (Jude 3).

The extent of God's grace to us, is not to be measured by our conception of God, but of God as He is. Who can express to perfection, in all its dimensions, the Love of God; or who can state precisely, how rich is His grace? The best that most can say is, "Lo, these are parts of His ways: but how little a portion is heard of Him?" (Job 26. 14). If one should inquire, What is the *exceeding riches* of His grace toward us? part of the answer—for the answer is not in one—would be: The *measure* of his grace is exactly equivalent to the distance from where grace first found us, to the place where grace finally will bring us. For the law was given by Moses, but grace and truth came by Jesus Christ; (literally, For the law through Moses was given; the grace and the truth Jesus Christ came). Moses was not the author, he was but the channel and mediator, whence the law was given on Mount Sinai, by God himself. In contrast, grace and truth actually "came" through Jesus

Christ, as its Author, Teacher, and Exponent. Probably no theme for meditation is so satisfying, so attractive, so profitable, as an appreciative recalling to mind of the words—gracious words, they are called—which fell from the Master's lips, in the days of His flesh. Similarly, no subject for contemplation is more thrilling, more commanding, more revealing, than a fond survey of the mighty works of power displayed by the Christ of God. "They never saw it on this fashion" (Mark 2. 12), they said; nor indeed had ever anyone. Those miracles, or acts of power, were, basically, also *acts of grace*. The blind were made to see, the lame to walk, the lepers were cleansed, the deaf were made to hear, the dead were raised, and to the poor, the gospel was preached (Luke 7. 22). In every miracle recorded in the Gospels, the beneficiaries were always those who, legally—and oftentimes morally—had no claim whatsoever on the ministrations of our Lord. And that is, essentially, a characteristic feature al-

ways of the gracious operations of the God of all grace. (1 Peter 5. 10).

Within the compass of His ways towards men, and of His desire, also to save them, there can be no clearer evidence to man than the revelation of God's Son. What tremendous events both precede and succeed His entrance into the world! Ponder, reverently, the mystery of His Incarnation—The Mighty God becomes a Babe in a manger of Bethlehem of Judea! Consider thoughtfully, the incomparable purity of the character He displayed, in the days of His flesh. Marvel, too, at the unsurpassed quality of His teaching. Prostrate fall before the glory and the grace of the never-to-be-repeated Sacrifice which He offered on Calvary's cross, for us—for our sins—for the whole world. (1 John 2. 2).

God is lavishly munificent in the display of His creatorial might: The heavens declare His glory; the earth shows forth His handywork; but in the display of His crowning attribute, how much more does He display, to our adoring hearts, the riches of the glory of His grace! (Eph. 2. 7).

Dear Sir,

Early in October many young men and women will be commencing studies in our Universities and Training Colleges, including several who are in fellowship in our assemblies, or whose parents or other friends are in such fellowship. Experience teaches that the first few weeks are of vital importance for them in the matter of Christian fellowship and witness. In all our Universities, and in many of our Training and Technical Colleges, there are evangelical Christian Unions which exist both to strengthen the spiritual life of Christian students and to bring the claims of Christ home to others. If our young people can be put in touch with these Unions as soon as possible, it will be a real help and blessing to themselves, and no doubt through them to their fellow-students.

Those who know of young people going up to University or College for the first time are invited to write to the Universities Secretary, Inter-Varsity Fellowship, 39, Bedford Square, London, W.C.1. He will be glad to give particulars of the Christian Union in the place to which the student in question is going. If the names of non-Christian students are sent, every endeavour will be made to establish contact with them, but the response, of course, depends on themselves.

We are, Sir,
Yours very truly,
F. F. BRUCE,
W. M. CAPPER.

A WALK PLEASING GOD.

Every life is a preaching life. Are you walking in love? Is that your manner and habit? Walking by faith? Is that the standard of your conduct? Does your life illumine as you pass by? Do people feel the better because they have seen you? Does seeing you lift all their thoughts to a loftier plane, and make the day a cleaner day?

—Dr. John MacBeath

HEEDING THE HOLY SPIRIT

The fact of the command to be filled with the Spirit being given, shows only too clearly that there is a need for it. So many of us have but little of God in our lives, and so little of that practical setting forth of God's beauty in life and conduct, and so little real desire to be pleasing to Him. Therefore we are to be filled.

—J. Russell Howden.

The Word and its Effect

Psalm 19.

By A. P. Klabunda.

THIS Psalm contains a dual revelation of God. In the first six verses we have the Book of Creation; in the next five verses we have the Book of Inspiration. On the basis of these two, God will judge the world in righteousness. The Book of Creation will leave the so-called heathen world without excuse. The Book of Inspiration will leave professing Christendom also "without excuse," Romans 1. 20.

The Book of Inspiration, whereof we now speak, has a twofold purpose: salvation for the lost, and guidance for the saved. "To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace," Luke 1. 79. Is not this the design of the Gospel as Paul writes to Timothy when he said "God will have all men to be saved, and to come unto the (full) knowledge of the truth."

In this Psalm we have a number of groupings, all bearing on the same Word of God: "The law of the Lord," "The testimony of the Lord," and "The commandments of the Lord." Each presenting its own shade of meaning, and each producing its own Christian characteristic.

THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL.

. . . This stands for its doctrine, and its purpose is: "converting the soul," whether in salvation or in restoration. Before a soul can be restored, it must first experience real conversion to God, Matt. 18. 3. The Thessalonians "turned to God from idols." This marked their conversion to God, because when they received the Word of God, which they heard, they received it not as the word of men, but as it is in the truth, the Word of God which worketh effectually also in them that believe. The means used in

the conversion of sinners is the Word of God, and the closer we keep to it in our preaching, the more fruitful will be our ministry. "Faith cometh by hearing, and hearing by the Word of God," Rom. 10. 17.

THE TESTIMONY OF THE LORD IS SURE, MAKING THE WISE SIMPLE. His Word is so safe and sure that it cannot be improved upon, nor does it need to be. To the exercised Christian it becomes the "man of his counsel," Psalm 119. 24—"Thy testimonies are my delight and my counsellors" (margin, "men of my counsel"). A good knowledge of the Word of God will make us wiser than our enemies, Psalm 119. 98, and we have many of them.

One reason why so many Christians are led astray can be traced to their neglect of reading their Bibles. They no longer "esteem it above their necessary food." God is silent to them, and "they become like them that go down into the pit." A thorough acquaintance with the Scriptures is the strongest bulwark we can compass ourselves with. When the Lord said to Satan: "It is written," he raised a wall so strong that even the devil failed to leave any effect upon its impregnability.

THE STATUTES OF THE LORD ARE RIGHT, REJOICING THE HEART. Might not these take in the commands of the Lord given in charge to obey? The joy of the Christian is conditional. The Lord said: "If ye know these things, happy are ye if ye do them." "Blessed or happy is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night." Obedience is one of the sweet-

est marks of Christian graces. In the days of the Judges, "every man did that which was right in his own eyes." His conscience was his guide, confusion of face and bondage became their lot.

THE COMMANDMENT OF THE LORD IS SURE, ENLIGHTENING THE EYES. Peter speaks of the "sincere milk of the Word." It needs no pasteurizing. It is the safest and purest nourishment that can be given the youngest babe in Christ. Growth, strength and maturity will be the spiritual development of every soul that makes the Word of God the primary food of his diet. Each succeeding verse is in advance over the other.

"The law of the Lord is perfect, converting the soul." This makes us Christians.

"The testimony of the Lord is sure, making wise the simple." This makes us wise Christians.

"The statutes of the Lord are right, rejoicing the heart." This makes us happy Christians.

"The commandment of the Lord is pure, enlightening the eyes." This makes us spiritual Christians.

"The fear of the Lord is clean, enduring for ever." This makes us fruitful Christians. This is the effect of the Word when read and obeyed. The fear of the Lord is the beginning of wisdom, and the source of many blessings. by it men depart from evil.

The last link in this chain of truth is: **THE JUDGMENTS OF THE LORD.** These are true and righteous altogether: more to be desired than gold, earthly wealth; and sweeter than honey, earthly pleasure. They are a monitor to warn us, both as to our duty as well as to our danger. The Psalmist says: "By the Words of thy lips I have kept me from the paths of the destroyer," Psalm 17. 4.

IN KEEPING OF THEM THERE IS GREAT REWARD. The devil would discourage our obedience, our joy, and

our testimony with his sinister and evil whisperings. "What is the Almighty, that we should serve Him? and what profit should we have if we pray unto Him?" To counteract the devil's insinuations, the Lord says: "If any man serve Me, let him follow Me: and where I am, there also shall My servant be: if any man serve Me, him will My Father honour." As a most encouraging word to young Christians who would devote their lives unto godliness, let us here quote Psalm 4. 3, "But know that the Lord hath set apart him that is godly for Himself." The need is great, and "there remaineth yet very much land to be possessed," so said Joshua to Israel. David said to Israel in his day: "And who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29. 5.

DELIVERANCE FROM ERRORS AND FAULTS. In verses twelve and thirteen we have David's prayer for deliverance from his errors, faults and sins. Errors may be misunderstood; faults may be secret, either to others or ourselves; and presumptuous sins are deliberate acts of aggression in matters known to be sin. Sisters cutting their hair, and painting their lips and nails red are deeds that ought not to be done, and would come under the condemnation of the Word. If we are to evaluate the merits or demerits of people's Christianity according to their attitude towards the Word of God, we might well question the salvation of many. The Lord said: "He that is of God heareth God's Word." That is, he obeys it. Again quoting from Psalm 119, "my heart standeth in awe of Thy Word." This is true soul prosperity. To disobey and neglect the Word is to remain in ignorance and go on sinning, both in secret and presumptuously. A good knowledge of God and His Word will instruct us to pray in sincerity the prayer of verse fourteen: "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

Election and the Gospel

By Dr. W. E. F. Naismith, Dumfries.

TO many of God's people, one major difficulty in connection with the doctrine of election is that it would appear to render needless the preaching of the Gospel and tend to cut the nerve of evangelistic endeavour and missionary enterprise. If God has chosen a certain number to be saved and that number can neither be diminished nor increased, then what necessity is there to preach the Gospel or for being concerned about the perishing around us? What point is there in proclaiming the Gospel to those, who, being non-elect, will not be saved in any case? The writer has no intention of belittling this difficulty but requests that prayerful consideration be given to what follows.

Firstly, the objection does not apply only to the doctrine of election. It applies with the same force to the prescience of God. No Christian will deny that God is omniscient, that He is perfectly aware of all that will come to pass, that He knows who will be saved and who will not be saved. With equal pertinence it may therefore be asked, what purpose is there in preaching the Gospel to those who God knows will never believe? How can God in good faith bid men to repent and believe the Gospel when He infallibly knows that they will not do so? Why for that matter did the Saviour extend the invitation, "Come unto Me" (Matt. 11. 28) to many He knew would never come? —and yet He did?

Secondly, in proclaiming the Gospel we have no means of knowing who are the elect until they believe. We do not know God's secret decrees nor can we pry into the Lamb's Book of Life and discover whose names were written from all eternity. Our responsibility is to spread the Gospel to all peoples, and leave it to God to "visit the Gentiles to take out of them a

people for His Name" (Acts 15. 14). A preacher of the last century was once told that he should only preach the Gospel to God's elect for they alone would respond to it. "Very well", he replied, "next Sunday, chalk them all on the back and I will preach to them." That, however, is the difficulty, for in their natural state we have no means of recognising the chosen of God. If we knew where the good soil was to be found, we would certainly scatter the seed most plentifully there; but we do not know. Consequently, as with the sower in the parable much of the precious seed is lost, falling on ground which proves to be unproductive. The sower, however, is in no way blamed for this for he can only plant the seed and water it with his prayers and tears, but God "alone giveth the increase" (1 Cor. 3. 7).

Thirdly, it should be remembered that God Who has predetermined the end, has also prescribed the means to that end. God certainly has from the beginning chosen certain ones unto salvation but it is "through sanctification of the Spirit and belief of the truth" (2 Thess. 2. 13). The doctrine of election as taught in the Bible does not state that the elect will be saved whether they believe or not. As well might a farmer argue that since God has promised seed time and harvest, there is no need to plough the land or sow the seed. As well might Hezekiah have argued that since God had promised to add unto his life fifteen years (2 Kings 20. 6), there was no need for him to take food or drink or sleep. Such absurd reasoning is not indulged in when considering the natural realm; why then with the spiritual? There is no salvation for the sinner apart from believing for "he that believeth not shall be damned" (Mark 16. 16). But "how shall they believe on Him if

Whom they have not heard? and how shall they hear without a preacher? . . . So then faith cometh by hearing and hearing by the Word of God" (Romans 10. 14, 15, 17). Thus while the truth of election stands, yet God has shown clearly in His Word the necessity and importance of preaching the Gospel.

Fourthly it is sufficient for us to know that we are commanded to preach the Gospel. "Go ye into all world and preach the Gospel to every creature" (Mark 16. 15) is the Saviour's command. "Preach the Word; be instant in season, out of season" (2 Timothy 4. 2) is the Holy Spirit's injunction. Whether we perceive, in the light of the truth of election, the reasonableness of proclaiming the Gospel to every creature or not is of small moment. What we do know is that election is clearly taught in God's Word. In God's Word also we are commanded to preach the Gospel and we are to do what God has told us to do. It is God's to command and ours to obey. Noah might have replied that it was unreasonable to build an ark when he was hundreds of miles from the sea and there never had been any rain before that time. Abraham might have sighed that it was unreasonable to obey God's command to offer up Isaac for the command appeared inconsistent with His promise, "in Isaac shall thy seed be called" (Genesis 21. 12) for at that time Isaac had no children. Moses might have complained that God's injunction was unreasonable when He told him to go to Pharaoh and request that Israel should be allowed to worship Jehovah in the wilderness and yet immediately added, "I am sure that the king of Egypt will not let you go" (Exod. 3. 19). Jeremiah also might have argued that what God bade him to do was unreasonable when He said, "Therefore thou shalt speak all these words unto them; but they will not hearken unto thee: thou shalt also call unto them; but they will not hear thee" (Jer. 7. 27). The Apostle Paul be-

lieved in election with all his heart and taught the doctrine in his epistles, yet this did not dampen his zeal in proclaiming the Gospel. Said he, "Necessity is laid upon me; yea woe is unto me, if I preach not the Gospel . . . I am made all things to all men that I might by all means save some" (1 Cor. 9. 16-22).

Fifthly, in addition to the fact that God has commanded us to preach the Gospel, the message should be proclaimed in order that a world-wide testimony be borne to the infinite worth of the Person and Work of God's Son. God's chief end in the Gospel is the glory of His own great Name and the honour of His peerless Son, and in the Gospel the character of God and the excellency of Christ are revealed and extolled as nowhere else. Then again, the preaching of the Gospel renders men without excuse and their wilful rejection of it will make manifest the justice of their fearful doom in a day yet to come. Moreover, it is mainly through the public declaration of the Gospel that God's elect are brought "out of darkness into His marvellous light" (1 Peter 2. 9). "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1. 21).

In closing, let us remind ourselves that God has entrusted us with a glorious message, "the Gospel of God concerning His Son Jesus Christ" (Rom. 1. 1, 3). He has deigned to put "this treasure in earthen vessels" (2 Cor. 4. 7). God has promised, "My Word shall not return unto Me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55. 11). His eternal purposes in the salvation of sinners will most certainly be brought to fruition. There will be no disappointed Saviour in Heaven but One Who "shall see of the travail of His soul and shall be satisfied" (Isa. 53. 11). Let us endeavour, by His help, to do all in our power to spread abroad the won-

(Continued on page 198).

NOT ANGELS BUT MEN

By Dr. Duncan, Dundee.

(2) THE SUFFERING SAVIOUR (Heb. 2. 10-18).

IN verses 5-18, the subject is, The Superiority of Christ to Angels, as man; 5-9 treating of *His Person* (see previous article) and 10-18 treating of *His work*.

In the latter portion the main thought is, The necessity of the Incarnation in order to the Realization of Man's Sovereignty over the World, which has been delayed by the Fall. This necessity is reflected in the words, "it became Him," and "it behoved Him" (10. 17). But why? Well, first of all the Incarnation was necessary in order to effect a natural relative between God and man. In chapter 1 what is emphasised is Christ's relation to God; He is His Son; but the emphasis here is on His relation to us; He is Jesus (9). Not as God could the Son regain the sovereignty for man, which man by his sin had lost; in order to do that, it was necessary that He should come into manhood, "become like unto His brethren". But why was this necessary? Because man is in bondage and under sentence of death, and can be brought unto life and freedom only by suffering, suffering which is vicarious and atoning (vv. 9, 10, 14, 15). Therefore if the Son is to become a *Sacrifice*, He must become a man. This the Son did as Jesus, and so established one relation with all men for *redemption*, and another with believing men for *salvation* (10-13). It is for the help of men, and not of angels, that Christ came (14-16, R.V.); and His help has two aspects, the devil's destruction and our deliverance (14. 15). Verse 16 defines the *sphere* of Christ's work; verse 17 its *scope*; and verse 18 the *strength* of it.

This is simply an outline of the main trend of thought contained in these verses but let us look at them again and endeavour to obtain for

our own help and encouragement some of the practical lessons they teach us.

In verse 10 two expressions are worthy of note. (1) "The Captain of their salvation"; (2) "Perfect through sufferings".

The word "captain" or "author" means "teacher" or perhaps better still "file leader", and is only found four times in Scripture—twice in this epistle (12. 2) and twice in Acts (3. 15; 5. 31). The word indicates one who is both prince and leader, and in the original there is a clear connection between the Leader and those whom He "leads" to glory.

Then, secondly, He was made "Perfect through sufferings". It should be carefully noted that the perfection spoken of here did not consist in the removing of any defects in His character for there were none; but in gaining an experience in His human nature that developed a perfect knowledge of all the conditions of life, a perfect sympathy with men in their trials and temptations, and therefore a more tender and more intimate capacity to help them. Let us remember this when we find ourselves in the place of suffering and discipline.

"Thy Saviour hath passed through its portal before thee; and the lamp of His love is thy guide through the gloom."

In the previous section we noted that it was said Jesus "tasted" death for every man. The idea of "tasting" seems to indicate a definite experience—not merely the fact of death, but the actual experience of what death is. He did not merely die, but entered into the full realization of its awful meaning and consequence. Thus as our verse says, He was made "perfect through sufferings". Thus by His life and by His death the Captain of our Salvation was made "perfect" in the

sense of being fully equipped or qualified for His work as Saviour.

In the following verses (11-18) the death of Christ is shown to be fraught with endless blessings for man. These may be summarised as: Oneness, Brotherhood; Deliverance; Propitiation; Priesthood.

(a) *Christ and His people are one.* The One Who sanctifies and those who are being sanctified are essentially one. To sanctify is to separate, to set apart. He set Himself apart in order that He might become our Saviour. "For their sakes I sanctify Myself, that they might be sanctified through the truth" (John 17. 19). And now as having gone back to the glory from whence He came, He is Himself the Sanctifier of all His own. He has been made unto us wisdom from God, even righteousness, *sanctification* and redemption. Every believer has been set apart by Him and in Him to God the Father, and so it can be said of Him and of us, "We are all of one." That is, I take it, all of one Father or of one family, and for this cause Christ calls His followers, "Brethren". The word *sanctification* in Hebrews is always associated with Christ, never with the Holy Spirit. Its meaning is consecration rather than purification; and it refers to position, not to condition.

(b) *Brotherhood.* Christ is not ashamed to call us "Brethren".

When we look in our own heart we cannot but realize how worthless we have been and are, and how, if He were any other than He is, He might well be ashamed to own such as we as His brethren. But we have become partakers of this divine life, a life that is eternal and to which sin can never attach. And so He owns us gladly as His brethren, though, nowhere in Scripture is He spoken of as our brother. He says, "Ye call Me Master and Lord, and ye say well, for so I am." But He whom we gladly own as Lord, in wondrous grace calls us His brothers. He is not ashamed to own the relationship. Are we?

The corn of wheat has fallen into the ground and died (John 12. 24), and from its dissolution has sprung a rich and abundant harvest (John 20. 17). It should be noted that this 2nd chapter of Hebrews speaks of three relationships;

(1) *Sons* (verse 10)—with which are associated the thoughts of chastening (Heb. 12. 5) and glory (1 John 3. 2).

(2) *Brethren* (vv. 11-12) He is not ashamed to call us such.

(3) *Children* (v. 13)—which brings us into the family of God (1 John).

(c) *Deliverance* from the fear of death.

We learn from verse 14 that in order to accomplish redemption it was necessary that our Lord should become a man—our "Kinsman". The Hebrew word "Goel" is variously translated "Kinsman", "Redeemer", and "Avenger"; and these three renderings tell the whole story of our Kinsman—Redeemer (Lev. 25; Numbers 35; Ruth 4). In order to reach us our Saviour took flesh and blood (v. 14)—He became our Kinsman; in order to redeem us He tasted death for every man (v. 9); and in resurrection power as our Avenger He triumphed over our enemy, who up till then had held the power of death (vv. 14-15).

Are we delivered from the bondage of fear?

(d) *Propitiation* for the sins of the people.

The word propitiation is very important. It means "that which makes it consistent for God to pardon." It is sometimes said that propitiation in the New Testament is never directed to God as though it were necessary to "propitiate" Him. But what is the real object of the word? How could man be propitiated? There must be one who propitiates and another who is propitiated; and when the publican offered his prayers it was; "God be propitious to me a sinner" (Luke 18. 13). The true idea seems to be, as another has well put it, that "God offers Himself the Sacrifice of Christ, so that He is at once the One Who

propitiates and the One who is propitiated. His justice could not overlook sin and His love could not be indifferent to the sinner, and so what His righteousness demanded His love provided (John 3. 16), and Christ, God's gift to the world, is the propitiation for our sins."

There are two main elements in atonement, namely, propitiation, and substitution. Because of the first, the preacher can declare to the world that the Lord Jesus gave Himself a ransom for all (1 Tim. 2. 6); because of the second, every man and woman that trusts Him can say, "He gave Himself for me (Gal. 2. 20).

(e) *Priesthood. Succour to those who are tempted* (v. 18). Christ as High Priest is *merciful to us*, and *faithful to God* (17). In verses 17-18 we have the first mention of Priesthood—the subject which occupies

so large a place in subsequent chapters of this epistle. It is mentioned now only to show that as Sacrifice and Priest in one, He can deal with our weakness as well as our sinfulness; that He can both cleanse the heart and empower the life.

Jesus was tempted, and it gave him pain (18). Do our temptations give us pain or pleasure? Every tempted soul has a succourer in Jesus (18). Note in conclusion two things. (1) *He is able*. Christ's ability as stated here, is one of several ways in which "He is able" to accomplish all that we need. There are some ten passages in the New Testament, which declare that Christ is "able", culminating in the assurance that "God is able to make all grace abound" (2 Cor. 9. 8). Yes, let rejoice that "He is indeed able" but, and this is the second and all important thing, *are we willing?*



The Sermon on the Mount

By E. W. Rogers, Wallington.

IT has been asserted that the Sermon on the Mount, as it is so-called, does not apply to the believer of the present dispensation. We are told that it is "Jewish" and that it pertains either to days that succeed the Rapture of the saints or else that it relates to the Millennium. But is this so? It certainly seems strange that so large a territory of Holy Writ as Matthew ch. 5, 6, and 7 should relate to so short a space of time as that which will succeed the Rapture and precede the second Advent of the Lord to earth. This period must be at least seven years, though it may be much more: we do not know. But it cannot very well be of the same length as that which has already elapsed since the Lord went to heaven. Is it likely, therefore, that His instruction in this "Sermon" should be limited to so small a space?

It cannot very well exclusively apply to the Millennium, if for no other reason than that there will not be persecution of the godly in those days. Doubtless the laws of the kingdom which are set out will apply then, when the King is on earth and His Kingdom has come, but it plainly cannot be limited to those days. It envisages times of stress and persecution. These will not be occurring in the Millennium.

To what period then does it relate? and to whom does it apply?

The laws relate to the "*Kingdom of the heavens*", an expression peculiar to Matthew's gospel. The "*kingdom of the heavens*" is the same thing as the "*Kingdom of God*". The terms are used interchangeably as will be seen by comparing the gospels. It is untenable to say that the "*Kingdom of God*" contains only the genuine but

the "Kingdom of the heavens" embraces the true and the false. The mustard seed and leaven parables which, doubtless, speak of the evil influences operative in Christendom are found both in Matthew and in Luke, as descriptive both of the "Kingdom of the heavens" and the "Kingdom of God" respectively.

The one phrase denotes the ruler—God: the other *headquarters* of rule: heaven. Much as we speak of the Empire of the queen and the Empire of Great Britain.

Matthew can use the phrase "Kingdom of the heavens" because the Jews, for whom he chiefly writes, would never confuse heaven with God. They were monotheistic. They were not sun worshippers.

But Luke, who writes for a Gentile, speaks of the "Kingdom of God", for the Gentiles might very well fall into the error of confusing the heavens with God and worship it and not Him.

The "Kingdom of the heavens" did not commence, as some have affirmed, when God gave government into the hands of Nebuchadnezzar. He was made to know that the heavens do rule: not that they then commenced to rule. As a matter of fact, away back in David's day God had his throne in the heavens (Psa. 11. 4). Solomon called upon God to hear "in heaven" (1 Kings 8. 39).

Moreover, it is a "Kingdom of all ages" (Psa. 145. 13, margin) and is not limited to any one or few ages of earth's history. As soon as there was a man on earth for God to rule from heaven, as soon then did the "Kingdom of God" and the "Kingdom of heavens" commence. This was not affected by Israel's Theocracy when God dwelt between the cherubim. It was always true that "God dwelleth not in temples made with hands". His presence betimes was to be seen there, but it is impossible for the Omnipresent God to be limited by the confines of an earthly tabernacle.

Entry into both the "Kingdom of God" and of the "heavens" is in the

same manner. "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (John 3. 5). New birth is essential. So also, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven". The same condition is laid down.

Further, *the moral features of each are the same.* "The kingdom of God is not eating and drinking, but righteousness, and peace and joy in the Holy Ghost" (Rom. 14. 17). So in the Beatitudes of the Sermon, we find righteousness, peace and joy mentioned in that very order (see ch. 5, vv. 6, 9, 12).

The phrase is not always used with precisely the same connotation. It is important that we should consider in what sense it is employed which will be determined by the context. Sometimes it refers to a sphere of merely nominal profession: as an example see ch. 5. 19, 20. Sometimes it is a sphere of vital reality: 13, 44. At other times it relates to a sphere of moral features: 5, 3; 18. 3. And yet again it may refer to a future manifested kingdom: see 8, 11. So that each passage must be carefully read and the particular aspect of the kingdom considered.

There are many other titles of the Kingdom. In all cases they relate to the one Kingdom, although the emphasis is placed differently. It would unduly lengthen this paper to consider all these but it will well repay the reader to ponder the following passages. Matt. 13. 41; Rev. 1. 9; 2 Tim. 4. 1; Ephes. 5. 5; Rev. 11. 15; 12. 10; Col. 1. 13; Matt. 13. 43.

Of course, when heaven and earth are re-united in harmony and the tabernacle of God is with men (Rev. 21. 3) the title of "Kingdom of the heavens" would no longer be appropriate, but it would then be the "Kingdom of God".

What is the relation of the Church, which is the body of Christ, to the Kingdom? It is *in* the kingdom, though it did not commence till Pentecost (Acts 2), and it will be taken away

long before the Kingdom has come on earth. Therefore, *the Church and the Kingdom are not commensurate either as to duration, or as those in each.* But the Church is in the Kingdom. Seeing that this is so, it cannot fairly be said that the laws of the kingdom do not apply to it. They apply to it as much as to any others who are *in* it, although not of this dispensation.

It is freely granted that *the Sermon on the Mount does not speak of the special "mysteries" of which Paul writes.* But there is nothing in the sermon that is incongruous with such mysteries. Let us test this.

It is said that the so-called "Lord's prayer" is unsuitable for our days. But is it really so? (a) "*Our Father which art in heaven*" is not incompatible with Ephesian truth, which speaks of our being seated with Christ in the heavenly places. Indeed, in that very epistle masters are reminded that they have a Lord in heaven (6. 9). (b) "*Thy Kingdom come*" is not unsuitable for our lips seeing that Peter speaks of an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ and Paul reminds the Thessalonians that God is calling them into His own kingdom and glory (2 Pet. 1. 11; 1 Thess. 2. 12). We do well to respond to the thrice uttered words of the the Lord Jesus "I come quickly" by "Even so, come Lord Jesus", but surely we know that when He comes for us it will be the initial stages that will result in His taking to Himself His great power with the view of reigning (Rev. 11. 17).

(c) Is it not remarkable that we should feel free to pray for our daily bread and yet not to feel free to pray the immediately succeeding *prayer concerning forgiveness?* We are told that this is legal ground: we are on the ground of grace. But God never did forgive a person on legal ground. If He forgave at all it was always in sovereign grace. What 6. 12 means is that I cannot expect to

have my Father's governmental forgiveness and live in the joy of His smile upon me whilst I am encouraging an unforgiving spirit against another. That would be living in sin, and how could God forgive that?

It is freely granted that this prayer is so worded that it is both suited to our times and to those which will succeed the removal of the church.

Seeing then that Prayer is appropriate to us, is not all the rest of the "Sermon" also? We should find most of the teaching in these chapters repeated in some form or other in the epistles which, without doubt, relate to us. We suffer an irreparable loss if we yield to that system of teaching which robs us of this tract of Holy Scripture.

Nor are those teachers logical. Are they willing to forfeit the comfort of the closing section of chapter 6? Would they free us from the duty of observing its precepts? It is true that we are not under law but under grace. Yet we are "in law" to Christ, and the imperative mood is by no means lacking in Paul's letters. He feared not to tell the saints what they should and should not do.

The fact is that *the Sermon on the Mount is supra-dispensational* and cannot be restricted to one period. They are laws that should be obeyed by all the subjects of the kingdom, no matter at what stage of history they live.

Yet, if any alleges he prefers *the Sermon on the Mount to the Law of Moses* he knows not what he says. The former is far more severe in its obligations and penalties than the latter. The former regards the thought and look as equivalent to the deed: not so the latter. The former imposed the punishment of Gehenna (5. 22) on body and soul, whereas the latter had only to do with corporal punishment. Read as a *test of what man should be* it can only utterly condemn him and make him to feel as the man of 8. 2, full of leprosy. His safest course is to cast himself on

the Lord for mercy. Had he received his deserts it would have been ill.

But in the power of God's Spirit we can and should fulfil its demands. But only so: we cannot do it of ourselves. Before John's imprisonment the Lord taught Nicodemus "Ye must be born again" but after his imprisonment he enunciated these precepts. (See John 3. 24 and Matt. 4. 12). New birth must come first. Unregenerate man cannot comply with this Sermon. It condemns him. But not all regenerated persons obey it, and if we fail to do so when the crises of life occur, and life's storms are about us, we shall discover that what we have built will collapse. Ch. 7, vv. 15ff

teach that it is not the talk of the lips but the doing of the Word that counts with the Lord. Note the emphasis on the word "do" in ch. 7. 21, 24, 26 and do not seek to escape your obligation by getting under a false dispensational cloak. It will not help in the stormy day.

We must remember that we are members of the body of Christ as to privilege: children of God as to relationship: but sons of the kingdom as to responsibility. Our peculiar privilege does not nullify our common responsibility. Any system of teaching that tends in this direction is not only false but dangerous. We should eschew it.

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THE ETERNAL WORD

And our wonder at our Lord's immeasurable condescension in taking our nature is enhanced by the contemplation of His creative wisdom and power. "All things were made by Him; and without Him was not anything made that hath been made." As we know, this revelation of the ETERNAL WORD as the agent of creation is endorsed by the Apostle PAUL, who declares that "all things have been creat-

ed through Him and unto Him," and that "in Him all things hold together." Every new insight we gain in our own scientific age into the order, the beauty, the mathematical exactitude of the divinely ordained laws by which the physical universe is governed, adds to our sense of the glory of its DESIGNER. Nature in its most minute and most immense phenomena is instinct with the reason of the DIVINE LOGOS—the ETERNAL WORD.

News from Other Lands

BRAZIL.—I have just returned from Uberaba where we had some very good meetings. One woman who made a profession in December is going on well and showing a real interest in the "things of God".

On the journey I read a booklet entitled "Discipleship" a report of a weekend meeting at "Netherhall". I felt "searched" as I read its pages and commended it to all young believers (and older ones too) who are desirous of doing His will.

We are being encouraged by better attendance at meetings and good hearing in open-air, where we also distributed tracts and S.G.M. booklets.—J. Crawford.

INDIA.—During the last two decades a movement has sprung up within the Telugu-speaking districts of South India, extending in some cases beyond the boundary of the linguistic Andhra State, and similar to the spiritual movement that arose in Great Britain and Ireland last century. Here and there groups of believers, dissatisfied with the dead formalism and modernistic teaching in the denominational missions to which they were attached, have banded themselves together in assembly life and fellowship to follow the teachings of the Word of God and the example of the New Testament churches. They are non-sectarian, acknowledging only the Lordship of Christ and the leading of the Holy Spirit in their gatherings and testimony to the world, and have no "Mission" connection or resident missionary.

From among them several gifted young men are giving their whole time to the preaching of the gospel, looking solely to the Lord for their support. Mr. Gordon Ritchie of Bombay and several Indian and missionary brethren undertake to pass on to those commended from assemblies in all language areas such monetary help as the Lord may send in through His people; and reports of their work, as well as suitable ministry, are given in the monthly magazine, "The Gospel Steward". Most of the companies of Telugu believers are found in or near the larger towns in Andhra State, but there are also a number of village assemblies. The believers, who consist of "the poor in this world, rich in faith", are very hospitable and generous, and insisted on meeting my travelling expenses as I moved from one assembly to another.

In addition to the gifted brethren in those assemblies who preach and teach the Word, our missionary brethren—Messrs. Silas Fox, Gordon Ritchie, Roy German, A. Leonard Goold and A. George Phair—have gone among them as opportunity occurred or special meetings were arranged, ministering the Word of God. One of the Indian evangelists gave me the location of about 40 such assemblies in which Telugu is the language used, most of

them within Andhra State. There are thus about the same number of assemblies as we have in the Narsapur area, and about a fifth of the total number in the Godavari Delta.

Alas! not unlike the movement in Great Britain and other parts of the world, a deep line of division is already discernible. Our brethren in these groups of assemblies have had to take their stand against unscriptural teaching and practice in connection with "Laying on of hands" that is being pressed by gifted leaders in other spiritual groups that have also come out from a dead and formal Christianity. The chief leader of such groups, for whom is claimed a Divine revelation for the special application of this teaching, is a conspicuously gifted and godly Indian brother whose personality and persistence seem to carry authority for a practice we cannot find in God's Word.

We thank God from the depths of our heart for all that is glorifying to the Lord Jesus in this movement and ask your prayers for our Indian brethren and sisters who are so keen to follow the Lord fully and for us who have some of the responsibility for instructing them in His ways.—A. Naismith.

NORTH BORNEO.—We had a special gospel campaign two months ago and several professed conversion. Almost all are young people in their teens but in the will of the Lord in a few years time they should be strong witnesses for Him. Others by contrast have dropped off and do not come any more to the meetings. The special campaign showed them the cost of being a follower of Christ and they were unwilling to follow. So it must always be.

A young lad, whom we call Paul, was taken very ill about one month ago. He trusted Christ a year ago and is the only believer in his home. He was taken to the tumbledown hospital here in town and kept calling for us. We went along and prayed with him but it was obvious he was not far from death. His mother bought candles and incense and went along to the temple which is right behind our little home. So while she lay on the floor and beat her forehead on the stone, not twenty yards away, we, too, were praying for her son. What a contrast—the dumb idol and the Living God. During the next three days Paul was unconscious and the mother felt that the idols had failed, but we went on praying even though the doctor said he had only 24 hours to live. We felt that should he recover now the Lord would get all the glory. Imagine the joy when he rallied and began to mend. He is still in hospital but is now out of danger. This is widely known around the town, but it will take more than this to break Satan's hold on this wicked place.—P. and G. Hanlon.

The

BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION.

Would you explain what is meant by "predestination", "foreknowledge", "election"?

ANSWER.

The above great truths of Scripture are found side by side with the mystery of God's will (Eph. 1. 9, 10), when "He will head up all things in Christ, both which are in Heaven and which are on earth, even in Him." This is the Father's eternal purpose, and from this He will not retreat.

We shall look at the word "foreknowledge" first, as it takes us back into the dateless past when the King of the Ages had before Him His eternal plan. In 1 Peter 1. 20, we read of "the Lamb of God, "foreordained" (or foreknown) before the foundation of the world, but was manifest in these last times." We find the word again in Acts 2. 23—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We have the word "foreknowledge" in 1 Peter 1. 2, in company with "election"—elect according to the foreknowledge of God the Father, and in Rom. 8. 29, we see it among the five golden links of God's unchangeable love, binding together the two eternities, past and future.

Predestination looks forward, and has in view the subject of God's foreknowledge. In Acts 4. 28, we have Herod, Pontius Pilate, with the Gentiles and people of Israel gathered together, "to do whatsoever Thy hand and Thy counsel determined before (pre-destinated) to be done." In Eph. 1. 5, the believer is pre-destinated to the adoption or the position of a son before God. In Rom. 8. 29, we are predestinated to be conformed to the image of His Son. This is the consummation of our salvation. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

Election means a picking out or selection. It is used of the Lord Jesus in Isa. 42. 1; "Behold my servant whom I uphold, mine elect in whom my soul delighteth," and in 1 Peter 2. 4-6, He is called the chosen of God. In Rom. 9. 11-13, Jacob and his descendants are elected for blessing. The restored remnant too, are called God's elect. Isa. 65. 9, and verse 22. We read of elect angels in 1 Tim. 5. 21. It is used of individual believers. Rom. 8. 29-33; Col. 3. 12. We must be careful, however, to note, that where election is mentioned, it is always from God's side, in the working out of His own purpose. Take, for instance Rom. chap. 9, we have Jacob and Esau mentioned, but not a word is said of Esau selling his birthright as in Heb. 12. 16 nor of Pharaoh hardening his own heart as Ex. 8. 15. Election then is all of grace—the sovereign choice of God, and close by is man's responsibility. In this connection Romans chaps. 1-3, comes before 8, 9, 11. As an illustration see Acts 27. 24; God

said to Paul: "Fear not, I have given thee all them that sail with thee." Later on, in verse 31, when the ship was breaking up and the shipmen were about to flee out of the ship, Paul said: "Except these abide in the ship ye cannot be saved." This is man's responsibility.—H. Bailie.

QUESTION.

Can you explain to me the chief features in the controversy between Arminians and Calvinists?

ANSWER.

There were, doubtless, many points on which those two parties differed, but I think their chief conflicts were waged around the two cardinal doctrines of election, or predestination, of all believers, and the eternal security, or final perseverance of all believers.

Concerning these two great doctrines the most extremely opposite views were held. As to the former, the Arminian refused to accept it entirely, whilst the Calvinist pushed it beyond the place given to it in Scripture. One of their chief leaders has been reported as stating that there will be babies of a span length in hell because non-elect!

Regarding the eternal security of all believers the Calvinist, rightly, held that a true believer can never be lost. Whereas the Arminian held that a true believer could eventually fall away and be lost.

Election, to the believer, is a very precious truth. We are quite certain that only those whom God has elected will believe on Christ to the salvation of their souls, but we must never allow this great fact to colour our Gospel to the unsaved, or limit, in the smallest degree, the worldwide appeal of the Gospel which holds out salvation "to every creature," for, sure as we are that only the elect will be saved, we are equally sure that God willet that all men should be saved."

How can we reconcile these two opposite beliefs? That is a matter for God Himself who has plainly declared both. It is ours to simply believe what He says.

As to the Arminian doctrine of falling away from Christ and Salvation, it is amazing how any one can entertain such a thought who had ever read such Scriptures as John 10. 27-29.—T. Campbell.

Dismiss me not Thy service, Lord,
But train me for Thy will;
For even I in fields so broad
Some duties may fulfil;
And I will ask for no reward,
Except to serve Thee still.

—T. T. Lynch.



The LORD'S WORK and WORKERS

**ENGLAND & WALES:
FORTHCOMING (D.V.).**

FELIXSTOWE: Ranelagh Hall, Sept. 3 at 3 and 6. G. E. Harpur, S. S. Short. **HAYWARDS HEATH:** Perrymount Rd. Methodist Church, Sept. 3 at 3 and 6. D. R. Meadows, R. C. Kyle. **LEEDS:** Joseph St. Gospel Hall. Open Air Workers' Conf. Sept. 3 at 3 and 6.15. W. Trew, R. McConkey. **PENDLEBURY:** Gospel Hall, Bolton Rd. Sept. 3 at 3 and 3.15 and 6. A. Leckie, J. C. Russell. **NOTTINGHAM:** Clumber Hall, Sept. 3/6, E. Lewis; Oct. 1-2, F. A. Tatford. **YEOVIL:** Conf. Sept. 6-9. (F. P. Sealy, 36, Crofton Park, Yeovil, Somerset). **EAST SHEEN:** Sheen Hall, Upper Richmond Rd. Missy. Sept. 10 at 3.30 and 6. A. Dalton, A. G. Ingleby. **GOSPORT:** Middlecroft Hall, Sept. 10 at 3 and 6. R. Snaith, R. G. German. **HORNSEY, N.8:** Alexandra Hall, Alexandra Rd. Sept. 10 at 4 and 6. E. H. Sims, Dr. Hanton, A. E. Vince. **SOUTHPORT:** Hoghton St. Baptist Church. Sept. 10; Bethesda Gospel Hall, Aughton Rd., Sept. 11, 12, W. A. Tremlett, D. T. Griffiths, W. E. T. Wales, J. J. Walker and others. Missy. (Correspondent: John Lidbetter, 1, Claremont Ave., Southport). **NUN-EATON:** Manor Court Rooms. Sept. 10 at 3 and 6. H. E. Pope, Mr. McLelland. **WITHINGTON, MANCHESTER:** Mauldeth Rd. Hall. Sept. 10, R. Mountfort, A. Pickering. **ROMFORD:** Rush Green Hall, Birbeck Rd. Sept. 10 at 3.45 and 6.15. J. Blockley, J. Clare, E. W. Humphreys. **WALTHAMSTOW, E.17:** Wadham Hall, Sept. 10 at 7. A. J. Atkins, G. J. Polkinghorne. **WIMBORNE:** Eastbrook Gospel Hall, Sept. 10 at 3 and 6. A. G. Beynon, R. North. **CARLISLE:** Morton Park Hall, Sept. 10 at 3 & 6.30. R. C. Allison, P. J. Widdison. **READING:** Meeting Room, St. John's Instit., Sept. 10 at 3 and 5.30. C. Dean, C. Grove, W. Wynne. **NORTH-EAST Missionary Week-end:** (Tees-side, Tyneside, and Wearside) 16-19th Sept. R. C. Allison, J. W. McAllister, T. W. A. Poland, W. A. Tremlett, W. Wilson, J. Walker. **BANBURY:** Southampton Hall. Missy. Sept. 17 at 3 and 5.45. A. Pulleng, H. G. Young. **HIGHGATE, N.6:** Cholmeley Hall, 272, Archway Rd. Sept. 17 at 4 and 6.15. Sisters' Missy. **SOUTH-BOROUGH:** Parochial Hall. Sept. 17 at 3.15 and 6. P. Parsons, H. Steedman. **PLYMPTON:** Underwood Gospel Hall. Annual. Sept. 21. (Correspondent: N. W. R. Soble, 210, North Rd., Plymouth). **EASTBOURNE:** Sept. 24-30. Bible Readings at Woodlands House. H. Bell, H. Steedman. (W. Jackson, 118, Lavender Hill, Tonbridge, Kent). **HOVE:** Rutland Hall, Rutland Rd. Sept. 24 at 3.30 and 6. R. North, H. Steedman. **REDCAR:** Elim Hall, Lord St. Sept. 24 at 3 and 6. A. Leckie and G. K. Lowther. **TEIGNMOUTH:** Gospel Hall. Sept. 24 at 3 and 6. W. McNeil, A. Pickering. **WALTHAMSTOW:** S. Grove Gospel Hall, Oct. 8 at 3 and 6. E. H. Grant, A. W. Lawes, W. Trew. **SOUTH NORWOOD S.E.24:** Sisters' Missy. Oct. 6 at 3.30 and 6.30. **BARNEHURST:** Assembly Hall at 8 p.m. Oct. 7, 14, 21, A. Fallaize;

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

Oct. 28, W. S. Loynes. **WARRINGTON:** Gospel Hall, Forster St. Annual. Oct. 8 at 3 and 6. P. F. W. Parsons, A. M. S. Gooding. **BLOOMSBURY, W.C.2:** Central Church Shaftesbury Ave. Oct. 8 at 3 and 6.15. Counties' Evangelistic Work Report Meeting. (E. A. Edwards, 300, Mayplace Road East, Barnehurst). **HAMWORTHY:** Lake Rd. Gospel Hall, Oct. 8 at 3 & 6. E. Grant, A. Lawes, W. Trew. **WESTMINSTER:** Central Hall, Missy. Oct. 26 at 3 and 6.30. Sisters' 27, 28 at 11, 3 and 6.30. (Particulars in due course from Francis F. Stunt, 1/3, St. Paul's Churchyard, London, E.C.4).

SCOTLAND: FORTHCOMING (D.V.).

ANNBANK: Seventy-second annual conf. in Gospel Hall, Sept. 3 at 3.15. J. Lightbody, D. McKinnon, A. Borland. **KINROSS:** in Town Hall, Sept. 3 at 3. A. M. S. Gooding, J. Cuthbertson, J. R. Rollo. **STEVENSTON, Ayrshire:** Bethany Hall, Sept. 10 at 3.15. A. Borland, D. Maxton, Dr. W. E. F. Naismith, A. M. S. Gooding. **AYRSHIRE MISSIONARY:** Victoria Hall, Ayr, Sept. 17 at 3. A. Shedden, Jas. MacPhie, W. J. Campbell, S. Hanton, W. G. Stephen. **AIRDRIE:** Hebron Hall, Sept. 17 in the Lesser Town Hall, at 3. J. C. Russell, J. Malcolm, H. Scott. **HAMILTON:** Baillie's Causeway, Sept. 17 at 3.30. F. McConnell, J. Anderson, J. Dickson. **DALRY:** Sisters' Missionary in North Street Gospel Hall, Sept. 24 at 3. Miss C. J. McFadyen, Miss J. Park, Mrs. G. Hamilton, Mrs. R. Kennedy. **DUMFRIES:** Bethany Hall, Sept. 24 at 3. R. C. Allison, F. Carruthers, J. Cuthbertson. **PORT SETON:** Viewforth Gospel Hall, Sept. 24 at 3.30. F. Cundick, S. Emery, H. Morris. **SALTCOATS:** Ayrshire Tract Band Confr. Bethany Hall, Sept. 24 at 3. J. C. Russell, R. Rea, G. Waugh. **KILMARNOCK:** Sisters' Missionary Confr. Central Hall, Oct. 1 at 3. Mrs. Allison, Mrs. McAllister, Mrs. Sheddin, Miss McFadyen. **BURNBANK:** Ebenezer Hall, Oct. 8 at 3.30. J. B. Hewitt, R. McMillan, A. H. Abrahams. **LEADHILLS:** Ebenezer Hall, Jubilee, Oct. 15 at 3. Jas. Alexander, F. E. Balfour, P. Collins, Andrew Gray. **COATBRIDGE:** Shiloh Hall Annual in Hebron Halls, Oct. 22 at 3.30. J. Anderson, T. Muir, Wm. Trew. **DUMBARTON:** Gospel Hall, Nov. 5. A. Borland, A. M. S. Gooding, W. K. Morrison.

Scotland: Reports.

HARRY BURNESS had 5 weeks with Gospel Tent at Newburgh, and moved to Old Meldrum, where he commenced on July 24. Asks remembrance in prayer. **HAROLD GERMAN** and **L. M. RANDALL** had very encouraging tent meetings at Mintlaw when a number professed.

CANADA:

L. K. McILWAINE and **J. McCACKEN** are having good interest in tent meetings at Bridgewater, N.S.

IRELAND: REPORTS.

R. HULL had encouraging start in Tent at Portadown. J. HAMILL and J. WALLACE having tent meetings near Broughshane. T. BENTLY and others finding interest in tent at Dundonald. C. McEWEN and J. G. HUTCHINSON had large crowds daily in Newcastle, where a few professed. T. WALLACE and R. BEATTIE having good tent meetings at Newtownstewart. Messrs. CRAIG and WISHART have moved their tent near to Castlederg. H. SCOTT doing visitation work in Downpatrick and district. S. W. LEWIS hopes to erect portable hall in Co. Monaghan. J. WELLS and W. BUNTING in tent at Drumbo, with good meetings and interest. J. K. DUFF and J. FINEGAN at Lambeg. A. McSHANE and A. CAULFIELD near Lurgan. S. JOHNSTON and S. HUGHAN at Cregagh Rd., Belfast. C. D. FLEMING at Ballyroney.

Believers' Meetings.

COLERAINE: Believer's Meeting on 4th was large and good. Messrs. J. McCullough, H. Bailie, T. McKelvey, J. C. Russell, and W. Bunting ministered the Word. J. McCULLOUGH, U.S.A. hopes to visit some places in the Omagh district and in Co. Donegal, where he formerly laboured. **LURGAN:** Annual Bible Readings and Conference, Oct. 9-12. (Readings on Epistle of James).

"WITH CHRIST."

Mrs. W. BALLANTINE, Dumbarton, on June 10, aged 84. Saved in early life in N. Ireland, but in fellowship with the Lord's people in Dumbarton for over 50 years. A sister faithful in testimony, and of a quiet and gentle disposition which won many friends. **ALEX. REID**, Buckie, aged 75 years. Called home somewhat suddenly on July 7. Saved 52 years ago, and for the most of that time associated with the Buckie assembly. Ever bore a godly and consistent Christian testimony, he will be greatly missed. **CHARLES A. COLLINS**, of Outwood, Surrey, passed home on July 12, aged 64. Saved in early life, and for many years in the assembly at Reigate, but latterly at Horley, where he will be much missed. Ever zealous in the gospel, our brother was deeply interested in the Counties Evangelistic work, and the Mobile Units working in the London area. Ever exercised a care for the Lord's people, our esteemed brother was a faithful steward and helper of those in distress. Many paid tribute to the memory of our brother at the funeral on 18th July. Will be greatly missed. Mrs. GEORGE CORDINER, Boddam, on July 13, aged 67. In fellowship with the saints at Boddam and latterly at Peterhead. In spite of great physical suffering our sister ever bore a quiet and consistent testimony. Will be greatly missed. **PETER MOJSOVIC** of Novisad, passed home suddenly on July 16, aged 73. Met with a fatal accident by street car when crossing the street, this faithful servant of Christ was immediately in his Lord's presence. James Lees states that he was the boldest preacher in Jugoslavia, and his passing will be a tremendous loss to the assemblies of saints in that country. **GEORGE PIMENTOFF** of Helsingfors, aged 60, passed home the day following an accident when he fell from a roof. A learned brother, he was nevertheless humble, tender and kind, and loved

the Lord, His Word and His people. Imprisoned during the Russo-Finnish war, he was in the service of the B. & F. Bible Society for the last 28 years. **HARRY JOHNSTONE**, Motherwell, on July 20, aged 74. Passed away suddenly while on holiday. Saved 65 years ago in Glenbuck, and was baptised in the Dam there. In fellowship first at Glenbuck, and then in Wishaw, but for the last 60 years in Roman Road Hall, Motherwell. Did the work of an overseer, and for the last 30 years served the assembly as treasurer to the glory of God. Will be greatly missed. **JAMES ROBINSON**, Lurgan, called home July 21 after a severe illness. Saved over 50 years, and was highly respected for his consistent Christian character. Was associated with Kilmore assembly, where he took a leading part and was loved and esteemed by all the saints, who feel that they have sustained an irreparable loss. **OLIVE M. RAMSEY**, Lisnaska, Co. Ferm. Called home suddenly July 22. Was in happy fellowship in Lisbellow assembly for a number of years. A most unselfish sister, who was highly esteemed in the locality. She will be much missed for her godly testimony. R. Beattie conducted funeral service. **WM. McCONNELL**, Larne, went to be with the Lord on Aug. 10. after a lingering illness. Saved in early life. A quiet, godly brother, who will be missed in the assembly. Ever had the welfare of God's people at heart. A large company attended the funeral, at which D. Craig and R. Beattie spoke. **J. RUSSELL**, Belfast, aged 91. Saved as a lad of 11, he was 80 years "in Christ." Our brother steered a straight course, and was known as a steady, consistent Christian and wise counsellor, whose place will be hard to fill. Last 25 years in Windsor Hall, Belfast. **Mrs. WM. FINNIE**, Newmains, on Aug. 6, aged 76. In Newmains Assembly for 40 years, our sister was regular in her attendance at the assembly gatherings. Ever consistent in Christian walk, she will be much missed. On going to press we learn that our esteemed brother Mr. J. B. WATSON of London passed home to be with the Lord on 16th Aug. Associated with "The Witness" for many years, he followed Mr. Pickering as Editor, and was held in high esteem as an able teacher and preacher of the Word. Our brother was laid aside for some considerable time, but ever bore his suffering and weakness with exemplary patience. Rejoiced in the Lord and in His Word until the end.

ADDRESSES, PERSONALIA, Etc.

PLANTATION GOSPEL HALL, Glasgow: correspondence now to Mr. F. Gamble, 2, Medwyn Street, Glasgow, W.4. **BULAWAYO**, Africa. The assembly has now opened new hall at Lancaster Avenue, Famona, Bulawayo, S. Rhodesia, with conference on July 16. Addresses by F. English, R. Haresign, F. Hattingh, C. Lee-Spratt, J. McKenzie, E. J. Salisbury, D. E. Wood. (Correspondent—H. A. Lennox, 7, Bedford Ave., Hillcrest, Bulawayo). **MISSIONARY** on furlough desires bound vols. of "The Christian Worker." State years and price to A/2616, "Believer's Magazine" Office, Sturrock Street, Kilmarnock. Our brother, **W. TEMPLETON**, (Trinidad) has suffered a serious relapse and is now critically ill in Stonehouse hospital. Prayer is asked for our brother and for Mrs. Templeton who continues in residence at the Missionary Home, Hall of Kype, Strathaven.

How CONVERTS were ADDED to the EARLY CHURCH

By the Editor.

THAT statement quoted from the original Baptist Confession, that "baptism in no wise pertaineth to Infants", raises a most important argument. The dust of controversy has never been allowed to settle, and the battle continues. Does the New Testament anywhere, or in any wise whatsoever, give support to the practice almost universally common in denominational communions? Should Christian practice be guided alone by the Apostolic Writings or should equal weight be given to ancient tradition in a matter so important as Baptism? Our position with regard to the second question is unmistakable: the only authoritative and final source of information for inquiry is of course the New Testament. Interpretations may vary, but it is the duty of the inquirer to test every conclusion in the light of the Scriptures alone, and to bring, if possible, a mind as free as can be from bias.

THE Church of England holds that "The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ" (Article XXVIII). At the close of the ceremony of Infant Baptism these words are repeated by the officiating clergyman, "Seeing . . . that this child is regenerate". That belief in baptismal regeneration has been the cause of endless controversy, and in the reckoning of many is one of the most hurtful perversions of Scripture that the Christian centuries have witnessed.

THE Confession of The Church of Scotland frames its belief in the following fashion, and others are somewhat similar; "A child has the right to baptism, whose parents, one or both, having been themselves baptised, profess the Christian religion and desire baptism for the child."

WHAT, then, are the arguments upon which the validity of Infant Baptism rests? Baptism of children, it is asserted, was the continuation of the recognition of the privileges of children under the Jewish economy. Just as the children of Jewish parents were considered different from children of Gentile parents, as being in a category specially favoured of God, so the children of Christian parents were to be reckoned as being different from the children of such as were not within the pale of the Church. Consequently Child Baptism had for the Church the same significance as "circumcision" had for the Jewish nation. The infant male-child of Jewish parents was circumcised on the eighth day, as the seal and sign that he was within the covenant promises made to Israel. Baptism, being analogous, was thus to be considered as the door of entrance into the visible church, into the place of Christian privilege; the parents, or godparents, engaging themselves to bring up the child in the fear and admonition of the Lord.

IN recent controversy it has been argued that Child Baptism can be justified on the ground that it is parallel with the baptism of the children of the proselyte from the Gentiles to the Jewish faith. On his confession of acceptance of the Law, the proselyte was baptised, and with him his children too. So the child of Christian parents (using the words in their widest sense) is accepted into the Church on the strength of the confession of faith by the parents. To some scholars the parallel is obvious, almost, in their judgment, undeniable.

THE contention is sometimes strengthened by the deductions drawn from the Lord's inviting words, "Suffer the little children to come unto Me, and forbid them not: for

of such is the kingdom of God" (Mark 10. 14). The words, usually inscribed on the bowl-like baptismal font, are accepted as scriptural ground for the practice of Infant Baptism.

THESSE various arguments, supported by quotations from scholars ranging from Apostolic fathers to present day writers, give to many uncontested assurances of the validity of their practice.

AS against these arguments it is maintained that the Church is a community of "born-again" persons. The New Birth is analogous to the birth of a child into a Jewish family, and not to the rite of circumcision which took place after the birth of the child. On such consideration the argument from circumcision is entirely invalid. Expressions like these "born of God", "born of the Spirit", "born of incorruptible seed", "of His own will begat He us with the word of truth," convey the definite impression that the way into the family of God (which in New Testament language is synonymous with the Church) is by a spiritual birth, and that no others may be reckoned within its membership. Those who are thus born are said to be Children of God, and are designated as being "in Christ", and also "in the Spirit". Paul declares of Roman Christians, "You are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you" (Rom. 8. 9). Quoting the great German scholar, Adolf Deissmann, Dr. Newton Flew defines the expression as "the most intimate possible fellowship of the Christian with the living spiritual Christ", but continues to maintain the expression is "inseparable from the thought of membership in the Ecclesia. Indeed it was the characteristic and constitutive mark of the Ecclesia . . . The intimate personal relationship with Christ should in its very nature have immediate social consequences, because Christ has done what He has done. The ultimate purpose of God is that all should be united in the same great allegiance, proclaiming that Jesus is Lord" (Jesus

and His Church, p. 152-3). Such a condition is possible only where there has been personal experience of the regenerating work of the Holy Spirit in the life of the individual. That can hardly be the experience of the irresponsible infant presented at the baptismal font.

SIMILARLY names given to those who are "in Christ" suggest the idea of responsible individuals. "Disciples" are those who have learned the doctrine of Christ and have decided to follow: that no infant can do. "Believers" have heard the message, have given credence thereto, and have committed themselves to the mode of life that is demanded of their faith. One description given by Paul is most arresting: "God hath chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel" (2 Thess. 2. 13-14). Among quotations in this category it is impossible to find any that are applicable to infants. By the baptism of irresponsible children a situation has been created in which adults are considered members of a church who are not, in the New Testament sense, "believers".

FURTHERMORE, it has been shown, for example, by Prof. Rowley in *The Unity of The Bible*, that circumcision is never taken in the New Testament as analogous to Christian baptism. As has been noted above, it is patent that the parallelism does not hold good. A child became a member of the Jewish community, not by circumcision but by birth. If the analogy is to be defended, then consistency demands that its advocates should claim that the child of Christian parents is born a Christian, and that baptism, which ought to follow on the eighth day, if the analogy is to stand, is simply the sealing of the fact and the public acknowledgement thereof. With such an admission the idea of baptismal regeneration, so far as children are concerned, collapses. Moreover, circumcision was administered to male children only, so that the

analogy is not complete. Why should female children need to submit to the rite of baptism, if they could not submit to the rite of circumcision? Were they not members of the Jewish community because they were not circumcised? And, following our line of reasoning, should a female child of Christian parents fail to be recognised as within the Christian community, because she has had not been baptized?

IT is arrestingly strange that no specific injunctions are given in the New Testament for the recognition of baptism as the substitute in the Christian Church for circumcision. As a matter of fact, several passages set out to show the irrelevance of circumcision as an observance in the Christian Faith, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision" (Gal. 5. 6), the whole argument of the Epistle being that the Jewish rite is inconsistent with faith in Christ. That, too, is the argument of the Epistle to the Colossians; "Wherefore if ye died with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances which things have indeed a show of wisdom . . . not sparing the body" (2. 20-23). The New Man is described as "where there is neither . . . circumcision nor uncircumcision . . . but Christ is all" (3. 10-11).

YET it is to the Epistle to the Colossians that advocates of "circumcision—baptism" theory turn for support of their contention. "In whom (i.e. Christ) also ye were circumcised with the circumcision made without hands in the putting off of the body (of the sins) of the flesh, by the circumcision of Christ, having been buried with him in baptism" (2. 11-12). That circumcision and baptism are closely related in the passage is undeniable, "in whom ye were circumcised . . . having been buried with him in baptism." The circumcision referred to is evidently associated with the moment when the Colossians were baptized. That circumcision is stated

to be "made without hands", that is, it was not performed on the body as a physical act: it was spiritual in its significance. The act had, moreover, the same significance as baptism. It was "the putting off of the body of the flesh", the determination to abandoned the former way of living, such as Peter described in "lasciviousness, lusts, excess of wine, revellings, banqueting and abominable idolatries" (1 Pet. 4. 3). The act is described as being "by the circumcision of Christ."

A N allied passage which throws light on that last expression is, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? . . . Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed" (Rom. 6. 3-6). Evidently being "crucified" with Christ is to be equated with the circumcision of the Colossians passage, for both are associated with "putting off" or "crucifying" the body of sin. The reasoning takes us to Galatians 2. 20: "I have been crucified with Christ"; so the conclusion reached is, that being circumcised with the circumcision of Christ is synonymous with being crucified with Christ.

IT seems impossible to transfer the ideas associated with these passages to the baptism of irresponsible infants, having regard to the significance of the doctrines involved. Instead of being used by the Apostle to show that just as the male Jewish child was circumcised to seal his inclusion in the Chosen Nation so the child of Christian parents was baptised to be brought within the communion of the Church, the correspondence between circumcision and baptism is used to teach the solemn lesson that identification with Christ means acknowledgement of what His death involved as crucifixion with its termination of a previous manner of life. The advocates of the "circumcision-baptism" theory as applicable to children are compelled to read into the Scriptures something that apostolic writer never intended.

IN some quarters strong arguments for Infant Baptism are based upon the practice of baptising the children of proselytes to the Jewish faith. Proselyte baptism was an administered and witnessed act in which the convert to Judaism made deliberate promises of loyalty to the Covenant. At the same time his children of tender years were baptized with him, as an indication that they, too, were admitted with the parent. Is it not reasonable, then, to conclude that since there was striking similarity between the admission of a heathen-proselyte into the Jewish fold and the admission of a heathen-convert into the Christian Church, that the same practice would apply with respect to the children? Champions of Infant Baptism answer in the affirmative.

AGAINST that it can be asserted that the New Testament is entirely silent on such a matter, and that the theory is built upon mere speculation. Moreover, it seems fatal to the argument, to be reminded that children born after the parent's admission did not require to submit to baptism, so that the situation resolves itself thus:

(a) Only the children of unbelievers should be baptized when parents seek admission to the church.

(b) Children of those who are in the Church should not require to be baptized, if the analogy from proselyte-baptism is to stand firm.

LASTLY the use made of the "Suffer little children" text seems hardly to be justified. As no distinctions are made amongst the children who were brought to the Lord for His blessing, and as they were brought quite indiscriminately, so all children, and not simply children who have believing parents, may be brought to the baptismal font. Moreover, nothing in the context gives valid reason for applying it to Infant Baptism. Commenting on its meaning Dr. Newton Flew remarks, "To receive it (i.e. the Kingdom of God) is to accept the gift, a new personal relationship with

God; to belong to it is to live like a little child, to live a new life of dependence. To enter it is to gain admittance to a new domain where God's will may be done on earth" (*Jesus And His Church*, p. 25). The saying should be interpreted in the light of the explanation given by the Lord, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10.15). "Does receiving the kingdom of God as a little child" not possibly equate itself with the "being born again" of John 3. 3? The wonder is that, whatever other construction is put upon the verses, the practice of Infant Baptism should be built upon such a flimsy foundation, and there is no small wonder either that in some ecclesiastical circles great concern is being shown over the difficulties that are being encountered in adherence to the contested practice. Many believe that Infant Baptism is one of the greatest delusions and hindrances the Christian Church has encountered in the two thousand years of its history. The writer can see no ground, either in our Lord's teaching, or in Apostolic practice, or in Apostolic doctrine for the assumption that irresponsible children should be added to the visible church through the practice of Infant baptism. After reviewing the various arguments for baptism other than of those "who were mature enough to understand the gospel," L. G. Champion in *The Church of the New Testament* concludes, such arguments "are too flimsy to put against the frequent references in the New Testament to the experience of conversion followed by baptism, and the consistent way in which the New Testament holds together a personal confession of faith and its expression in baptism. The prevalence of baptism in the New Testament Church is an indication of the centrality of the new experiences of life in Christ, and of the desire of the apostles to keep that experience of conversion in the centre" (pp. 67-68).

THE WISDOM OF GOD

By Dr. Duncan, Dundee.

(1) Revealed in Creation.

THE Wisdom of God, like His eternal power and Godhead, is to be "clearly seen and understood by the things that are made" Rom. 1. 20; Psa. 104. 24; Prov. 3. 19.

In Proverbs ch. 3 vs. 19-20, wisdom is presented as the principle of creation; as the power whereby God established the world. Observe the comprehensiveness of the terms used, "Earth—heavens—depths—skies"; also the words, "wisdom, understanding, knowledge." This is a sublime conception of the Universe, and is in harmony with the primal revelation (Gen. 1. 1). The Universe is a creation and a unity; it is the work of God, and it is for God, who is eternal Wisdom.

(2) Applied to the ways of men.

The Book of Proverbs ranges over a greater variety of subjects than any other book of the Bible, in many parts of it a new subject being introduced in every verse. But, in spite of the variety of its contents, there is a thread which runs all through the book, taking up its scattered sayings like beads in a string. This theme is Wisdom. The book is intended to teach Wisdom and explain in detail the conduct of a wise man; whilst, to bring out the same sense by contrast, it likewise describes the nature of folly and the conduct of fools.

In the introductory chapters Wisdom is praised in language of the most glowing enthusiasm;

"Wisdom is the principal thing; therefore get wisdom: yea with all thou hast gotten get understanding." See ch. 4, vv. 7-9 & 3. vv. 15-17.

What is the wisdom which the Proverbs thus praise? It is not to be identified with learning. The wise man has, indeed, the attentive ear of the scholar; but it is not to the schoolmaster or the professor he listens, but to the aged and experienced. Wis-

dom is not to be identified with cleverness either. The wise man may not be clever; and the clever man may, in the sense of this book, be anything but wise.

The Wisdom of the Proverbs is not speculative but practical. It is the best way of conducting one's life: He is the wise man who keeps his life running on the lines appointed for it by the Creator. Man's Wisdom is, in fact, the counterpart of the Wisdom of God.

By His Wisdom God has made all things, and, among the rest, He has made this world. In the framework of His Creation He has sunk lines of guidance upon which the life of man is intended to roll smoothly forwards; and man's wisdom consists in discerning those lines and guiding his course by them. He is a wise man whose life follows the course appointed for it by God.

This is the general conception; but in the individual Proverbs the details of the wise man's life are fully set down. His conduct in business and in reference to money; the way in which he is to manage his thoughts and regulate his words; his behaviour towards the poor and towards the rich, as a friend and as a citizen—all these details are comprehensively handled; and, one might say, there is not a situation in life in which the Proverbs will not indicate how a wise man ought to act.

(3) Christ the Wisdom of God.

It used to be a common maxim that no book of the Old Testament is understood until its connection with Christ has been discovered; and in the present case this is not difficult. As has been remarked above, that human wisdom, which is its theme, is the counterpart of the divine wisdom, and it cannot be fully comprehended till we ascend to survey the original. When however, we do so, what do

we find? We find the Wisdom of God embodied in Jesus Christ. All the Wisdom of God, in coming forth into activity and visibility, passes through Him. It was by Christ that God created the world. In the New Testament Christ is called the Word of God—that is the expression and embodiment of His Wisdom—and, when, in the prologue of the Gospel of St. John, the Word is described in His relation to God, it is in terms borrowed from the book of Proverbs. "In the beginning," says St. John, "was the Word and Word was with God;" but already in Proverbs Wisdom personified says,

"The Lord possessed me in the beginning of His way, Before His works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth;

When there were no fountains abounding with water.

Before the mountains were settled,
Before the hills was I brought forth:

While as yet He had not made the earth, nor the fields,

The beginning of the dust of the world.

When He established the Heavens, I was there:

When He set a circle upon the face of the deep;

When He made firm the skies above;

When the fountains of the deep became strong;

When He gave to the sea its bounds,

That the waters should not transgress His commandment;

When He marked out the foundations of the earth:

Then I was by Him as a master workman:

And I was daily His delight
Rejoicing alway before Him;
Rejoicing in His habitable earth;
And my delight was with the sons of men."

Thus under a thin veil there is already in this book the truth the complete revelation of which in the New Testament was to illuminate all the ages. If the book of Proverbs be, as was said above, a guidebook for the journey of life, then is Christ the living Guide. If its aim be to teach us Wisdom, then is He, of God, made unto us Wisdom and righteousness and sanctification and redemption (1 Cor. 1. 30).

(4) Christ, *made unto us* Wisdom from God.

How near to us the above quotation from the Corinthian epistle brings Him who is the Wisdom of God! In the margin of the Revised Version a rendering is given, which appears to interpret it better than any other. Quoting the passage consecutively, to include the margin, it runs thus: "Christ Jesus who was made unto us wisdom from God, both righteousness, and sanctification, and redemption." The Apostle's meaning is thus represented to be that the Lord is given to us, by His Father's Supreme bounty, to be our "Wisdom", our secret and solution for all our perplexities and needs, and that this "wisdom", when applied in detail, takes a threefold aspect, in relation to a threefold primary necessity of the soul of man, man the Sinner and the mortal. As regards the problem of guilt and condemnation, Christ Jesus is our "Wisdom" in the form of "righteousness". As regards the problem of the power and tyranny of besetting sin within us, He is our "Wisdom" in the form of "sanctification". And as to the last great problem, death and the grave, "this same Jesus is our "wisdom" in the form of "redemption" to wit (Rom. 8. 23) the redemption of our body.

Let us stand back from this wonderful verse and look at it once more, not in its threefoldness but in its unity. Three sublime blessings have passed before us, covering (when we think them out) the whole need of us sinners who must die. But they all run up into one thing. Nay, unto

one Person. They are not abstract propositions about Christ; they are Christ Himself. No distant effects, ejected as it were from Him the cause, are here in view. He, living, loving, suffering, triumphing, indwelling—He is all.

Therefore the "all" on our side is to accept Him, in all the fulness of what He is, with the open hand of the very simplest personal reliance, taking Him at His word.

(5) *In praise of the Wisdom of God*

Rom. 11. 33-36.

At the close of the 11th chapter of the Epistle to the Romans, we have a wonderful doxology which is really the conclusion of the whole doctrinal statement of the epistle. The outburst of rapturous praise is the result of the apostles' own consciousness of the wonderful victory of God through Christ over all the opposing forces of evil; and His solution in infinite wisdom of the problems that baffle the intellect of man.

The first note of the doxology is that of an adoring recognition of the depths of the riches of the wisdom and the knowledge of God; and of man's utter inability to understand or explain.

Nothing brings greater comfort to the human mind, as it contemplates the perplexing mysteries of good and of evil, of the power and limitation of human will, than to fall back upon the certainty that what we know not, God knows.

The comfort of this certainty however is the result of conviction concerning the character of God, resulting from His revelation of Himself in Christ.

It could hardly bring peace to the heart to know that He knows that of which man is ignorant, unless it were a certainty that His infinite wisdom directs His infinite power, according to the impulse of His infinite love. Of this deepest fact of His love the heart is convinced by His revelation of Himself in Christ.

Having thus recognised the wisdom

of God, the doxology proceeds in the declaration of certainty that "of Him, and through Him and unto Him are all things." Here again the fact of His character is the true source of comfort. Knowing Him to be love, what comfort lies in the conviction that all things find in Him their origin, their process, and their goal!

The last note of the doxology is an ascription of glory to Him who in the splendour and loneliness of His Wisdom is acting in all-conquering power, under the constraint of His nature of Love.

(6) *Divine Wisdom: Its Characteristic.*

James 3. 17.

Let us now conclude our consideration of this wonderful theme of the Wisdom of God on a practical note.

What an exquisite picture James draws of true and divine wisdom, the quality of heart which he has urged his readers to pray for in the past chapter. Will you mark the outline of this exquisite portrait? (1) It is pure first and most of all; clean, that is, with no alloy of self-will; pure and sweet and true in motive. It wants only the good, whether it win or lose, a quality closely allied to holiness. "Free from guilt, without spot or blemish," so the word is defined in the Greek Lexicon.

And (2) it is *peaceable*. It must fight; but it fights for the sake of peace and knows that there can never be true peace until there is righteousness. But it is the very reverse of quarrelsome and contentious; and all the time it is fighting it hungers for peace, and will heal all divisions by wise and generous words.

(3) *Gentle* comes from a word difficult to translate into English. It means equity, reasonableness, considerateness towards others, the power to see their side of things, as well as one's own. It is *tractable* also, easy to be intreated, not stubborn; not, as Dr. Dale suggests, refusing to do a thing simply because one has been asked to do it, a military word, meaning one

who can keep rank with his comrades and march along in the same path.

It is moreover (4) "full of mercy and good fruits;" it is single-minded and absolutely sincere. It is an excellent delineation of character, so fascinatingly attractive that it wins us by its charms, while it seems so high above us in its pure loveliness as to be impossible of attainment. Surely there is not a sincere soul among us that does not long to be clothed with this spirit.

The first line of verse 17 indicates clearly its source. It is from *above*; it is acquired in communion with the Highest, in fellowship with God—a

thing we are sadly neglecting. We are trying to be and do good; we are distressed more or less for our faults. We have lost to a large extent, it is to be feared, the holy art of fellowship with God. If the question were passed round any considerable number of Christian people, "Is communion with God a fact of your life?" it is impossible to say how many could answer it in the affirmative. And yet it is just this question which we should force ourselves to face. Without this communion there is no true Christian living, and strangers to it can never acquire noble Christian character. It is the source of true wisdom.

YOUNG BELIEVER'S PAGE.

licity and happiness. Let us modern heralds magnify the Lord and shun pride in our preaching. As for John's faithfulness, even the people vouched for it when they said (John 10. 41), "John did no miracle; but all things that John spake of this Man were true." What a fine testimonial that was! Concerning John the Lord said that there was none greater born of women (Matt. 11. 11). These two statements shine all the brighter when we recall that they were not spoken in the hour of popularity but in the tragic days that followed.

However familiar one may be with the story of John's imprisonment and death, it is impossible to read it unmoved. To the outward eye, the moralist, a man of God, became the victim of sordid intrigue and shame. If Job felt the mystery of unmerited suffering, he at least received an explanation and was restored to prosperity;

(Continued from page 225).

but the Son of God stood by while His beloved servant's head rolled off. Yet the spiritual eye can penetrate further than this. "As for God, His way is perfect" (2 Sam. 22. 31), and John was perhaps the last unnamed hero of Heb. 11, who, "having obtained a good report through faith, received not the promise." It is tempting to think of the work John might have done in the early days of the Church; but God was satisfied with what he had already done. It is as if the last message the herald uttered was the fact of his death, intimating that the kingdom of which he spoke was to be inaugurated by suffering and death, and so he went the way which his Master was soon to follow. When a promising career for God is ended abruptly by death, or when we are in danger of thinking much of ourselves or our service, let us remember John the Baptist.

INTERPRETING THE BIBLE: J. Stafford Wright, M.A. This is a most useful booklet, teaching how to distinguish fact, compressed fact, metaphor, parable, symbol, type, allegory. There are very useful sections on "myth" and "saga". Splendid for beginners in Bible Study. I.V.F., 39, Bedford Sq., London W.C.1. Price 6d.

RECENSIONS OF THE LXX. PENTATEUCH by D. W. Gooding, M.A., Ph.D. This Tyndale Lecture for 1954. A work for scholars who are interested in the text of the Septuagint Pentateuch. Tyndale Press, 39, Bedford Sq., London W.C.1. Price 1/6.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

10. JOHN THE BAPTIST: THE YOUNG HERALD OF THE KING.

By W. K. Morrison, M.A., Ayr.

THE subject of last month's study, Jeremiah, is readily linked with our present pen-portrait. Both Jeremiah and John the Baptist were born into pious priestly families; both were lonely figures, sternly denouncing the nation's sin; both were men of the highest spiritual qualities; and yet both died in shameful circumstances, without seeing the full benefit wrought by their ministry.

Passing over the narrative of his birth, told by Luke with characteristic beauty, let us listen to the "last and greatest herald of heaven's King" delivering his message. It is summed up in a single phrase in Luke 3. 3: "the baptism of repentance unto remission of sins" (R.V.). A remarkable feature about the ministry of all the prophets of Israel is that they hit the people's sin so hard. There was no compromise in their approach to their message. One of the proofs of the inspiration of Scripture is the survival after so many centuries of words of the sternest denunciation, which the original hearers would presumably wish to suppress rather than hand down to all posterity. So we find that the last of the old prophets was no silver-tongued orator but a man with an uncomfortable doctrine—"Repent!" Convicted consciences responded to the call, and some of the nation at least were ready to welcome the coming King. What vigour accompanied John's preaching! The proximity in time and place of the Messiah added conviction and urgency to the preacher. "The Kingdom of heaven is at hand." His message was based on facts which his faith unhesitatingly seized upon. He must shout aloud, he must command attention, he

must impress on his hearers the dignity of the Coming One—for was he not a royal herald, the forerunner of the King promised in the Scriptures? Our message is not quite his, but from John we can learn the importance of repentance as an element in Gospel preaching; we can copy John's earnestness; and we can show people that we believe in the value and the dignity of the words we proclaim.

Throughout the Bible the preacher's own character is always related to his message, and so we note in the Baptist his asceticism in clothes and food, his possession by the Holy Spirit from birth (Luke 1. 15), his sincere humility and his sterling faithfulness. There is not much use in being preachers if we are not emphasising our message by our lives. Spiritual power is still associated with personal self-denial. Perhaps one reason for the apparent futility of so much modern Gospel preaching is that the preacher sacrifices so little for his task. We eat well, we live comfortably, we board a bus or jump into a car, and with little effort we reach the Gospel Hall where we deliver our message. Let us beware of easy preaching. John was humble, too. When his disciples left him to follow Jesus he felt that he had taught them aright and showed not the slightest sign of jealousy. Always in the Lord's presence he stressed his unworthiness. He was not fit, he said, to stoop and unloose His shoe's latchet; he had more need of being baptised by the Saviour than of baptising Him; and he was like the bridegroom's friend at a marriage, performing little services but rejoicing in the bridegroom's pub-

(Continued on previous page).

Obedience in Service— a Problem

By George Hart, B.A., Warrington.

THE modern world has to some extent fired professing Christianity in seeking unity—though possibly from different motives. The United Nations Organization with its various branches seeks to arrive at mutual understanding and happy terms of relationship between its fellow-members. Similarly there has been an attempt among certain elements of the Church in the world to form a united front in Christian testimony. Though many differences exist between them, they invite help and co-operation. Here is a genuine attempt to provide the solution to a problem which has been a heart-ache to many godly Christians—the divine Church. It offers a serious challenge which should be given careful consideration by every Christian, from the individual and collective aspect of the problem involved.

A broad-minded approach to this problem is of paramount importance if our conclusion is to be at all valid. This implies the contemplation of the subject from all angles, the appreciation of the merits of everyone else's point of view, and then the formation of a sound personal judgment from the evidence produced. Broad-mindedness is not synonymous with tolerance. I may appreciate another man's point of view, and have a certain amount of sympathy toward him since he holds it, but if the evidence given causes me to form the opposite judgment, I can never accept his view as right, nor consider him to be right in holding it.

In applying broad-mindedness to Christian life, it is essential for us to accept God's Word in its entirety as the final authority in all matters of faith and conduct. Human opinion is only valid in so far as it is compatible

with the whole of Scripture teaching. In handling a problem, we must consider every aspect of it in God's Word. We cannot in these things argue "after the manner of men", logical and reasonable as these arguments may appear by themselves. We are God's creation and His servants. We cannot dare to assume ourselves superior in intelligence to Him, we must be conformed to His commands.

Taking the Lord's command in Matthew 28, verses 18-20 as the broadest basis of Christian faith and practice, we are told to go "into all the world and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Here is a threefold command: to preach the Gospel, so that men and women will not merely come to know Christ as Saviour, but become His disciples and seek to follow Him: to baptize; and to teach to observe all things commanded. Wittingly to swerve in any way and under any circumstances from obeying this command to the letter constitutes deliberate disobedience.

I suggest that this command provides the true basis for unity in the Church, and the only basis from which we can view the problem of unity. It provides us with oneness of purpose and with a sole authority. In effect, it is an elaboration of the statement in Ephesians 4, verse 5—"one Lord"—for our unity must inevitably arise from our acceptance of the Lordship of Christ and our complete obedience to all His commands. As Paul reminds Timothy: all Scripture is given by inspiration of God, and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness." Hence the authority from which we can learn God's will for us is Scripture: the principles guiding all our individual and corporate life are clearly seen in its pages.

The individual seeking to practise this obedience to his Lord will seek out a company of believers of like mind and join himself to them so that he may function properly in the church local. This oneness of desire carefully and conscientiously to obey the Lord provides the ground of fellowship of a true local church.

Similarly, the individual, or the church local as a body, in contemplating fellowship with other gatherings, will seek out and have fellowship with such companies of believers as meet on similar principles. The fellowship enjoyed between them, the teaching from Scripture shared from time to time should assist them in the constant re-orientation towards Christ which is necessary for every believer if this life is to be conformable to Christ. Hereby the unity of the Church can be achieved and maintained—individuals working in perfect harmony in the local churches, which in turn live and co-operate in perfect harmony with each other, all on the one common ground of truth: that Christ is Head of the body, which is the Church.

Let us now examine the practical aspects of the solution of the problem of unity which is offered in the first paragraph. We have just outlined the basis of fellowship of the individual and of the local churches with other believers. How then does this attempt to form a united Church stand in relation to that? Its main basis for unity is in the preaching of the Gospel. Here is the sole point of concurrence. So far as principles of gathering and conduct are concerned, they may be as varied as men's faces. This is no deterrent apparently to be the avowed aim of evangelisation. The Gospel is preached and God blesses the preaching of His Word in the salvation of souls. Let us make that

quite clear: this blessing is inherent in the preaching of the Gospel: "My Word shall not return unto Me void, but shall accomplish that whereunto it is sent."

But does this go far enough? Is this a broad enough basis of fellowship for Christians? Preach the Gospel, yes, but what about the rest of the Lord's command? If we are to obey, we must obey it *in full*. When we lead a soul to Christ, we are to make a *disciple* of that soul, that is, lead him on to follow his Lord as we have learned to follow; we are to baptize, and teach all things commanded. We were not told to preach the Gospel to all, baptizing some, and teaching others. Such a state of affairs is never acceptable in Scripture. Just as we find it essential for our proper growth to gather as we do, so we should consider it necessary for our spiritual children. Spiritual progress must be expected of every child of God. We read in Acts 2, verses 41-2 "And they that gladly received His word were baptized . . . and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers." A soul completely surrendered to Christ—which is, let us remind ourselves, what happens at conversion—will seek to obey his Lord. That soul will first publicly identify himself with his Master in baptism, and then will go on to enjoy the blessings of fellowship and witness with his fellow-saints. He must learn the will of Christ for his personal daily conduct. This comes of study and teaching from Scripture. There, too, we will learn the same will concerning the church—its order and life. Fellowship, breaking of bread, and prayer both private and corporate, all go to make up the vital life of the saint. It is by the help of these things that spiritual progress is made. They are no mere formalities, but divinely given ordinances, the very life-blood of the believer. These blessings from God are not lightly to be esteemed: if they are of any value individually or collective-

ly, then they must be regarded as indispensable to the building up of the "perfect" spiritual man. And all these facets of Christian life are implied in the Lord's command in Matthew 28, verses 18-20.

Taking the broad view then, we must ask: "After conversion, what?" It is on this question that the idea of providing unity solely in the Gospel breaks down. The young believer converted in such meetings is presented with a variety of "denominations" to choose from. To the thinker, something is radically wrong. This body of people who presented an apparently united front is, in fact, divided on closer scrutiny. On reading his Bible, he sees that only one Church is envisaged, that division is strongly condemned (1 Cor. 3, verses 3-6), and that while enjoying fellowship together, the local churches are individually responsible to God alone for their faith and conduct. Yet here is a body of Christians who are not merely divided on fundamental principles, but accept this with evident equanimity! Such an effort to effect unity among Christians can only be condemned as myopic and artificial. Those who see more in the salvation of a soul than merely its salvation would only do themselves harm—in fact, would be guilty of disobedience in that *they were only fulfilling a part of the Lord's command when they could be occupied more profitably fulfilling it all—in having fellowship with such a work.*

It becomes evident then that the crux of this most difficult problem lies in the fact that the governing principle in the Christian's life is obedience to

his Master. This is the only ground he can stand on—he dare not move from it one inch. Due allowance must be made for the fact that two equally zealous Christians may interpret the Scriptures differently, and so seek a different pattern of individual and church life the one from the other. Each is responsible to his Lord to seek the Lord's will for him in His Word. From this aspect the problem would appear humanly speaking insuperable. It was in considering this problem that one commentator remarked that unity is not outward uniformity. The Lord has led a man along a certain path to do a certain work. Let him do it in full obedience to the known will of the Master.

But how is he to know the will of the Master? One thing is certain: that in no way would He lead contrary to the teaching of Scripture. It behoves us then to know the Word thoroughly. This requires much reading of it: we cannot learn it thoroughly simply by listening to ministry, helpful though that is. Perhaps the desire to do "active service" is one cause of the lack of study which we are all prone to nowadays. We all as God's children need to appreciate more the value of quiet meditation in private on the Word. It is essential if we are to know the Master's will. It is a prerequisite of effective service. Thus we shall find our lives very fully occupied, living for the Lord as He would have us do. Thus, while grieving to see a divided Church, we shall feel humbly and honestly before the Lord, that we are fulfilling His will for us in the whole of our life—which is our "reasonable service."

WHAT THINK YE OF CHRIST? by Fred. A. Tatford. The author has succeeded in putting into the small compass of sixty pages the main lines of teaching on The Lord's Deity, The Eternal Son, The Virgin Birth, Christ's Manhood, Our Lord's Nescience, The

God-Man, The Sinlessness of Christ, The History of the Doctrine of Christ. Careful readers will derive much profit from these provocative studies of a heart-moving subject. From the Author, 11, The Avenue, Cheam, Surrey. Price 3/-.

The Sweetest Name on Earth

THERE have been many beautiful hymns written around the ever precious name of Jesus, and while Bernard of Clairvaux's "Jesus: the very thought of Thee", and John Newton's "How sweet the name of Jesus sounds" will always take a foremost place in our affections, there are others whose theme is ever the same. A favourite which celebrates its centenary in the present year, is the one beginning:

"There is a Name I love to hear,
I love to speak its worth;
It sounds like music in mine ear—
The sweetest Name on earth.

Jesus! the Name I love so well,
The Name I love to hear;
No saint on earth its worth can
tell,
No heart conceive how dear."

This hymn was written in 1855 when Frederick Whitfield its author was about twenty-six years of age. It was first published in leaflet form and soon afterwards issued in various languages. There is a very pretty story associated with the origin of this hymn. It is said that the author was staying with his two sisters, when one morning on coming down

to breakfast, one sister greeted him with the words, "Oh, Fred, there is a Name I love to hear"; to which he instantly replied, "I love to speak its worth." The other sister at once joined in with, "That sounds like music in mine ear." "Yes", was the brother's ready response, "It is the sweetest Name on earth." Having thus received the first verse by spontaneous conversation, Mr. Whitfield caught the idea and wrote the whole of the hymn.

"Belmont", a beautiful and appropriate tune to which this hymn is frequently sung, has been attributed to various composers, including Mozart, but it is generally assigned to William Gardiner of Leicester. It appears to be an adaption from a melody supposed to have been composed by Gardiner and published by him in 1812.

Frederick Whitfield was born at Threapwood, Shropshire, in 1825, and was educated at Trinity College, Dublin. He became a clergymen in the Church of England, and besides being the writer of a number of hymns, he is the author of several profitable prose works bearing upon the Scriptures.

—David J. Beattie.

REVIEWS

MY REASONS FOR NOT BEING FREE TO ENGAGE IN INTER-DENOMINATIONAL SERVICE. By Wm. Trew. The Foreword states the intention of this very straightforward but courteous declaration of a position that is not generally well understood to-day: "It is addressed to believers who have taken assembly position in obedience to what they have learned of the Mind of God, and, very simply, is an appeal for behaviour consistent with the position taken." The contents of the booklet should be carefully considered by those who, with the best of intentions,

find themselves engaged in Christian work amongst denominations whose principles do not always square with truths held by believers who have no such connections. The booklet may help to stem the movement back to a position abandoned years ago. John Ritchie Ltd., Kilmarnock. Price 3d.

MEN MADE NEW. by William Landles. Twelve conversion stories drawn from different countries and illustrating the triumphs of the gospel in all walks of life. Good to read and distribute. John Ritchie, Ltd., Kilmarnock. Price 1/6d.

For whom did Christ Die

By Dr. W. E. F. Naismith, Dumfries.

THE atoning death of the Saviour has been made the occasion of fierce, theological controversy. Although all Christians agree that Christ died to redeem, they do not all teach the same redemption. The distinction lies chiefly in the design and scope of Christ's death. In connection with the scope of the atonement, two main views are held—the Arminian and the Calvinist views. The Arminian view teaches that Christ died to make the salvation of all men possible but that His death does not in itself secure the salvation of any particular person. According to the Arminian view, Christ did as much for those who will spend eternity in the lake of fire as for those who will be "for ever with the Lord." This theory has been based on Scriptures which have been interpreted according to their sound rather than their sense. If this theory were true, it would inevitably lead to a disappointed, defeated Saviour, for it would result in the majority of those for whom He shed His precious blood being eternally damned.

According to the strict Calvinist view, Christ died with a particular design before Him and that design will most certainly be accomplished. He came into this world with the object of saving a multitude that no man can number and as a result of His death and resurrection, every person for whom He died must beyond any shadow of doubt be cleansed from sin and stand before the Father's Throne, washed with the blood of the Lamb. This view shows that in a coming day the Saviour will be triumphant for "He shall see of the travail of His soul and shall be satisfied" (Isaiah 53. 11).

It is not proposed to consider here the theory that Christ bore the sins of all men, and that the only grievance which God has now against the

sinner in his rejection of the Saviour. According to this theory, the only issue between God and the world is not the sin question but the Son question. Suffice it to say that if Christ bore the sins of all men, then He must have borne their sin of unbelief as well. Moreover, if it is true that the only sin for which God will punish sinners is their rejection of Christ, then it follows that the heathen who have never heard of Christ will certainly be saved, which of course is untrue. That unrepentant sinners will most certainly be punished for their sins is abundantly clear from the Scriptures. (Eph. 5. 5-6; Rev. 20. 12-13, etc.). Nor is it proposed to consider the view advanced by F. W. Grant that Christ's death is a propitiation for the whole world but a substitution for only the elect. Concerning this view L. S. Chafer wrote, "Grant has failed to disclose how God could be propitious toward the world apart from the substitutionary aspect of Christ's death."

In seeking to show that the death of Christ was designed to effect the salvation of God's elect only, we shall give attention to several considerations.

Firstly, if there is any truth plainly taught in the Scriptures, it is that the sacrifice of Christ was made only for those who will be eventually saved by it. The Bible clearly reveals that the Son of God had a specific design before Him in laying down His life upon the Cross. That design was to redeem those who had been given to Him by His Father in eternity past. Before the foundation of the world, the Father predestinated a people to be conformed to the image of His Son, and the incarnation, death, and resurrection of the Saviour were essential for the carrying out

of that purpose. Christ came into this world with a definite object, and being Who He is, there is no possibility of failure in His mission. He actually purchased His people with His own blood (Acts 20. 28). "Christ loved *the church* and gave Himself for it" (Eph. 5. 25). Such discriminating language would be meaningless if He also loved and gave Himself for the entire human race. "The good Shepherd giveth His life for *the sheep*" (John 10. 11; not for the goats nor the wolves). "For the transgression of *my people* was He stricken" (Isaiah 53. 8). "Wherefore it behoved Him in all things . . . to make propitiation for the sins of *the people*" (Heb. 2. 17, R.V.). "Thou shalt call His name Jesus: for He shall save *His people* from their sins" (Matt. 1. 21). "He that spared not His own Son but delivered Him up for *us all*" (Rom. 8. 32). "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for *many*" (Mark 10. 45). (See also 2 Cor. 5. 21; 1 Pet. 3. 18; etc.). Why are such definite statements used if the Saviour died with the intention of saving everyone? The unequivocal language of these Scriptures proves that the object of Christ's death will be infallibly accomplished. That object was that God the Father might be magnified, God the Son glorified and God's elect saved.

Secondly, a consideration of the nature of Christ's atoning work indicates that its design was limited to those who actually benefit from it. His atoning work was a federal work which means that there was an official oneness or legal union between Christ and those for whom He acted. Well did James Haldane write, "Christ is not the only Substitute but the Surety of His people. The Gospel is founded on the fact that Adam and Christ are the covenant head and representatives of their respective families. Hence they are termed "the first man" and "the second man" (1 Cor. 15. 47), as if there had been none others but them-

selves, for the children of each were entirely dependent on their heads. In Adam all die; in Christ all are made alive. (I Cor. 15. 22). The first "all" includes every individual of mankind. The last "all" is explained by the Apostle to mean "they that are Christ's." It is this truth of federal headship which explains all those passages that speak of the saints' oneness with Christ (e.g. Gal. 2. 20; Rom. 6. 8; Rom. 6. 4; Col. 2. 12, etc.). A. A. Hodge wrote, "Our union with Christ is of the same order and involves the same class of effects as our union with Adam. We call it a union both federal and vital. Others may call it what they please but it will nevertheless remain certain that it is of such a nature as to involve an identity of legal relations and reciprocal obligations and rights."

Under the terms of the everlasting covenant the Son of God was federally united with the entire election of grace, assuming all their legal responsibilities. As their federal Head He became incarnate and lived and died as their vicarious Representative. "He obeyed and suffered as their Substitute. By His obedience and sufferings He discharged all their obligations. His sufferings remitted the penalty of the law and His obedience merited infinite blessings for them" (A. W. Pink). It is clear from Rom. 5. 12-19 that the elect are made righteous on precisely the same principle by which they were first made sinners. Thus when Christ's work at Calvary is viewed as a federal work, it is obvious that it was carried out for a definite number, viz. those with whom He was federally united as their covenant Head. Most forcibly does Horatius Bonar bring this truth out in one of his letters on "Truth and Error." "It is not merely Christ Who is said to have died. His people are spoken of as dying with Him. Very frequently does the Apostle Paul dwell upon this idea—representing the church as crucified with Christ, dying with Him, rising with Him, ascending with Him and sitting with

Hi in heavenly places. In Jehovah's eye, His people were with Him all the time from His coming into the world. He stood in their stead and they were viewed as one with Him from His cradle to His Cross and from His Cross to His throne. They were taken up to the Cross with Him. They died there with Him. They went down to the grave with Him. They came up along with Him. They ascended along with Him. Now I confess I cannot understand these expressions unless I believe in a definite number for whom all this was speci-

ally done. I cannot see how it is possible for the atonement to be *indefinite* so long as I read that in all its parts the church was *associated with Christ*. This renders *definiteness* an essential element in the idea of redemption. But how can there be any truth in all this if Christ had no special object in view in dying, save merely to render salvation possible to all but certain to none. In that case He could only die as a Man for His fellow-men—not as a substitute, not as a representative, not as a surty, not as a shepherd at all."

REVIEW

WILL THE CHURCH GO THROUGH THE GREAT TRIBULATION? Edited by E. W. Rogers. This is a re-examination of the Scriptures to present to the rising generation teaching that has been tenaciously held by most evangelicals that the Church will not go through the Great Tribulation. Every now and again the minds of believers have been agitated by the promulgation of different views, and the immature are apt to be perplexed. Here chapters by E. Tipson, A. S. Atkins, W. R. Lewis and E. W. Rogers deal with the subject and state with clarity the interpretation generally accepted by readers of this magazine. E. W. Rogers in the chapter *Some Weaknesses Considered* states his reasons for rejecting the opposite contention. (1) It fails to

make an adequate distinction between God's earthly people and His heavenly people. (2) It fails to take into account the distinctive character of the synoptic gospels. (3) It fails to distinguish the two stages in the future coming of the Lord, namely that for His saints and that with His saints. (4) It fails to take into account the period that succeeds the Rapture and precedes the coming to earth of the Son of Man. (4) It fails to recognise the distinctive titles that are used of the Lord Jesus in relation to each event. We commend this study to all, and whether the reader endorses all that is written, he will certainly have his attention directed to "live looking for the appearing of the glory". Pickering and Inglis. Price 5/-.

"WITH CHRIST" continued from page 240

Christian patience. "Godliness with contentment is great gain" might be taken as the motto of his long life. **COLIN FORBES**, called home suddenly on Aug. 31, aged 72. Father of Mrs. A. Lodge, missionary in Nigeria, and much beloved in the assembly at Llandudno. Known to visitors over many years for his kindly welcome, he was ever mindful of the wellbeing and comfort of the saints. Carried on regular house to house visitation, and will be much missed in the assembly. **FRED ARMSTRONG**, Derrriagh, called home on Sept. 3. Saved 43 years, and ever bore a consistent testimony. A very tactful tract distributor, he seldom met with a refusal. A faithful guide amongst the saints, he valued the simplicity of the Divine order, and will be much missed in the assembly for his steadfast life and godly example. **JAS. WILKIE**, Abernethy, called home suddenly on Sept. 13.

aged 78. Saved for over 60 years, and ever faithful to the assembly. Some years in Summerfield Hall, Glasgow, but for the past 40 years in Abernethy, where he is greatly missed. A good brother, who was highly esteemed. **ROBERT M. THOMSON**, aged 77, was converted 45 years ago, and has been a faithful helper in Windygates Assembly, Fife, since its formation 41 years ago. His service for the Lord was marked by reverence and humility. His godly life and consistent testimony called forth the love and esteem of all. Dr. **GEORGE HAMILTON**, of New Zealand, called home suddenly on Sept. 17, aged 78. Faithfully served the Lord for 47 years in the lands of Bolivia and Argentina. Laid to rest from Abingdon Hall, Glasgow. Worthy tributes were paid by Mr. Parish, Bolivia, and Mr. McCullough, Argentina. Will be sorely missed by Mrs. Hamilton, presently residing at 14, High Street, Linlithgow.

THE DEATH OF CHRIST

By C. H. Darch.

WHEN the Son of God died it was the greatest event that had occurred in the world's history. It is the centre around which history revolves. It is beyond anyone to speak of all its greatness, but we wish to point out a few things concerning this great event.

To the human race death is NATURAL, but though Christ's death was real, and He did actually die—the spear thrust in His side proves this—yet His death was UNNATURAL.

First; He was the Creator of the universe; and for *Him* to die is wholly unique. Moreover He was the Jehovah of Isa. 6, the Adonay of Psa. 110. 1, and the God of Isa. 45. 22. Second; under the covenant God said "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them" (Lev. 18. 5). He kept them perfectly, yet He died. Third, He died for the ungodly, therefore in His death it was shown what was righteously due to them. The law laid down the principle of an eye for an eye: therefore, because sin is a revolt, Christ as the sinner's substitute was scourged by wicked men; because law breakers came under the curse, Christ was nailed to the tree. Sin had reigned in death (Rom. 5. 21), therefore they crowned Him with a crown of thorns that we might wear a crown of glory. Notice the superior accuracy of the R.V. (as in places innumerable). Sin did not reign unto death, with the view to men dying; but it reigneth in the fact that death follows it in every sinner.

Fourth, men killed Him and became His murderers, though no man took His life from Him (John 10. 17, 18); which very fact made it unnatural.

Yet His death was also

PRETERNATURAL,

in that it was ordained of God before the foundation of the world; and also in that it was foretold by the prophets in great detail, from Gen. 3, where it was said that He was to be the seed of the woman and be bruised by the serpent, on to many well-known passages, far too many to mention in this short script. Moreover, He told His disciples of His coming death, and when He had fulfilled the last scripture concerning this great event, He cried, "It is finished".

Finally, it was SUPERNATURAL.

It was not the nails nor the spear that caused His death. Men and demons could not slay Him. He laid down His life and yielded up His spirit. He offered Himself to God; and when men had done their worst, He cried with a loud voice, proving that His strength had not ebbed away as many would have us believe; then He deliberately bowed His head and commended His spirit to God. Perhaps the last statement is the most remarkable of all, that He, the great Sin-bearer, could commend Himself to God: but the immediate rending of the veil, making open the way into God's presence, proved that He was accepted by God, to whom He committed Himself.

How marvellous are all His ways, and His wonders past tracing out!

HE IS ABLE TO KEEP.

We remember the transaction by which we handed all things over to Him, we recall His faithfulness, and power to guard all that is committed to Him; we remind ourselves of His deathless love for His children; and we quietly leave our life where we once, and forever placed it, confident that the hands that bled to save it, are the safest to keep it.

—James H. McConkey.

Commendation

By G. Falconer.

THE Divine principle of Letters of commendation was introduced by the Apostle Paul no doubt by the guidance and leading of the Holy Spirit. What a joy it is to be commended by the Lord's people!

If we leave our present situation to take up another, we expect a character from our employer to tell all our qualifications and capabilities, and rightly so. Therefore when we leave one assembly to have fellowship with another, we ought to have a note of commendation from the saints we are leaving. We should see to it that we are equipped with a "letter" so that the whole assembly to which we are going will receive us, for it is not the elders alone who receive us, but the whole assembly. It is the whole assembly who puts away. It is the whole assembly that receives. It is sheer slackness on the part of the brother or sister, who, seeking fellowship in another assembly, does not bring a letter of commendation. The Apostle was very careful in this matter as he was in all the business of the Lord. He very well knew God's holy injunction "Be not slothful in business" (Rom. 12. 11) how much worse the Lord's business if we are His servants. Writing to the Roman believers, he said, "I commend unto you Phebe" etc. (Rom. 16. 1). The whole of this chapter is taken up with commendations. "Greet", "salute" and "receive" are the choice words used. What a welcome we receive when we present our letters! Whereas the confusion and chaos which is caused by our neglect to bring one is no doubt grieving to the Spirit of God. Letters of commendation are not bought for 6d. per 100 but a real genuine letter is a handwritten note asking that the brother or sister concerned may be received as "becometh saints". And also a brief word stating that per-

son's particular gift in which they have been engaged. This is the scriptural pattern for the Apostle described "Phebe as a servant; and a succourer of many even myself." With such a commendation the Roman saints would welcome wholeheartedly, and no doubtful questions would be asked. They would soon recognise, too, her ability to succour. Carefree refusal to write out, or the neglect to obtain a "letter" should not be countenanced. Let us again practice this important principle. Yes, in our own assemblies, so that they who hold unsound doctrine will not be ignorantly nor wilfully received, for this practice brings condemnation from God. His word to us is, TURN AWAY FROM SUCH who have a form of godliness but deny the power thereof. And it need not be emphasised here the havoc and sorrow which has been caused in the assemblies by brethren receiving those who hold strange doctrines, who by all appearances and questionings seemed to be "one of us", but were found out later to be "far from the truth". Let us be careful, brethren. Let us as the guardians of the Lord's Table see to it that we only receive those who are seeking to build up their own lives and the life of the assembly according to the Divine pattern. The strict observance of this Divine principle is honouring to God. The wilful setting aside is dishonouring to God. Often the setting aside is to cause non-offence. Whereas we are exhorted to "Buy the truth and sell it not" (Prov. 23. 23).

We look forward to each edition of your magazine as here in the bush we usually have to "dig" for all our own food and so appreciate more such a magazine as "the Believer's".

Correspondence

Dear Sir,

I have just received the July, 1955 number of "The Believer's Magazine". I have not yet had time to go through it carefully—which I usually do, to my great spiritual profit. As you "speak as the oracles of God", yours is a deeply responsible ministry, for there are so many of the Lord's "little ones" to be built up, or who may be stumbled.

Therefore, in order to clear one's own conscience somewhat, I feel I must protest at the statement made (without Scriptural authority) in Mr. R. G. Lord's answer to Question No. H.464, and which, incidentally, is countered by your Reviewer of Mr. E. W. Rogers' book. I do not find Mr. Lord's statement a whit softened by his following testimony. The statement referred to is as follows:—

"... we believe that every Christian because born again... should be received to the Breaking of Bread. Baptism has nothing to do with it: it is linked in Scripture with the Gospel, not with assembly reception."

Perhaps if Mr. Lord had given Scripture proof for this statement (and perhaps he will still do so, that we may be guided thereby) we would not have been left in doubt. As it is we have first, the clear teaching of the Lord Jesus Himself—in Matthew 28: ("Go"; "Make disciples"; "Baptize them"; "Teach them to observe all things"). No provision is made for unbaptized disciples in His teaching.

Secondly, we have the practice of the apostles, demonstrating their understanding of their Lord's teaching and also the approval of the Holy Spirit. Acts 2 shows them proclaiming the Gospel and making disciples. Then, unlike many great "evangelists" of the present day, they proceeded to emphasise the need for baptism as a mark of true Christian discipleship. Reception to assembly fellowship is what we find in verse 41, and it was after the convicted ones had been baptized. Following these exercises of faith came the steadfast continuance in the four details of verse 42.

In conclusion, one might well ask why baptism should not be pressed upon all who profess and desire to be true disciples of the Lord, and wishing to break bread in remembrance of Him?

Many, like the present writer, are brought up in circles where the truth of believer's baptism is unknown. Why should one resent being taught the truth (unless on the level of Galatians 4. 16)? I may with all humility, giving glory to the grace of God, state that I was not resentful when the truth of baptism was brought home to me. I still remember the relief and the joy unknown before (though six months in assembly "fellowship" un-baptized), when I at last arose and got myself baptized. And then, and then only, began the unfolding of true spiritual teaching to one's soul.

Why should any false "charity" be allowed to hinder the enjoyment (or even its postponement) of "joy unspeakable and full of glory" by many of the Lord's dear believing, but untaught, people?

Yours very sincerely,

Stuart R. Stokes, (India).

Dear Sir,

In "The Believer's Magazine" of July, there is a contribution: "Election and Foreknowledge" by Dr. Naismith, to which I wish to reply.

He states (page 159, second paragraph) "If God chose me because He knew I would choose Him, then my choice precedes God's choice." This is not so. God declared that those who receive His Son, will be received by Him as children. God's decision was thus first. No one could force or limit God. God has stated His terms for entry into the grace wherein we stand. But no one can prohibit God from knowing who will accept His terms.

On page 160 (first column) the writer states: "He made a choice from among the masses of mankind and purposed that the objects of His choice would repent... the Holy Spirit Who overcomes the resistance of the wills of God's elect, subdues the enmity of their hearts." If this were so, man would have no choice nor responsibility in the question of his salvation. He is forced to believe (if elect) and prevented from believing on the other hand (if not elect). If this were so, how about verses such as:

Deut. 30. 19: "I have set before you life and death... therefore choose life". How can the non-elect choose?

2 Pet. 3. 9: "not willing that any should perish, but that all should come to repentance". Must we deduce that God would like all to be saved, but "election" prevents Him?

John 5. 40: "Ye will not come to Me". Will God blame them if the fact is that they cannot come because they are not elect?

Isa. 55. 1: "Ho every one that thirsteth come...". Will God say "come" if He knows they cannot come or will not be accepted if they do come—because they are not elected?

What prevents God from electing all and forcing them by the Holy Spirit to submit, if it is plain that man (God's supreme creation) has been given a free will, to accept or reject God's offer of salvation.

What would be the value of love of children for their father, if he forces them to "love" him, or hypnotises them and then gets them to kiss and embrace him? No, God prefers people with free wills to love Him.

John 3. 19 seems to teach clearly that condemnation follows on a free choice.

In the last paragraph, the writer correctly states that God acts according to His will. But His free will (sovereignty) caused Him to decide to save those who believe. He is not forced by anyone to save those who believe. His fore-knowledge however enables Him to see His Church complete and perfect, though some of its members are probably not yet born.

Is it not striking that in the very next contribution Brother Borland says: (page 153, second paragraph) "they chose to be in Christ, by an act of faith".

In closing I wish to state that I am witnessing havoc wrought by such ultra election teaching, in South Africa. May God save the assemblies from following that which undermines the gospel message and lulls preacher and hearer to sleep.

Let us go forward with the gospel message: "Whosoever will let him take the water of life freely".

Yours sincerely,

W. Uys.

TYPE AND ANTI-TYPE.

THERE is a growing tendency in certain circles of interpretation to misuse the Scriptures by finding O.T. types for almost every kind of New Testament doctrine. Such teachers might wisely learn from these words. "To constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been designed to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the anti-type must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this previous design, and this pre-ordained connection (together, of course, with

the resemblance) which constitute the relation of type to anti-type" (Marsh).

POWER.

A NEW organ, so the story goes, had been installed in a New York City church building. A rare and costly instrument it was. The first Sunday it was used, the electric current went off at a point early in the service. A hurried call for help brought an electrician. Soon a note was sent up and handed to the organist. The note read, "After the prayer, the power will be on." The electrician did not realize what depths and heights of truth there were in the suggestiveness of those simple words: "After the prayer, the power will be on."

O Christ, Thou heavenly Lamb! Joy
of the Father's heart;
Now let Thy love my soul inflame,
fresh power to me impart.

—C.R.M.

LORD'S WORK FUND.

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FELLOWSHIP LITERATURE FUND.

In order to encourage a wider circulation of sound gospel literature, we have opened the above Fund for the receipt of gifts from the Lord's stewards, so that workers unable to purchase such literature may be able to obtain free supplies. Mr. F. J. Jesson, "Bethany," 51, Crowshott Avenue, Stanmore, Middx. is Joint Treasurer, and gifts from assemblies and friends in the Home Counties, the London area, and south thereof, may be

sent to him. Gifts from all other areas may be directed to—The Treasurer, Lord's Work Fund, "Believer's Magazine" Office, Sturrock Street, Kilmarnock, and earmarked Literature Fund. Acknowledgements under receipt number will be made through "The Believer's Magazine," and a statement of the Fund will be made annually. Friends subscribing to this fund may mention name of worker to whom they desire tracts and leaflets sent for free distribution.

News from Other Lands

INDIA.—A young native brother was heartily commended for the Lord's work and has gone to Chiccka, Magalore. There three young men stand fast after being baptised when the pandal of the special campaign was thrown to the ground in the night after they confessed Christ. Another young man has gone to Mandy who is well commended. Both of these men now shepherd two newly formed assemblies. They are faithful and sincere and well taught in the word of the Lord.

Another young man visited me from Manan-tody. The assembly was established before I went on furlough. Now there are 25 in fellowship and they began to dig out the foundations of their new gospel hall. Here there has been a steady growth. A few miles distant there is a small number who have begun to remember their Lord. I sent them a plan for their gospel hall and hope to visit them before long.

Bhadrawati has seen so much blessing that I am continually on my face before the Lord on their behalf. One of their number came for nine Bibles in Telegu and Canarese and was a proud man with his bundle when he left. They paid full price for them. Their last gospel campaign took place last month. Nine were baptised, and others are asking to be immersed who had been sprinkled in the Church of South India. Being an industrial centre the Government have given 200 feet by 100 feet to build the gospel hall. These meetings are chiefly in Telegu though they also know Canarese.

Today I bought three logs of timber at the saw-mill. They will be the property of the church in the hands of faithful Trustees—all native brethren.—J. Stewart.

ETHIOPIA.—Lately we decided to come to Addis Ababa and discuss the situation with Mr. and Mrs. Flynn. It was then that the Lord's plan for us seemed to emerge more clearly. On our arrival in Addis Ababa Mr. Flynn had just returned from the North with a suggestion made by the Governor and the Provincial Doctor that we should take over the Government clinic in Batie. For several reasons Mr. Flynn could not accept this responsibility and if it was to be part of our work, then Mary and I would need to do it. The marvellous thing about it all is that there is enough accommodation in the clinic building to enable the married couple operating the place to live there. This we felt was our answer from the Lord as to rented premises. We therefore agreed should the Ministry of Health sanction our taking over the dispensary, to make that our starting point amongst the Danakils. Only last Friday the Ministry agreed and a contract was signed for a year. As soon as the native dispenser who had been working there moves with his equipment to another part of the province, we will be able

to take over and assembly work on the edge of the Danakil area will actually begin.

Since we have medicines to buy we have much to do in Addis Ababa in the intervening period but we hope that it will not be too long until we are living on the edge of that market place to which 1,000 Danakils are said to resort each Monday. We know that you will not forget to pray for us at this important juncture.—Robert and Mary Lighthbody.

MEXICO.—My wife and I went to San José on the 8th of inst. for a farewell visit. This is where two of the Brethren have been shot to death. We had the best meetings that we ever had there and our hearts rejoiced to hear the schoolmaster confess Christ as his own personal Saviour. His wife shows much interest and we trust that soon she too may be found of the Saviour. On our return the next day I fell as I was getting off the train and sustained a compound fracture of the right leg, just below the hip joint. They could do little for me in Tehuacan so I was taken in an ambulance eighty miles to Puebla. Owing to my diabetic condition they could not operate for a week, during which time I suffered agony. The operation was carried out most successfully on the 16th inst., being our forty-third wedding anniversary. Since then I have had no pain but the doctor says I cannot walk for three months.—G. A. Wightman.

ARGENTINA.—I have just got back from further north in the country where we had several conferences of the Lord's people. It is a joy to see how His work is growing here. I spent three days in Rosario where we had two meetings, about 400 gathering together for the ministry of the word. Then we went further on to Santiago de Estero and spent a week with them. At some of the meetings we had about 500 believers. Mr. and Mrs. Jack are very happy in the work there. The meeting is mostly Syrian and they are a real hearty lot of people. The Lord is blessing them. Eleven brethren and sisters were baptised and some confessed the Lord as their Saviour in the evening meetings.

Here in Lanus also we have much reason to praise Him as recently some have confessed Him and some have asked to be baptised.—S. A. Williams.

For those who long God's work to
do,
Ways are not scarce nor chances
few.

—V. B. Harrison.

The

BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION 1.467.

Is the Bread mentioned in 1 Cor. 10. 17 a figure of the Church?

ANSWER.

I do not think that the Bread here is a figure of the Church. In verse 16 it represents the Body of Christ—not His mystical Body, the Church—but His real, actual Body that was offered up on the Cross for us. The "one Body" of verse 17 is not co-extensive with "His Body" of Eph. 1. 23, or Col. 1. 18 which embraces every believer since Pentecost, whether they break bread or not; whereas, in the verse we are considering, the "one Body" includes only the company of believers who "partake of the one bread" (R.V.).

This whole Chapter is almost entirely taken up with solemn warnings against tampering with idolatry. The Apostle is writing to believers who were liable to be invited to feasts held in honour of heathen gods, at which meats offered in sacrifice to idols were used. Now, he has already made it clear that an idol is nothing, (ch. 8. 1) but he now goes on to show them that idolatry is not the innocent thing it might be taken for, seeing that the sacrifices offered to idols were in reality sacrificed to demons, and that to have partnership in those idolatrous feasts was to have partnership with demons.

To illustrate this fellowship he points to their own breaking of bread meeting, and shows that there is much more than mere bread and wine in question; that in eating the bread and drinking the cup there is a participation in the Body and Blood of Christ. So that there is a oneness of body established as the direct result of partaking of the bread and wine.

Just how this oneness of body comes as a direct result of intelligently partaking of the Lord's supper naturally raises a question in one's mind. Expositors suggest a variety of ways by which it is brought about, the commonest being that it is through our assimilation of what we have partaken of, the bread and wine having thus become a part of our bodies. But, be that as it may, one thing is clear, that we are one body by reason of our partaking of the same bread, and it is also clear that the Bread is not, therefore, a figure of the Church.—T. Campbell.

QUESTION.

Should we interpret references to the dove in Scripture as generally symbolic of the Holy Spirit, or does the symbol apply only to the experience of the Lord at His baptism?

ANSWER.

The dove in Scripture is undoubtedly often, but not always, symbolic of the Holy Spirit

of God. It is characterised by simplicity (Matt. 10. 16), comeliness of countenance (S. of Sol. 2. 14), softness of eyes (S. of Sol. 1. 15), sweetness of voice (S. of Sol. 2. 14), richness of plumage (Psa. 68. 13). It was sent forth from the Ark by Noah and returned with an olive leaf, and has therefore been considered to be the emblem of peace. It is undoubtedly symbolic of the Holy Spirit in His appearances in a dove-like form at the baptism of the Lord Jesus (Matt. 3. 16; John 1. 32). In the S. of Sol. 5. 12, it appears to symbolise the meekness and gentleness of Christ; in S. of Sol. 2. 14 and 5. 2 it appears to symbolise the Bride, the Church: it is noted as symbolic of mourning in Isa. 38. 14; 59. 11; and as an illustration of returning captives of Israel from Assyria (Hos. 11. 11).—R. G. Lord.

QUESTION.

What is meant by "Against such there is no law" in Gal. 5. 23?

ANSWER.

"Law" must be interpreted in its widest sense here—no "prohibiting regulation". The deeds of the flesh mentioned earlier are exhibitions of lawlessness—breaches of good conduct and order. Against such outbursts of excess law operates to prevent their unrestricted manifestation. Society would soon be in a state of chaotic wickedness if they were allowed unlimited expression. But not so with the fruit of the Spirit. The nine beautiful characteristics may be developed without hindrance. No law is passed against "love, joy, peace, etc". What a difference in society if there was unlimited exhibition of these qualities! Christians are expected to "grow in grace".—A.B.

(Continued from page 232).

ADDRESSES PERSONALIA, Etc.

WINDYGATES ASSEMBLY: correspondence now to Mr. Jas. Wardlaw, 33, Henderson Park, Windygates, Fife. **LOCHWINNOCH:** correspondence for Gospel Hall should now be addressed to Mr. John L. McGillivray, 49, Calder St., Lochwinnoch. **Mr. E. W. ROGERS** should now be addressed at "Old Erringham," Dorking Road, Great Bookham, Surrey. **NEW-BERRY BIBLE:** large portable edition wanted by brother willing to give good price for second-hand book in any reasonable condition. Willing to rebind provided all pages available. Reply to Box A/3186, "Believer's Magazine" Office, Sturrock St., Kilmarnock.



The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D.V.).

CAMBRIDGE: Panton Hall, Oct. 1 at 3.45 and 6. B. Howard Mudditt, W. W. Vellacott, G. C. D. Howley. **CARDIFF:** Christian Rallies, at 7. Oct. 1, J. Dalgleish; 8, Heath Quarterly; 15, H. G. Young; 22, J. G. Hutchinson; 29, S. C. Hart. **CHELTENHAM:** Regent Hall, Oct. 1 at 3 and 6. Dr. S. S. Short, J. Williams. **GOLDER'S GREEN, N.W. 11:** Temple Fortune Hall, Oct. 1 at 3.30 and 6.30. M. Goodman, L. Elliott. **LEEDS:** Blenheim Baptist Church, Missy. Oct. 1, 3. (J. T. Fewings, 31, Kings Mount, Leeds, 17). **LITTLEHAMPTON:** Argyll Hall, Surrey St. Oct. 1 at 7. T. G. Smith. **NOTTINGHAM:** Clumber Hall, High Cross St. at 6.30. Oct. 1-2, F. A. Tatford; Nov. 5-8, W. J. Wiseman. **POTTERIES:** Trent Vale, Oct. 1. Mr. Wattam; Butt Lane, 22, Mr. Ainscough. **SEVENOAKS:** Vine Hall, Hitchen Hatch Lane, Oct. 1 at 3.30 and 6. E. W. Crabb, F. N. Martin. **WALTHAMSTOW, E. 17:** South Grove Gospel Hall. (Children's Missn.) Peter Brandon; 8-23 (Gospel Campaign) J. Harrison. **CARDIFF:** Bethany Baptist Church, Oct. 5 and 6. D. Brealey, A. Burr, J. H. Large. **UPPER PARKSTONE:** Heatherlands Gospel Hall, Oct. 5 at 3.30 and 6.45. W. Trew, J. Bathgate. **READING:** Bridge Hall, Oct. 5 at 3 and 6. A. J. Atkins, G. B. Fyfe. **TORQUAY:** Tor Hill Gospel Hall, Oct. 5 at 3 and 6. E. Barker, F. McConnell. **BRIDGEWATER:** Friars Hall, Oct. 6 at 3.15 and 6. A. G. Nutt, A. E. Vince. **BARNEHURST:** Assembly Hall, Lyndhurst Rd. at 8. Oct. 7, 14, 21. A. Fallaize; 28, W. S. Loynes. **BIRMINGHAM, 14:** Gospel Hall, Glastonbury Road, Yardley Wood, Oct. 8 at 3.30 and 6.30. E. Turner, G. E. Harrod. **BRIERFIELD, Lancs.:** Gospel Hall, Commercial St. Oct. 1-6, R. Bryant; 9-14, A. Greenwood; The Baptist Chapel, 8, A. Greenwood, R. Bryant. **CANTERBURY:** East Kent Bible Conv., Slater Lecture Hall, Beaney Inst., High St. Oct. 8 at 3 and 6. A. E. Brown, H. Lowman. **CARSHALTON:** West St. Hall. Sisters' Missy. Oct. 8. Mrs. E. Kent, Miss G. Branch, Mrs. Leggat, Miss Hughes-Games, Mrs. Maskell. **KINGSBURY, N.W. 9:** Roe Green Hall, Princes Ave., Oct. 8 at 6.30, E. W. Rogers, H. Mackay. **BLOOMSBURY, W.C. 2:** Central Church, Shaftesbury Ave. Oct. 8 at 3 and 6.15. Counties Evangelistic Work Annual Report Meetings. (E. A. Edmonds, 300, Mayplace Rd., E. Barnehurst). **OXFORD:** James Street Hall, St. Mary's Rd. Oct. 8 at 3 and 6. F. Cundick, J. H. Large; 10-13, at 7.45. J. H. Large. **WARRINGTON:** Gospel Hall, Forster St. Oct. 8 at 3 and 6. P. F. W. Parsons, A. M. S. Gooding. **BOW, Devon:** Missy. Oct. 12. E. H. Sims, D. T. Morris, D. W. Brealey. **BIRMINGHAM:** Central Hall, Corporation St. Missy. Oct. 15 at 3 and 6.45; 17 at 7. A. P. Campbell, G. C. D. Howley, H. St. John. **CARSHALTON:** Assembly, St. Helier. Oct.

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

15 at 4 and 6. L. Rees, S. Sayers. **CROYDON:** Addiscombe Hall, Binham Rd. Oct. 15 at 4 and 6.30. G. E. Andrews, J. Clare, P. F. W. Parsons. **FARNHAM:** Firgrove Assembly Hall (Congregational Church, South St.). Oct. 15 at 3.15 and 6. J. M. Shaw; A. Burr. **HAMPTON:** Public Hall, Church St. Oct. 15 at 4 and 6.30. H. J. Brearey, W. Wilcox. **LONDON, S.E. 5:** Loughborough Hall, Flaxman Rd. Oct. 15 at 4 and 6. J. S. Knight. **PORTSMOUTH:** Copnor Rd. Oct. 15 at 3.45 and 6. J. H. Large, A. E. Vince. **WOODFORD GREEN:** Salway Hall, Missy. Oct. 15 at 4 and 6. **KINGSTON-ON-THAMES:** Canbury Park Road Gospel Hall. Oct. 22 at 4 and 6.15. Missy. Dr. J. Goldstein, H. G. Young, W. J. Giles. **LEICESTER:** Bransone Ave Hall, Oct. 22 at 3 and 6. G. Harpur, A. Leckie. **MANOR PARK, E.12:** Gainsborough Gospel Hall, Gainsborough Ave. Missy. Oct. 22 at 4 and 6. R. Leggat, H. D. Mackay, T. J. Pratten. **PLAISTOW, Sussex:** Oct. 22 at 3.30 and 6. G. C. D. Howley, R. Snaith. **SWINDON:** Kingsdown Gospel Hall. (Secondary Modern School). Oct. 22 at 3 and 6. H. Bell, W. Green. **WESTMINSTER:** Central Hall, Missy. Oct. 26 at 3 and 6.30 Sisters'; 27, 28 at 11, 3 and 6.30. (Particulars from Francis F. Stunt, 1-3, St. Paul's Churchyard, London, E.C.4.). **BERKHAMSTEAD:** Hope Hall, Kings Rd. Oct. 29 at 3.30 and 6. G. C. D. Howley, J. M. Houston. **BLOOMSBURY, W.C.2.:** Central Church, Shaftesbury Ave. S.S. Workers, Oct. 29 at 3 and 5.45. J. Burns, F. Lawther, W. T. Stunt. **BURY ST. EDMUNDS:** West Rd. Hall, Oct. 29 at 3 and 5.45. J. S. Knight. **LETCHWORTH:** Gospel Hall, Gernon Rd. Oct. 29 at 3.30 and 6. J. M. Shaw, O. C. Hartridge. **WORthing:** Bedford Row Hall, Missy. Oct. 29 at 3 and 6. T. Hansen, K. Jones, A. Lennox. **STROUD:** The Gospel Hall, Acre St. Rooms. Nov. 5 at 3 and 6. H. Bell, W. Wynne. **CATERHAM:** Caterham Valley Hall, Croydon Rd. Nov. 26 at 4 and 6. J. Weston, Dr. L. Short.

SCOTLAND: FORTHCOMING (D.V.).

KILMARNOCK: Sisters' Miss. Conf. Central Hall, Oct. 1 at 3. Mrs. Allison, Mrs. McAllister, Mrs. Shedd, Miss McFadyen. **BURNBANK:** Ebenezer Hall, Oct. 8 at 3.30. A. P. Campbell, Dr. Duncan, W. Farmer. (Correcting last month's notice). **GLASGOW:** Linthouse, Bethesda Hall, Oct. 8 at 3.30. I. B. Hewitt, R. McMillan, A. H. Abrahams. **BOWHILL:** Oct. 8 at 3. Opening Confr. in new Gospel Hall, Nineteenth Street. Ministering brethren expected. Believers' Hymn Book. **HALFWAY, Glasgow:** Craigton Gospel Hall, Cemetery Rd., annual Confr. Oct. 15, from 3 to 8. **LEADHILLS:** Ebenezer Hall, Jubilee Confr. Oct. 15 at 3. Jas. Alexander, F. E. Balfour, P. Collins, Andrew Gray. **ABERDEEN:** Bible Readings and Confr. Oct. 15-21, in Free Church, Torry, and Hebron Hall, Aberdeen. Messrs Rogers, Barker, and Rollo.

Particulars from W. D. Morrow, 15 Alberta Avenue, Westwood 2, East Kilbride. **COATBRIDGE:** Shiloh Hall, annual Confr. in Hebron Halls, Oct. 22 at 3.30. J. Anderson, T. Muir, Wm. Trew. **NEW DEER:** Annual Confr. and Thanksgiving, Oct. 22 at 3 p.m. **WISHAW:** Ebenezer Hall, Oct. 29 at 3.30. A. P. Campbell, J. R. Rollo, W. D. Whitelaw. **DUMBARTON:** Gospel Hall, Nov. 5. A Borland, A. M. S. Gooding, W. K. Morrison. **HAMILTON:** Low-Waters Gospel Hall, Nov. 5 at 3.30. J. C. Russell, J. McPhie, J. Dickson. **GLASGOW:** Knightswood Gospel Hall, 19-28th Dec., series of ministry meetings by W. F. Naismith on "The Church." **LANARKSHIRE GOSPEL TENT:** Mr. McNeil had large meetings and some fruit at Forgewood, while Mr. D. Cameron was much encouraged in children's work at Douglas and Larkhall. Quite a number of young folks professed to be saved, and parents attending the meetings are definitely interested in spiritual matters. Local schools were also visited, where liberty was given for services with the pupils and staff.

Scotland: Reports.

MADDISTON, Bethesda Hall: large overflow conference was time of encouragement and helpful ministry, by Messrs. Fallaize, Gooding, McConnell, and Dr. W. Naismith. Mr. F. McConnell continued for some nights in both gospel and ministry. **KINROSS:** Annual Confr. on Sept. 3 in Town Hall was largely attended, with almost 400 present. A time of great encouragement to the saints, when helpful ministry was given by Messrs. F. McConnell, J. R. Rollo, A. M. S. Gooding, and J. Cuthbertson.

IRELAND: REPORTS.

R. CRAIG and S. WISHART are preaching in a portable hall on the Donegall border, and finding a good interest. J. G. GRANT having special effort at Stubby Hill. RICHARD HULL continues at Portadown with interest and blessing in tent meetings. J. G. HUTCHINSON had some ministry meetings at Broomhedge. Now in gospel effort in S. Wales. J. WELLS and W. BUNTING continue at Drumbo. Numbers have increased, and the Lord has granted some blessing. J. McCULLOUGH has commenced in Ebenezer Hall, Belfast, and expects to be joined later by W. Bunting. S. JARDINE hopes to commence in Newtownards. H. SCOTT doing visitation work in Border Counties and going on to Enniskillen. S. W. LEWIS continuing in portable hall at Stonebridge, Co. Monaghan. E. ALLEN had 3 weeks helpful Bible Readings at Teaguy. Saints restored and encouraged. HAROLD S. PAISLEY had fruitful gospel effort with large meetings in Liverpool. Hopes to commence in Apsley Street, Belfast, early in Oct. LURGAN: annual Bible Readings and Confr. Oct. 9-12. (Readings on Epistle of James). **BELFAST:** Victoria Hall, Miss. Confr. Oct. 15-17.

"WITH CHRIST."

Capt. ROBERT HUTCHISON, Largs, on July 5. Saved in early life, and went to sea when a young man. Had very happy fellowship on board with many of the Lord's missionary servants. Had the experience of being torpedoed in both world wars. During his retirement he was in happy fellowship at Brisbane Hall, Largs. HUGH B. MEHARG, Brisbane, called home on July 25, aged 69.

Converted when young, and led into the Lord's work in N. Ireland, emigrating to Sydney in 1910. Through pioneer work with gospel van in fellowship with Mr. Gerrard, he saw assemblies planted in New South Wales and Queensland. A faithful preacher of the gospel, he did not shun to declare the whole counsel of God in his ministry. For some years his health did not permit of strenuous service. He is survived by his widow and two sons, one of whom serves the Lord in Bolivia. A large and representative company gathered from different parts for the funeral service. **DONALD CAMERON**, Stevenston, on Aug. 13, after a long illness, borne with Christian patience. Saved when 18, and met with believers in Shettleston and Shieldhill Halls, and for the last 18 years in Bethany Hall, Stevenston. Will be much missed. **Mrs. KANE**, Kilmarnock, wife of Jas. Kane, passed home on Aug. 15, aged 76, after a long illness patiently borne. Our sister was 60 years in assembly fellowship: in earlier years as Mary Lynn in Galston Assembly, and last 48 years in Kilmarnock, associated with Waterloo, Wellington, and Elim Hall, assemblies. Will be greatly missed. **SAMUEL HARVEY ROGERS**, father of our esteemed contributor, Mr. E. W. Rogers, went to be with Christ on 16th Aug. in his 91st year. Converted as a lad of 16, was in one assembly for over 60 years. Married in Malden Hall, Kentish Town, London, he later transferred to Homer House, Dalston, with which assembly (now meeting in another hall) he was connected at his death. Twice married, he leaves a widow who is in her 93rd year. By his first marriage he was the father of seven children, all of whom save the first, survive him, and are in the assemblies. An excellent open-air preacher in earlier life, he later developed into a teacher of much ability and a pastor with a very tender heart. **JOHN McCLELLAND**, many years in Burnbank assembly, he went to Toronto over 20 years ago. Passed to be with the Lord on Aug. 20. A consistent and highly respected Christian. **JAMES G. GILLIES**, on Aug. 21, aged 65. Passed into the presence of the Lord while visiting at Cape Cod, Mass., U.S.A. Leaving Rothesay, Scotland, as a young man, he was led to Christ at Richmon Hill, N.Y., with which assembly he enjoyed happy fellowship for 40 years. Ever bore a bright testimony in the gospel, and engaged in Sunday School and Bible Class work. His warmhearted ministry led to more devotion to Christ, and as a lover of hospitality he was highly respected and will be greatly missed. **Mrs. SARAH MILLICAN**, Coleraine, called home on 23rd Aug. after much suffering patiently borne. Regular in attendance at meetings when in health, she leaves a large family for whom prayer is requested. **Mrs. JEANNIE CLARK LINDSAY**, Daily, called home on Aug. 29, aged 75. Saved over 52 years ago and formerly in Rankinston assembly, but for over 45 years in Dailly. A quiet, consistent Christian, who was much given to hospitality until failing health hindered. Greatly respected, she will be much missed. **WILLIAM WALLACE**, Kilmarnock, passed home on Aug. 29, aged 85. In assembly fellowship for over 60 years, meeting with believers in Waterloo, Wellington, Co-operative, and latterly in Elim Hall. He was pre-deceased by his wife, Mary Weir, ten months ago, and has been in failing health for some time. His faith never wavered, and his long illness was borne with

(Continued on page 232).

How CONVERTS were ADDED to the EARLY CHURCH

By the Editor.

WE may now address ourselves to the question. What did apostolic converts understand by baptism? They looked upon it as an act of ceremonial purifying. Frequently it is referred to under the idea of "washing". It signified by an external rite the desire to be freed from moral corruption, from a life by sin. "Washing" in the Scriptural sense is invariably associated with deeply significant ideas. "Jewish washings" were acts of physical cleansing, whether of utensils or persons. Priests washed at the laver before the performance of prescribed duties. There were ablutions after the touching of anything unclean. Proselyte baptism was not merely physical in its action. It symbolised the desire and determination to accept the law of God, to depart from former ungodly ways, and to walk in the precepts of the Lord. That significance appears also in Christian baptism.

1 Peter 3. 21 reads, "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ". The antithetical phrases in parenthesis teach what baptism is not, and also what it is. The "putting away of the filth of the flesh" is a direct reference to the action of water on the body: but baptism is not that kind of action. It is not the material water which saves, but the "resurrection of Jesus Christ". Belief in the resurrection gives "a good conscience towards God". That is the affirmation of the epistle to Hebrews. Having been once purged, Christians have "no more conscience of sins" (Heb. 10. 2), for they have been cleansed by the blood of Jesus Christ (1 John 1. 7). The answer, that is, the response that follows, is bap-

tism, another confirmation of our contention that baptism is preceded by belief that brings salvation. Peter would repudiate the idea that the waters of baptism wash away sins, but he would contend that the symbolic waters indicate an avowal of determination to avoid defilements of the spirit.

HEBREWS 10. 22 exhorts, "Let us draw near with a true heart, in full assurance of faith, our hearts having been sprinkled from an evil conscience, and our bodies having been washed with pure water". There is an obviously close parallel between this passage and the one in 1 Peter. "Having our hearts sprinkled from an evil conscience" equates with Peter's statement in the opening of his Epistle, "unto the sprinkling of the blood of Jesus" (1. 2), and corresponds with the "good conscience" of 1 Peter 3. 21. "Our bodies having been washed with pure water" is the positive way of saying that baptism is "not the putting away of the filth of the flesh". The "pure water" signifies the water of purification, that is, the water which symbolises the desire to depart from morally defiling conduct. May there not be reminiscence of baptismal ideas in Paul's exhortation to the Corinthians, "Let us cleanse ourselves from all filthiness of (the) flesh and spirit" (2 Cor. 7. 1)?

THAT brings us to Paul's own experience at his baptism. He would never forget the words of Ananias, as recorded in Acts 22. 16, "Arise and get thyself baptised, and wash away thy sins, calling upon the name of the Lord". From such words it may be observed, firstly, that baptism is an administered act, indicating the voluntary submission of the person. Further, it is an act symbolic of washing away sins, that is, it indicates

firm determination to forsake sins. Repentance for past sins is shown by an acknowledgement of the Lordship of Jesus Christ. Was Paul thinking about his own confession when he wrote Rom. 10. 9—"If thou shalt confess with thy mouth . . . thou shalt be saved"?

1 Cor. 6. 11 confirms that baptism symbolised a "washing". It reads: "Such were some of you: but ye had yourselves washed, ye were sanctified, ye were justified, in the name of the Lord Jesus and by the Spirit of our God." Is it not possible that by the Greek literary device of cross-arrangement, the verse may be read in such a way as to intimate that the "washing" was "in the name of the Lord Jesus," and the "sanctification" and "justification" were "by the Spirit of our God"? Just as the being sanctified and the being justified were once-for-all acts, so also was the washing. Not any of them to be repeated. The expression "had yourselves washed" describes an action to which the Corinthians submitted of their own volition, and reminds us of the words used of Paul's baptism. The washing did not refer to any physical cleansing, but to that of which the physical act was a symbol. Here, again, it may be observed that the washing was "in the name of the Lord Jesus" and indicated an acknowledgement both of His authority and of His Lordship. Further, may there not be a parallel in ideas between this verse and the words of John 3. 5 "born of water and Spirit", although the application may be slightly different? In Ephesians 5. 26 there is, in all probability, another reference to baptism as a washing: "That he might sanctify it (i.e. the Church), having cleansed it by the washing of water by the word". As we dealt with this verse some time ago, it is not necessary to undertake a detailed exposition: it may suffice to remark that

(1) there is the same conjunction of ideas as in 1 Cor. 6. 11, namely, washing and sanctification.

(2) The two acts took place simul-

taneously, and were completed at the historical moment of happening.

(3) "The washing of the water in (by) a word" possibly refers to the baptismal declaration of determination to be cleansed from defilement, the act being stated of the entire Church because it is true of every individual, or, at least, was true of all in Apostolic times.

ONE further Scripture remains; Titus 3. 5, where reference is made to "washing in regeneration". We noted in a previous article that this very closely accords with John 3. 5, and that the expression refers to that symbolic washing in baptism which took place immediately upon believing unto eternal life. Is not that idea paralleled in the words of the commission given in Mark 16. 16, "He that believeth and is baptised, shall be saved"?

HERE, then, are some of the conclusions reached by the rather cursory review of passages containing the idea of washing.

(1) Baptism was looked upon as an act in which the believer signified that he had been purged from his old sins through faith in a risen Saviour, and pledged himself to live a new kind of life of purity and holiness. Perhaps there is a tendency to forget that aspect of baptism; and it would be well for us to be constantly reminded that such is one of the implications of the symbolic rite.

(2) Baptism, in addition, was so closely related with the idea of separation from a former manner of life that it was frequently associated with sanctification. Those who were sanctified were called saints (1 Cor. 1. 2) and as such were expected to glorify God in their bodies which had become temples of the living God (1 Cor. 6. 19-20).

(3) Baptism was so intimately associated with the believer's initial act of faith that it was called "the washing of regeneration", by which we conclude that the regenerate person expressed his willingness to live a new kind of life consistent with being

born of God. Viewed in that light the ceremony was a solemn act of confession of faith, and at the same time an avowal of intention to put into practice the demands of that faith. Perhaps the words of 1 Peter 1. 13-16 are reminiscent of a baptismal exhortation: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'

MOREOVER, baptism was looked upon as being a symbolic burial and resurrection,—a recapitulation in symbol of the central facts of the Christian faith. For the Apostles "the confession of faith which gave baptism its meaning was not just the verbal acknowledgement of a personal decision, the experience which the believer acknowledged was not merely a subjective experience. It was a personal response to the grace of God in Jesus Christ and this response possessed the pattern of the death and resurrection of Christ. Baptism did not bear witness to the believer's faith. It bore witness to the death and resurrection of Jesus which preceded the faith of the disciples and were the cause of that faith" (Campion, *The Church of the New Testament*, p. 70).

IMMERSION in the baptismal waters signified to the new convert his identification with the death and burial of Christ. It was his acted confession of belief in and acceptance of that central fact in the Christian message. It was his assertion of acknowledgement that Christ died for our sins. Such an explanation lies on the surface of the great passage in Romans 6. 3-13. Note the repeated reference to the death of Christ: "baptised into His death" (v. 3); "buried with Him by baptism into death" (v. 4);

"planted together in the likeness of His death" (v. 5). That symbolism needs no explanation. Christ had died, and they had died with Him. The old life was ended—buried in the waters of baptism.

EMERGENCE from the baptismal grave symbolised resurrection. Again our passage asserts the central significance of the fact. "We shall also be in the likeness of his resurrection" (v. 5); "We believe we shall also live with Him" (v. 8). To the convert who had *passed through* the watery grave the act symbolised the resurrection of Christ, and also the believer's confession that he was expected to live a new kind of life. Being in Christ he had become "a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5. 17).

THIS passage works out the application of these facts to the believer's life. The act was not merely an external ritual. It had a deep personal meaning.

FIRST, as has been noted, the old kind of life had ended definitely. Observe again the oft repeated idea. "Our old man was crucified with Christ" (v. 6); "We died with Christ" (v. 8); "henceforth we should not serve sin" (v. 6); "Reckon also yourselves to be dead indeed unto sin" (v. 11); "let not sin reign in your mortal bodies" (v. 12); "neither yield ye your members as instruments of unrighteousness unto sin" (v. 13); "sin shall not have dominion over you" (v. 14). Elucidation of the Apostle's meaning is not necessary. The words speak for themselves.

SECOND, a new life should now be lived. Death and burial to the old man are followed by resurrection. Here, again, the idea is repeated several times. "We should walk in newness of life" (v. 4); "reckon . . . yourselves alive unto God through Jesus Christ our Lord" (v. 11); "yield yourselves unto God as those that are alive from the dead" (v. 13).

THE same argument is used in Colossians 2. 12: "Buried with Him (i.e. Christ) in baptism, wherein also ye have been raised, with Him, through the faith of the operation of God who hath raised Him from the dead". The "circumcision made without hands", we have observed, is to be paralleled with "crucified with Christ", and consequently means the same as Romans 6. 8, "we died with Christ." The sequence of thought which runs though the two passages is the same. See again 1 Peter 3. 21, "by the resurrection of Jesus Christ."

A SIMILAR thought is expressed in the remnant of a baptismal hymn

quoted in Ephes. 5. 14, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." There again occurs the idea of death, burial and resurrection: "coming alive again" to walk in the light of the new revelation that God had given in Jesus Christ. The writers of the New Testament "feel that in the experience of baptism the central experiences of the gospel are so clearly and so simply expressed, that a constant recalling of their experiences will guide new converts amid the perplexing speculations of their day and strengthen them against the more dangerous moral temptations" (Campion, p. 74).

Correspondence

Dear Sir,

I have just finished reading an article in your magazine entitled "Election and Foreknowledge" and would like to make the following comments.

It is quite true that election is difficult to understand but that is no excuse for the making of statements which are not scriptural and indeed reflect upon the justice of Almighty God. To accept the view here presented is to reduce to a meaningless jumble every verse in the Bible such as John 3. 16 which presents the responsibility of man to "make a decision".

I am not at present dealing with whether the foreknowledge of God is sufficient to uphold the doctrine of election as usually taught but with the view of election as stated here.

The first reason given for the election according to the foreknowledge is that it reverses the Divine order i.e. as the writer says "If God chose me because He knew I would choose Him, then my choice precedes God's choice." Firstly, this presupposes that God DOES choose an individual for salvation, a matter we shall deal with later. Secondly, God not only loved those who have accepted Christ by an act of faith but as we are taught in John 3. 16 God loved the world. To quote 1 John 4. 17 in this connection is therefore invalid. Thirdly, the statement of the Lord in John 15. 16 "Ye have not chosen Me" etc., is surely not for salvation. There were other believers besides the ones addressed but these particular believers were chosen for a particular service. Paul was a chosen vessel also in this connection but Paul claims to have exercised his will at his conversion. He says "I was not disobedient unto the heavenly vision" (Acts 26. 19). This statement has no meaning if Paul had not the choice of being disobedient.

The second point raised is that if God foreknew faith etc., then election would be

according to works. If faith is works I cannot explain Eph. 2. 8, 9 which shows that salvation is of faith and not of works.

Thirdly, the writer states that the point of view under discussion denies the total depravity of man and the necessity of the work of the Holy Spirit. That a man cannot be saved without the work of the Spirit of God is taught in Holy Scripture (John 3. 5) but surely God's Spirit strives with all men and not only with those who ultimately believe (Gen. 6. 3). Stephen speaks of those who "always resist the Holy Ghost" (Acts 7. 51). The statement that "the Holy Spirit overcomes the resistance of the wills of God's elect" is without scriptural basis. That certain yield to the pleadings of God's Spirit while others choose to do their own will is consistent with many scriptures e.g. "If any man will to do His will he shall know of the doctrine, whether it be of God or whether I speak of myself (John 7. 17). "And you WILL not come to me that ye might have life (John 5. 40).

It is difficult to believe this statement "He therefore made a choice from among the masses of mankind and purposed that the objects of His choice would repent, believe and be saved" in the light of 1 Tim. 2. 3, 4. "For this is good and acceptable in the sight of God our Saviour WHO WILL HAVE ALL MEN TO BE SAVED and to come unto the knowledge of the truth" If God had already selected certain individuals this has no meaning. Furthermore this selection has chosen those who are not elected for damnation. The logical conclusion of this argument is that men will be in hell because they were not elected. It is useless to argue that because of their sins hell is their rightful portion. That applies to all of us. According to this article we are in the fortunate position of being chosen regardless of our own atti-

THE THRONE OF GOD

By W. Fraser Naismith, Clarkston.

IN Holy Scripture a throne is symbolic of the seat of established authority. The Throne of God is expressive of such a thought; but it also carries with it the idea of judgment, both administrative and penal.

The imagery employed in Isaiah 14 relates to a potentate to whom had been given authority. Under the title "Lucifer, son of the morning" this one states in his heart "I will exalt my throne above the stars of God; . . . I will be like the Most High." It may well be that Satan was given authority over a realm under the clouds—for in his pride he said "I will ascend above the heights of the clouds . . . I will ascend into heaven." Possibly the sphere of his administration was this earth in its prehistoric days; but pride brought both him and his throne low. There is a throne which is in the heavens!

GOD'S THRONE IS IN THE HEAVENS.

The One who sits on this throne has left the impress of His wisdom and power on every subordinate authority. There are numerous scriptures which affirm that the Throne of God is in the heavens. In Psalm 11. 4 we learn "Jehovah's throne is in heaven." Isaiah declares in ch. 66. 1 "Thus saith Jehovah, the heaven is My throne, and the earth is My footstool": and Stephen in his masterly apologetic quotes this passage—see Acts 7. 49. The Lord Jesus Christ stated in His "sermon on the mount" (Matthew 5. 34) "Swear not at all; neither by heaven; for it is God's Throne . . ." From this vantage point the Great Creator administers the affairs of His realm: i.e. the whole creation. It seems obvious that the cherubim are connected with the Throne of God. The cherubim are associated with the intrinsic holiness of God; and they support every edict which emanates

from the Throne of His holiness. Cherubim with flaming sword were placed at the east end of Eden "to keep the way to the tree of life." Those created intelligences are the chosen executors of the will of the One who sits on the Throne of heaven. When Nebuchednezzar had passed through the debasing experience which was his he had to acknowledge "The Most High ruleth in the Kingdom of men." Daniel 4. 25. In Revelation 4 and 5 a glimpse of this heavenly throne-sitter is given holding in his right hand a sealed book. This book of divine counsel and purpose relative to this earth can be opened by One only—and that One sits with His Father in His Throne today. The scene is one of holy splendour—the emerald rainbow encircles the throne. The throne symbolises absolute authority and the rainbow expresses divine mercy—for God in His governmental displays shall graciously remember, in covenant mercy, His own.

GOD'S THRONE IS HOLY.

History's records reveal that thrones of earth have tottered to their fall, and the authority symbolised in the throne has been superseded, often by rulers with marked prejudices against God and His holiness; some whose godless behaviour has branded them immoral and for ever infamous. The Pharaoh of Egypt sent forth his devilish edict and many of the male children of Israel were cruelly done to death. At the advent of the Lord Jesus Christ Herod sent forth a similar decree from his throne. Nero, that blood-thirsty monster, sent from his throne commands that the Christians were to be strung from the trees of his garden and burnt there. How appalling are the records of the acts of many earthly potentates! There is One who sits on the Throne of Holiness.

ness—"God reigneth over the nations: God sitteth upon the throne of His holiness" (Psalm 47. 8). No command from that throne has ever been coloured by any suggestion of unrighteousness or unholiness. He is holy, and all the laws by which He administers are themselves holy; and all His judicial acts are likewise holy. The seraphim in Isaiah 6 announce as they fly with covered faces and feet—"Holy, holy, holy is the Lord of Hosts." They affirm the active and searching holiness of the One who sits upon the Throne of His holiness. Nothing of an unholy character could abide in the presence of such a throne. There is no duplicity with this throne-sitter: He is transparently holy! "Our God is a consuming fire!" It is becoming, therefore, that we serve Him acceptably with reverence and godly fear.

GOD'S THRONE IS ENDURING.

Potentates of time have sat on kingly thrones; yet neither the persons nor the thrones have been abiding. Some have had a very short lived authority, for by strategy, and war, and internal revolt, the thrones have vanished and the authority which they symbolised has departed. "Uneasy lies the head that wears a crown" is a truism; but this applies only to earthly monarchs. When God salutes His Son in the prophetic language of Psalm 45. 6 He states "Thy throne, O God, is for ever and ever." There is no possibility of this throne being overthrown; nor shall any potentate of time usurp the authority of the One who sits thereon. That Millennial Psalm (89) makes three references to the enduring character of the Throne. It is *Established*—for God says "Thy seed will I establish for ever, and build up Thy throne to all generations." Throughout all the years of the benign rule of the Son of Man that throne shall never be moved. In verse 29 God states "His seed will I make to endure for ever, and His throne as the days of heaven." This throne is *Enduring*—it is "as the days of heaven". In verse 36 we

are informed "His seed shall endure forever, and His throne as the sun before me." The witness of the sky is firm; so this Throne is *Stedfast*. Nothing can shift the order of the heavenly spheres, nor displace the sun or moon as the great lights to rule day and night: and nothing shall ever undermine the Throne of Millennial greatness and glory.

GOD'S THRONE OF GRACE.

There are three things which the believer has to support him in his passage through this waste howling wilderness, and these are emphasised in Hebrews 4. (12-16). In v. 12 he has *the Word of God*. That living, powerful, discerning, revelation which has come from God to men: how essential to us as we pass through this scene. In v. 14 there is *the great High Priest* whose preventive ministry enables us to walk without stumbling. In v. 16 there is *the Throne of Grace*. This symbol of power and this centre of authority is at the disposal of the saints of God. It is the sense of our own personal needs that drives us to the Throne of Grace. The sense of that personal requirement in the wilderness creates in our hearts desires corresponding to the provision of grace and mercy that the Throne of Grace can minister. Though it does not instruct us to make request, God has ordained that through the medium of prayer our requests should be made known to God. We are informed that we obtain mercy and find grace for seasonable help. Has not our High Priest made intercession for us already and obtained for us all the grace and mercy that we need? Does not the Holy Spirit intercede for us with groanings that cannot be uttered? Our response to such care, exercised on our behalf, is to go to the Throne of Grace and there obtain the mercy and find the grace which God has provided.

GOD'S THRONE OF JUDGEMENT.

"The Father judgeth no man, but hath committed all judgment unto the Son" (John 5. 22). Two examples of this will suffice. In the Olivet Dis-

course—Matthew 25. 31—we are informed that the Son of Man "shall sit upon the Throne of His glory". This is the Day of Manifestation when the living nations of the earth shall be judged before the Throne of the Son of Man. With careful scrutiny the hosts assembled are examined and the judgment declared, and the condemnation executed. (For in the N.T. "judgment" has to do with the passing of the sentence; but "condemnation" has the execution of it in view). The destinies are—"the unrighteous" shall go away into everlasting punishment", while "the righteous" shall go "into life eternal". From this Throne of His glory the living nations, who have survived the purging of judgment of the fighting forces of this earth, shall receive their sentence of doom, or expression of appreciation, as the Son of Man unfolds the very motives of the human heart.

The other Throne of Judgment is not of living people but of the dead. This is recorded in Revelation 20. (11-15). One has said "This is the closing scene in the great drama of man's eventful history on the stage of time about to be enacted, ere the curtain falls forever." We remind ourselves that the Father has given Christ authority to execute judgment, because He is the Son of Man (John 5. 27). The demand of the Throne here is for justice and judgment and its demands must be righteously satisfied. The Throne in Isa. 6 had similar demands, but the altar heard them and responded. It is now too late for the altar to meet the demands of the Throne. Myriads of lost souls shall stand before the Great White Throne, and hearing their condemnation may cry hysterically—"I accuse my par-

ents." Thousands of them gave their children nourishing food; warm clothing; a liberal education; plenty of pocket money, and all the pleasure their hearts could desire; yes, everything but God, everything but a Saviour! Does this solemnise your heart, reader? What are you doing about it? If you believe what the Scriptures say, then why do you not agonise on behalf of your dear ones who are still on the broad road?

THE THRONE OF GOD AND OF THE LAMB.

Twice over this term is used in the first three verses of Revelation 22. It is the public millennial manifestation of the government of God. God in His might and majesty; and the Lamb of God in His grace and goodness are here unitedly associated with the governing of the world. In the heavenly Jerusalem there will be no trace of sin—the curse will have gone forever; yet in its midst is The Throne of God and of the Lamb. The Throne of holiness, of righteousness, of grace, in the midst of the city upholds and sustains itself. It is the Throne of Life undoubtedly; for the clear crystal waters proceed from the throne, not as Ezekiel saw them proceeding from under the temple. The scene portrayed is that of the heavenly Jerusalem during the millennial reign of the Lord; but there is a marked harmony between the earthly Jerusalem and the Heavenly Jerusalem: in fact, in many ways the earthly Jerusalem is a transcript of the heavenly Jerusalem. The "Throne of God and of the Lamb"—speaking of established government—shall abide until earth recedes and the new heavens and new earth are introduced wherein dwelleth righteousness.

HEAVENWARDS FROM COMMUNISM by R. M. Osment. Tells the story of the author's early training in Communism, her struggle against Christianity and her ultimate conversion. Should be an

encouragement to those who work among Jews and Communists. I.V.F. Publications, 39, Bedford Square, London W.C.1. Price 9d.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

11. PETER: THE YOUNG FISHERMAN WHO LEARNED HOW TO CATCH MEN.

By W. K. Morrison, M.A., Ayr.

PETER'S first contact with the One Who was to alter the whole course of his life seems to have been made through his brother Andrew (John 1. 40-42). Andrew's testimony concerning the Lord was, "We have found the Messiah," and a realisation of the Saviour's Messiahship is the keynote of Peter's life. However deeply he trusted his brother's report on that early day of discipleship we do not know; but it was with personal conviction and not merely by hearsay that Peter made his famous confession afterwards at Cæsarea Philippi; and the whole climax of his great public address on the Day of Pentecost was his declaration that Jesus the Crucified was "both Lord and Christ."

A careful comparison between Luke 5. 2-11 on one hand, and Mark 1. 16-18 and Matt. 4. 18-20 on the other, suggests that Peter's final break with a fisherman's calling occurred after the Lord had preached from his boat and had challenged Peter and his brother to become fishers of men. A man will not lightly throw up the only trade he knows, especially when the alternative is a life of material insecurity; but the Lord so won the honest fisherman's heart that Peter was deeply and conclusively convinced that catching men was a better business than catching fish. Peter was prepared to do service for Christ because his heart was now his Master's to do with as He pleased. Public service should always be directly related to inward affection.

This connection between devotion to Christ's Person and diligence in His service is stressed in the next important passage to deal with Peter's training—Mark 3. 13-19. "He appointed

twelve, that they might be with Him, and that He might send them forth to preach" (v. 14). Peter here heads the list. Then we read of the first great missionary cycle of service undertaken by the twelve without the Lord's physical presence among them (Mark 6. 7-13; Matt. 10. 1-42; Luke 9. 1-6). They went out two by two, and one of the pairs contained Peter. Ever an individualist, he had to learn, like the rest, the importance of comradeship and fellowship in Christ's service, and this discipline of living yoked with someone temperamentally different from himself would do him, as it does us all, good. While God blesses the lone angler, the normal pattern for Christian fishers is to work together, each helping the other in his labours. What joy to return to the Lord and tell Him of fruitful service—of sick ones healed and demoniacs made sane and sinners turned to repentance! Once again service and personal contact with the Master went hand in hand.

What shall we say of Peter's mistakes? Well, we may add them all together and then set over against them the passionate earnestness of his Spirit-inspired confession at Cæsarea Philippi (Matt. 16), and surely we shall declare that the scale tips on the side of goodness and truth. In any case most of Peter's faults were honest ones. In Matt. 14. 28 he asked the Lord to invite him to walk towards Him on the water, an exercise of faith greater than any of the others were prepared to make, and if admittedly fear clouded over faith he at least had the spiritual wisdom to cry words that could not go unheeded: "Lord, save me" (v. 30). Then

again in Luke 18. 28 he appears to be parading his own self-sacrifice and that of his fellow-disciples when he says, "Lo, we have left all and followed Thee." But the words were true. The humble disciples had done what the Rich Young Ruler had just refused to do—accept the challenge of full surrender to Christ's claims; and what comforting words followed, words which would shame the outspoken Peter into silence: "There is no man who hath left house . . . for the Kingdom of God's sake who shall not receive manifold more." Peter was the only disciple who saw anything incongruous in the Lord's washing the disciples' feet: his protest was a recognition that the Master was doing a service of the humblest sort, which Peter was unworthy to receive; and his words prompted

teaching about cleansing which we might not otherwise have had.

We make no attempt to defend Peter's conduct during the Saviour's trial. It was the type of unworthy behaviour of which you and I are capable. But it led, through tears and shame and repentance, to a secret restoration nowhere recorded and a public reinstatement as an accredited disciple when the Lord was risen (John 21. 15-19). The fisherman was now to learn a second skill, that of a shepherd. He had still his job at sea—catching fish at Pentecost and after—but he had a shore job too—feeding lambs and sheep. Because his affections were now anchored more firmly than ever in the Master's love, he could tackle even more service in the true confidence of faith. Let us love well and work hard!

CORRESPONDENCE continued from page 244

tude but simply upon the basis of God's sovereign choice. Those in hell are suffering because they were not the objects of this sovereign choice. I believe such a point of view will be rejected by the majority of Christians.

This is not even Calvinism. It is FATALISM.

That there is such a thing as election, however, is beyond question, but no doctrine of election based upon the scriptures can absolve man from his responsibility to accept or reject the Gospel. That God has elected believers as a corporate body there is no doubt. Your contributor Mr. J. S. Borland is nearer the mark when he states in an earlier article: "That Church was chosen in Christ before the foundation of the world." Not as individual members, but as a body of believing ones, who would come into all blessings which salvation brings because they CHOOSE TO BE "IN CHRIST" by an act of faith.

God created man a creature who had the power of choice. The act of Adam and Eve in the garden is proof of this. God was not taken by surprise by the Fall. He already had

His great plan of Salvation in His mind. The Apostle Peter reminds us of "Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world" (1 Pet. 1. 19, 20). The centre of Divine Election is Jesus Christ not the individual man or woman. God's sovereign grace provides a way of salvation. Man accepts or rejects. God binds him to his choice. Those who choose aright are elected not to salvation but to be "conformed to the image of His Son (Rom. 8. 29).

The Scripture again teaches us that God has chosen individuals e.g. Abraham out of the whole idolatrous world, Isaac not Ishmael, Jacob not Esau etc., not for salvation but to be the vehicles for the working out of His great purpose in Christ. This of course is the theme of Romans 9.

I have no wish to enter into controversy on the subject but simply to point out that we must maintain a balance of truth. We lose this balance when we press Divine Election to the total exclusion of Human Responsibility.

Yours sincerely,

H. Morris,

Chapelhall, Lanarkshire.

For whom did Christ Die

By Dr. W. E. F. Naismith, Dumfries.

(Continued).

Thirdly, not only was Christ's atoning death a federal work but also a substitutionary work. He suffered and died in the stead of sinners, bearing their sins and receiving the full penalty thereof. If Christ made satisfaction to Divine justice for the entire human race, if He bore the sins of all men in His own Body on the tree, then it follows that none will perish or be punished by God for his sins. Since it is readily admitted that very many do die in their sins and receive the penalty thereof, then it is evident that no satisfaction has been made to the claims of Divine Justice on their behalf. "If this is denied, the monstrous impossibility must be maintained that the infallible Judge refuses to remit the punishment of some for whose offences He has received a full compensation; that He finally condemns some, the price of whose deliverance from condemnation has been paid to Him; that with regard to the sins of some of mankind, He seeks satisfaction in their personal punishment after having obtained satisfaction for them in the sufferings of Christ; that is to say an infinitely righteous God takes double payment for the same debts, double satisfaction for the same offence, first from the Surety and then from those for whom the Surety stood. It is needless to add that these conclusions are revolting to every right feeling of equity and must be totally inapplicable to the procedure of Him Who 'loveth righteousness and hateth iniquity'." (W. Symington).

God can no more punish sin where satisfaction for it has been received than He can forgive sin without satisfaction for it having been made. Christ made full satisfaction to the claims of God's Holy Throne, but how could He have made satisfaction

for those who will be tormented for ever? "How can the justice of God have been appeased in the case of those against whom its flaming sword will awake to all eternity? . . . The Arminian scheme postulates a Saviour of those who are never saved, a Redeemer of those who are never redeemed, a Deliverer of multitudes who are never delivered." (A. W. Pink). To say that Christ died for all men alike, to declare that He became the substitute for all mankind, is to say that He bore the cause and punishment of many who are now lifting up their eyes in hell being in torment. This certainly is not what God's Word teaches. In the words of C. H. Spurgeon, "We do not believe that Christ made any atonement for those who are for ever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of whom even in hell when Christ, according to some men's account, died to save them."

"Payment God cannot twice demand
First at my bleeding Surety's hand
And then again at mine.
Complete atonement Thou hast
made,
And to the utmost farthing paid
What e'er Thy people owed.
How then can wrath on me take
place
If sheltered in Thy righteousness
And sprinkled with Thy blood?
Turn, then, my soul, unto thy rest,
The merits of thy Great High Priest
Speak peace and liberty.
Trust in His efficacious blood,
Nor fear thy banishment from God
Since Jesus died for thee."
(A. M. Toplady).

Fourthly, God's Word shows that the sacrificial and intercessory work of Christ have the same objects. This

is clearly brought out in Rom. 8. 33-34. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." But for whom does the Saviour intercede—for all mankind or only for His chosen people? Let the Word of God answer.

Christ has "entered heaven itself now to appear in the presence of God *for us*" (Heb. 9. 24). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession *for them*" (Heb. 7. 25). "I pray *for them*. I pray not for the world but for them which Thou hast given Me for they are Thine" (John 17. 9). If, as these Scriptures prove, Christ intercedes for those given unto Him by His Father, and if, as Rom. 8. 33-34 clearly shows, there is a definite connection between His sacrificial work at Calvary and His intercessory work at God's right hand, then it follows that He did not die for those for whom He makes no intercession. "Those for whom He died may assuredly conclude that He maketh intercession for them and none shall lay anything to their charge; which breaks the neck of the general ransom theory, for, according to that, He died for millions that have no interest in His intercession, who shall have their sins laid to their charge and perish under them" (John Owen). As it was with the type so is it with the Antitype. After slaying the sacrificial animal, Aaron went into the holy of holies bearing on his breast-plate the names of none save the twelve tribes of Israel. On their behalf only He interceded—not for the Egyptians or the Amalekites.

Over against what has been stated above are set those passages in the New Testament in which the words "all" or "world" are mentioned. These passages are cited as evidence that Christ died for the whole human race.

Very rarely, however, are the words "all" and "all men" and "world" used to signify all individuals without exception. When used in connection with the death of Christ they are general expressions used to signify that Christ died for all without distinction, all classes of people, Jews or Gentiles, rich or poor, bond or free. It needs to be remembered that God's dealings in a previous dispensation were restricted almost exclusively to the Israelite nation. At the Cross, however, the middle wall of partition was broken down so that from that time there was to be no distinction between Jew and Gentile. Now the Jews were by no means willing to be treated on the same level as others regarding the important matter of religious privileges. Therefore, to emphasise the contrast from the old dispensation the strongest language was necessary. Hence, general terms are used to denote men in general without regard to national distinction. For example, when in Acts we read, "God also to the Gentiles granted repentance unto life" (ch. 11. 18), "declaring the conversion of the Gentiles" (ch. 15. 3) it is obvious that the term "Gentiles" is not a universal one. This is proved in Acts 15. 14 where we read that "God did visit the Gentiles, to take out of them a people for His Name."

There are many who fail to see how it is possible to preach an unfettered Gospel if Christ only died for those who shall be infallibly saved. Such a difficulty arises from a misconception of what the Gospel teaches. In this connection, Horatius Bonar wrote, "The Gospel is not that Christ died for the elect, neither is it that Christ died for all. But it is that Christ died for sinners. It was thus that the Apostles preached and that men believed." In preaching the Gospel it is in nowise necessary to tell sinners that Christ died for them and bore the penalty of their sins. Those in the audience might justifiably say, "Since Christ bore the penalty of our sins and God is a righteous God, then He will not pun-

ish us for our sins." When the Lord was speaking with Nicodemus, He did not say, "Even so must the Son of Man be lifted up for you," but "Even so must the Son of Man be lifted up that whosoever believeth in Him should not perish but have eternal life" (John 3. 14-15).

The Gospel declares that "Christ died for the ungodly" (Rom. 5. 6) and that "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15), even the most vile and abandoned who will truly repent and believe. Neither the doctrine of unconditional election to salvation nor the precious truth of Particular Redemption in any way alters the gracious promises of God in the Gospel that whoever forsakes his sins and believes in the Lord Jesus Christ will have everlasting life. "The preachers of the Gospel in their particular congregations, being utterly unacquainted with the purpose and secret counsel of God, being also forbidden to pry or search into it (Deut. 29. 29), may from hence justifiably call upon every man to believe with the assurance of salvation to everyone in particular upon his so doing, knowing and being fully persuaded of this, that there is enough in the death of Christ to save everyone that shall do so." (John Owen). The duty of the preacher of the Gospel is to present Christ as the only Saviour from sin and His vicarious death at Calvary and resurrection as the only basis of salvation. He is

to impress upon his hearers their need of a Saviour and call upon them to repent and believe in the Lord Jesus Christ, assuring them of salvation and forgiveness if they obey, at the same time warning them of their fearful doom if they disobey.

We conclude by quoting again from the most helpful writings of the late A. W. Pink. "However men may quibble and wrest the Scriptures, one thing is certain: The Atonement is no failure. God will not allow that precious and costly sacrifice to fail in accomplishing, completely, that which it was designed to effect. Not a drop of that holy blood was shed in vain. In the last great day there shall stand forth no disappointed and defeated Saviour, but One Who '*shall* see of the travail of His soul and shall be satisfied' (Isaiah 53. 11). These are not our words, but the infallible assertion of Him Who declares, 'My counsel shall stand, and I will do all my pleasure' (Isaiah 46. 10). Upon this impregnable rock we take our stand. Let others rest on the sands of human speculation and twentieth century theorising if they wish. That is their business. But to God they will yet have to render an account. For our part, we had rather be railed at as a narrow-minded, out of date, hyper-Calvinist, than be found repudiating God's truth by reducing the Divinely-efficacious atonement to a mere fiction."

REVIEW

HOLY FIELDS by Howard Kitchen. This is a fascinating book—an introduction to the Historical Geography of the Holy Land. Students of the Bible should find the eleven chapters most useful, giving splendid up-to-date information about Palestine. There are eight full page maps which add to

the value of the book. Chapter X, on The City of the Great King gives a fine outline of the History of Jerusalem.—A Book to read and consult. Paternoster Press, 11, Great James Street, Bedford Row, London, W.C.1. Price 10/6d.

The Blessing of the Shut Door

By R.McC.

"BUT when thou prayest (Precept) enter into thy closet, and when thou hast shut thy door (Privacy) pray to thy Father which is in secret (Person to whom we pray) and thy Father which seeth in secret shall reward thee openly" (Promise) Matt. 6. 6.

In this passage the Lord is presenting the contrast between the counterfeit and the real. The ideal life of those who are in the kingdom is marked by motive, rather than by outward display.

Mark the expressions "before men" v. 1, "glory of men" v. 2, "Seen of men" v. 5, "appear unto men" v. 16. Thus the Lord exposes the motives of hypocrites—those who pretend to be something other than they really are. He warns us of the baneful practice of seeking admiration and the praise of men, rather than the approval of our Heavenly Father. This danger is prevalent in our prayer life. The Lord Jesus does not criticise public prayer, which is taught elsewhere in the Scriptures, but condemns those attitudes and forms of prayer, that are designed to merit the applause of men.

In the verse quoted above our blessed Lord insists upon the privacy of prayer. It's the individual praying that our Lord is stressing here, and usually the one who spends much time in secret—behind the shut door—can profitably lead the saints in worship and united prayer. The shut door may refer to the attitude of heart more than to locality. Isaac's closet was a field—David's closet was his bed-chamber—Peter's closter was the house-top—Our Lord's closet was the mountain. May I draw your attention to several instances in the Scriptures where the "shut door" was the forerunner of blessing.

PLENTY EXCHANGED FOR
POVERTY 2 Kings 4. 1-7.

"She went from him and *shut the door* upon her and upon her sons" (v. 5). This widow was in dire distress because of her poverty and fear of bondage. The Lord has a special care for the widow (Psalm 146. 9; Jer. 49. 11) hence we are not surprised to find in Scripture how often grace is shown to such.

In her *Poverty* she makes her *PLEA* to the man of God, who instructs her to *PRAY* to God and *PREPARE* for the *PROMISED* blessing and the Lord sent her abundant *PROVISION*. By shutting the door and getting alone with God, her supply of oil was multiplied and her own need was met and she had a sufficiency for others.

Many a Christian is like this widow. There is depression, poverty and bondage in the life instead of joy, wealth, and liberty.

In such a state they are unable to meet all their spiritual obligations. Thank God we have the oil (Holy Spirit) within us and by shutting the door and praying to our Heavenly Father, He will increase the supply of the Spirit, and thus our lives will be a blessing to others.

LIFE EXCHANGED FOR DEATH

2 Kings 4. 19-37.

"And he went in and shut the door upon them both, and prayed to the Lord." It isn't my purpose to go into the story in detail, but simply to emphasize that what the staff (31)—lifeless ritual—could not accomplish, personal contact with the Lord behind the closed door secured.

Picture this woman pouring out her grief regarding the death of her God-given son, to Elisha. In response to her incessant pleading, he shuts himself in alone with God and stretches himself upon the dead body. He pleads and prays till the body is warm and the child sneezes (sign of life) seven times. He gives the son back

to his mother alive and she rejoices and he is satisfied.

Christians today are called to be workers for God in quickening dead sinners into life with Christ. The secret of success in our service for the Lord in bringing sinners to the One who quickeneth the dead is found in our intimacy with the Lord in the practice of the "SHUT DOOR."

Gehazi knows nothing of the "Shut door". Hence the staff, although belonging to the "Man of God" was useless in itself.

Gehazi is a type of those who are acquainted with the exterior of the things of God, but know nothing of their inward power and reality. The staff of dead formalism and organisation and church machinery will never avail to quicken those who are dead in trespasses and sins. The man of prayer prevails in bringing life to the dead.

PEACE EXCHANGED FOR PANIC

John 20. 19-24.

The disciples are behind the "Shut door" for fear of the Jews. While the closed doors were designed to keep their enemies out, they were powerless to keep the Lord out and He came and stood in their midst and said "Peace be unto thee". He could offer them peace because of His Sacrifice, for He showed them His Hand and His side. Their sorrow was turned into joy, "Then were the

disciples glad when they saw the Lord." The blessings of the "shut door" in this case might be designated under the sublime words PEACE, PRAISE, and POWER. The principle of Closet Communion resulting in Spiritual Strength for Service is emphasised all through the Scripture. Aaron the High Priest went into the Holiest of all before he could bless the people. The face of Moses shone as a result of being alone with God. The early disciples moved God by their prayers of faith, and God in turn moved them by the Holy Spirit, and they moved the people in their message (Acts 4. 23-32). So let us tarry behind the "shut door" in prayer and the result will be we will testify in power.

"In the secret of His Presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side
Earthly cares can never vex me; neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

Would you like to know the secret of the sweetness of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And when e'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face."

—T.G.W.

THESE SEVENTY YEARS

by Wm. Gilmore

in the Assembly life of Belfast. Based on addresses given in Oldpark Gospel Hall, Mr. Gilmore presents in seven chapters a record of Assembly life and activity together with much needed counsel on Scriptural Principles, Unity, Temptation, and The Word of God. The book is well illustrated, preserving for us the portraits of several of the Lord's servants mentioned, and pictures of a number of halls —past and present—in which Belfast Assemblies have gathered.
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"Sunset" and "Sunrise"

By Alexander Ayre, Kilmarnock.

A SUNSET.

VEERING round from the South, with the bow-sprit pointing towards the East, the great troopship "Himalaya" left Cape Town to begin its voyage to that lovely island, Ceylon, which we termed the "Garden of Eden" and whose spicy cinnamon trees send out their perfume to greet you as you enter Colombo Harbour.

Four days out from the Cape 1,000 soldiers stood entranced on the upper deck gazing at one of the most wonderful pictures ever hung in God's gallery—a Sunset of indescribable beauty.

Though unlearned in the art of painting, let me try and give you a pen-picture of its main outlines.

Old Sol was gradually declining behind dozens of fleecy grey cloudlets floating gently past. Away in the distance could be seen a huge golden mansion—its windows ablaze with brilliant rays. Leading up to it was an avenue of immense proportions, studded on either side by a row of trees in perfect alignment—the smallest in front, and those behind tapering higher and higher until they reached the great circular columns on either side of the portals of that Mansion. Spreading out to right and left was a forest of fir trees, with, as it were, thousands of electric bulbs flashing their rays through the branches.

In harmony with that scene, the sea was calm—not a ripple anywhere except that caused by the bow of that ocean hound ploughing its way through those peaceful waters.

To me it was a Pre-view of Peaceful and picturesque Paradise.

*Such is the soul that finds it peace
in Thee,
Whether billows roll, or silent the
sea.*

Of those 1,000 men, hardened by Nature's horny hand, and deeply tanned by its sun, hardly a whisper could be heard as the shades of night gradually fell across that glorious sight—the Divine Artist, no doubt occupying their thoughts.

Reflecting on that memorable scene recently, which occurred at Christmas time in the year 1885, another hymn was born for Saints to sing:—

OUR SUNRISE.

Tune—
From "Greenland's Icy Mountains."

Like "trailing clouds of glory"
We see the Dawn advance
From Calvary's wondrous story
To our day soon perchance—
When Jesus crowned as Victor,
Will stand in Heaven's sight,
A Grand and Glorious Picture—
A Vision of delight.

When we, His ransomed Elect,
Will spread our Wings of Love,
And rise without a defect,
To Heaven's Home above,
To be for ever present
Within His Courts of Grace:
A prospect truly pleasant,
To see His glorious Face.

So then with hearts uplifted,
And voices trained on Him;
With all our talents gifted
Let us our praises sing—
To God, our gracious Father,
And Christ His loving Son,
With Holy Spirit, gather
Around the Three in One.

THE EMPTY SEAT

By Harold Paisley, Ballymena.

"Thou shalt be missed because thy seat will be empty" (1 Sam. 20. 18).

THESE words of Jonathan are worthy of consideration, and are of wide application. As one moves among the assemblies of God's people how often we see seats once filled now empty. The causes are many and varied. In some cases the hand of the Adversary can be seen in turning some from the path marked out in the Book, and, alas! others have been snared by sin and worldliness. Some have grown cold and have left their first love, and so have forsaken the assembling together. These vacant places upon the Lord's Day at the Supper of Remembrance, the ministry of the word and the gospel testimony all speak of the prevailing carelessness abounding in Divine things. The assembly prayer meetings and Bible readings on week-nights with oftentimes only a small percentage of the assembly present should give us all exercise of heart before God to exhort one another against the empty seat.

In the early days of testimony how refreshing to remember that "they continued stedfastly in the apostles' teaching and in fellowship, and in breaking of bread, and in prayers" (Acts 2. 42).

Let us consider four Scriptures about the Empty Seat:

1. *David's Empty Seat.* (1 Sam. 20. 27).

Why was David absent on this occasion? I think there is a reason, and not the one that Jonathan gave (v. 28). Saul was the chief of the company; he had refused the word of God and its commands (ch. 15). David is the object of his hate and he has cast the javelin at him, so David has fled, and is found outside the worldly pomp and glory of the

disobedient. Within the palace David had those whom he loves, but his place is outside the camp of Saul—his seat is empty. All this has its present application to us who have heard His voice. We follow Him Who guides us to Himself. "Let us go forth unto Him bearing His reproach" (Heb. 13. 13). Seats that once we filled in the world's pleasure palaces and in the world's religious movements, where the whole counsel of God is rejected, are now vacant, and although we have left behind some loved ones there, having opened our mouth unto the Lord we cannot go back (Judges 12. 35).

2. *Thomas's Empty Seat.* (John 20. 24).

This was the first day of the week. The disciples are gathered with Jesus in the midst, and what untold joy filled each one as He showed them His hands and His side! "Then were the disciples glad when they saw the Lord." Alas! Thomas was not with them—his seat was empty—his absence is marked and recorded. The other disciples tell him of their wonderful experience, "We have seen the Lord", and so Thomas is present on the next Lord's Day, and in adoration of His Lord exclaims "My Lord and my God."

The Lord's Day still finds the disciples gathered in His Blest Name with Jesus in the midst, and Oh! what joy to discern in the Bread and Cup that bruised body and outpoured precious Blood. Truly He still shows His hands and His side, and how often we return saying "We have seen the Lord." Some, alas! are not with them who love His Name, their blood-bought privilege of sitting at the priceless banquet is not enjoyed, their seat is empty, and the joy of seeing the Lord and of bringing pleasure to God in keeping the feast is lost. At

Troas, Acts 20. 7, many years after the night of its institution by the Lord Jesus Himself, "Upon the first day of the week, when the disciples came together to break bread, Paul discoursed unto them, ready to depart on the morrow."

3. Stephen's Empty Seat. (Acts 8. 2).

Many useful servants and faithful leaders are missed and empty seats abound as "One by one their seats are emptied, one by one they pass away"—called to that rest from their labours to be with Christ which is far better.

Stephen's burial was a time of great lamentation as devout men realised that a man full of faith, and of the Holy Spirit, and one of honest report with a wonderful knowledge of the Word is not quickly replaced. This gives rise to the question, Will the devout men and the companies with which we have been associated miss us when we are gone and our seat is vacant here forever? May we live so as to be missed by God's people.

4. Enoch's Empty Seat. (Heb. 11. 5).

For 65 years Enoch had lived like other men in his sins and without God. When Methuselah was born a great change took place (Gen. 5. 22). From then on he walked with God. The days in which he lived were, like our own times, perilous and Godless, yet Enoch witnessed and warned others (Jude 14), thus manifesting his

desire to see men saved. Enoch had a bright hope; he knew that one day he would be taken away, for it was "by faith Enoch was translated that he should not see death". Our hope is like his—we expect and wait to be "caught up" at any moment, and as delivered from the wrath to come (1 Thess. 1. 10), we long to see our Deliverer, even Jesus, face to face.

"We long to see The Morning Star appearing in Glory Bright; 'That Blessed Hope' illumines with beams most cheering the hours of night."

One day Enoch's hopes were realised; he was taken and others left, he was not found and his seat was empty, and doubtless he was missed. What joy will be ours at the Lord's returning, no pain or sigh or sin! and our song of His redeeming Grace shall never cease. We shall see the King in His beauty. Our seat on earth will be empty, and what a sad awakening that will be for those unsaved friends with whom we were connected by ties of birth and marriage. Their eyes shall see us again no more forever. May any unsaved reader of these lines be now concerned and led to trust God's only Son as Saviour and Lord today, before those who are ready are suddenly gone in to the Marriage and the door then shut for ever.

"Behold the Lamb of God" (John 1. 29), and "Behold NOW" (2 Cor. 6. 2), lest your eyes would behold the empty seat of saved ones translated to the endless glories of the skies.

REVIEW

"Except it be for . . ." WHAT? by Faylwyn Adams. This is a continuation of the author's former booklet on Divorce, and here he deals trenchantly with the exception clause in Matt. 19. 9. His arguments, as E. W. Rogers says in his Foreword, are hard

to rebut. "What concerns us all is not the opinions of men, but what the Lord Jesus said, and what He intended us to understand." Price 1/- from the Author, 1, Davey Place, Norwich, England.

The Christian in Two Worlds

By Edwin Adams, London.

WITHIN the period separating our Lord's resurrection from His ascension He appeared to His disciples on various occasions, gave them His blessing, and then disappeared. This was in order to establish His identity, to renew His commission, and to help them to pass from the realisation of His outward and bodily presence to the realisation of His inward and spiritual presence. It was to teach them the nearness of the unseen world, and make them feel at home with it.

Although one of the Christian Scientist's slogans is, "Matter is nothing," very few deny the reality of the natural world! Our Lord was never indifferent to our lower needs, and when on earth He loved to minister to the hungry, the sick and the afflicted. As a matter of fact, the Christian, like the unregenerate, has to devote most of his life to supplying his bread-and-butter, cloth-and-leather and bricks-and-mortar needs. The Communist goes much farther still, and stultifies himself by claiming that the material needs are the *only* real ones, and that all spiritual experiences are so much moonshine!

The Christian, too, owes allegiance to his earthly government—whatever that may happen to be. And we know that as soon as a modern major war breaks out, everyone who can be of use in the national effort is roped in and made to serve his government in its complex endeavour to overthrow the enemy government—whatever that may happen at the time to be.

Practically every Christian has natural interests, apart from the work he is compelled to do to provide for his own material needs and those of his dependents. Among the natural interests freely chosen by the Christian because congenial to their temperament are the romance issuing in mar-

riage and the establishment of a family, literature, art, science, music, travel, gardening, and so forth. The preservation or the regaining of health is of course a natural interest of primary importance. A very great deal of the Christian's happiness in life is connected with his natural interests, for he is living in a material world and is still in the body; and well he knows it!

It is now that we have the opportunity of thanking God for our temporal blessings. The Scripture exhorts us to receive thankfully from God those natural good things which He has given us "richly to enjoy." We are to use this world without abusing it, and the happiness which accompanies such use is not only lawful but may be helpful because making for a wholesome and balanced mental outlook.

But the Christian is a citizen, too, of the spiritual world. And this world is just as real as the natural, and it is mentioned or implied all through the New Testament, which teaches with the utmost clearness the "heavenly calling of the Church." In fact our highest blessings and privileges as Christian believers belong to the spiritual realm, the "heavennies." An American in Italy was asked, "How do you keep in touch with American life as you do?" He replied, "I have never been out of touch with it. I eat and sleep in Italy, but I really live in America."

Philippians 3. 20 reminds us that the Christian is a citizen of heaven, that he belongs to a commonwealth that is heavenly, that heaven is his homeland, his own country. The Church is a colony of heaven. Our truest life is beyond human sight and the reach of accident or death, and resides in the depths of its union with

(Continued on page 260).

Elders and their Ministry

By J. G. Ritchie, India.

THE QUALITIES DESIRABLE IN ELDERS. We are not left in darkness as to this vital issue, as Paul, by the inspiration and guidance of the Holy Spirit has left us very comprehensive and penetrating lists of the qualities that should mark a true overseer in the church of God. There are other portions also, such as 1 Peter 5 and Acts 20. 28ff., where emphasis is laid upon the virtues that are to make the Lord's servant in this connection.

From the lists given in 1 Tim. ch. 3 and Titus ch. 1, we might discern a threefold purpose. Firstly, as regards Titus, the qualifications were clearly outlined to him in order that he should know who were the worthy men to be appointed to this holy ministry. He must look in the Cretan believers for brethren who manifested these attributes, and appoint only such as elders. Secondly, as regards Timothy, the catalogue was presented, for the benefit of those who had the holy desire to undertake this work in the churches. Timothy would indicate to them what was required in a man who aspired to undertake the responsible task of leading and ruling in the assemblies of the saints. Thirdly, the lists are preserved for us in the Scripture of Truth so that today we as saints in our respective churches should be able clearly to recognise those whom God has raised up to be shepherds of the flock, and so that we might render to them that submission and honour which is their due.

The roster of qualifications thus given, then, might profitably be considered under three simple headings. Pride of place must be given to PERSONAL CHARACTERISTICS of the elder. It is essential that as a man of God he must manifest a life that is worthy of his high calling. The follow-

ing positive and negative qualities, gathered from both the records, portray to us a man of a very high moral calibre.

Positive Virtues.	Their Negatives.
Blameless	Without reproach.
Temperate	Not contentious.
Soberminded	No brawler.
Orderly	Not a novice.
Gentle	No striker.
A lover of good	Not a lover of money.
Just	Not self-willed.
Holy	Not soon angry.

There is much that we could say on these qualities but we hurry on to the FAMILY RELATIONSHIPS of the overseer. He is to be morally upright, and as such is to be the husband of only one wife. He should rule well his own household, having his children, who should be believers, in subjection with all gravity. How many elders measure up to this standard? He must be given to hospitality, for often he will need to have members of the flock in his home to comfort, guide and encourage them, and the servants of God who come to minister to the flock will enjoy his gracious fellowship also. Ruling in the house of God, (see Hebrews 13. 7, 17, 24; 1 Thess. 5. 12) is a work demanding a high degree of fatherly gravity and impartiality, and if these characteristics are not to be found in the home-sphere of the man of God, can we reasonably expect to find them in the variegated family that comprises the average "house of God"?

SPIRITUAL CAPABILITIES of the elder are clearly marked out by the apostle in his letters to his younger brethren. Obviously a man who is in a responsible position in a spiritual house (1 Peter 2. 5) must himself be a brother who has manifested spiritual growth and maturity, and who has the Lord's things in His people as a burden on his heart. So it is that we find the overseer is a man who per-

sonally holds fast to the faithful word—"any swerving in faith and practice from the healthy doctrines laid down in the Word of the Lord automatically disqualifies a man from holding to overseership, or being recognised as an elder". But he is also to be one who is "apt to teach", and through thorough acquaintance with the Scriptures and frequent exercise of his gift, should be able to exhort and convict the gainsayers. Those who labour in the Word and doctrine are to be counted worthy of double honour, for this after all is the most vital part of their service for the saints.

The standard is unquestionably a very high one, and well might every brother exclaim, "Who is sufficient for these things?" Our sufficiency for this work, as for every other, comes only from Him who is the "Shepherd and

Bishop of our souls" (1 Peter 2:25)—He is the true Pastor and Overseer, and His Spirit must dwell richly in His under-shepherds and under-bishops.

One other point should be mentioned here, before we close this article. The elder must have a good report from those who are "without". His standing in his business and civic relationships with the non-Christian world must be above reproach. The assemblies would have very little power for God in the world if their elders were men who did not command the respect and confidence in matters temporal with their neighbours and workmates and business associates. Let all elders seek to have a conscience void of offence in this regard at all times.

The Christian in Two Worlds, cont. from page 258

the life of Christ. We are away from our final home, in a world that is unfriendly to the Kingdom of God. And *absolute* obedience is due alone to Christ Whose subjects we are and Whose authority is *supreme*. We are to recognise, attend to and use the things of the natural world; we are to set our hearts upon the things of the spiritual world.

The Christian's chief business is the service of Christ, viewed in its

fullest sense. Although Paul's experience, "To me to live is Christ," expresses for us an ideal, yet the gap that separates his experience from ours is not one of nature or kind but of degree. Like the apostle's converts at Salonica, every Christian has turned to God to serve the living and true God. And his highest joy is the joy of loving and pleasing the Lord, with mind and heart and will.

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Signed, David McKinnon,
William Weir, Joint Auditors

News from Other Lands

FRANCE.—Here in Le Chambon we are encouraged by the attitude of the brethren. Some of them seemed to think that since the Lord has brought us here, their responsibility for visiting and taking part in the meetings was greatly reduced. But by consecutive teaching and frequent absence for Gospel work in other parts we have sought to show them the true assembly line of things—"The body is not one member, but many." Now there is fine spirit of co-operation, and in the Bible Reading and Prayer Meeting unsuspected gift is revealing itself.

At the last monthly Gospel meetings in Valence-sur-Rhone (result of the tent work there in October) two women told us they were trusting in Christ for salvation. One is the mother of two nuns, a devout Catholic, and the other is a Seventh-Day Adventist. The Catholic woman has bought a Bible and writes to say that she is reading it every day. The good Word of God will soon clear away fables and lies and bring assurance of salvation.

Yvette, a servant girl on a farm near St. Agreve, has opened up another door for the Gospel here in the region. She used to tune in to Radio Luxembourg every Wednesday afternoon to hear Paroles de Vie. She eventually accepted the Lord Jesus as her own personal Saviour, and by her testimony led the farmer's daughter to know Him. The farmer and his wife got in touch with us through M. Gadina, and have asked for regular Gospel meetings in their farm kitchen.—Herbert and Margaret Beattie.

PORTUGAL.—At Parafita the new hall which was opened by Mr. Poland last year and where I had such fine numbers in the early months of this year, two authorities and the priest have together brought great pressure to bear upon the people. I was amazed to find when I went there that not one single person had the courage to come to the meetings with the exception of a young man converted some weeks ago. On the other hand, our brother, Mr. Eric Barker, has just recently baptised 16 converts at Foz, and Mr. Viriato Sobral had the joy of baptising over 20 at a recent conference at Cacia. Not only so but I found that the believers are by no means discouraged by the wave of oppression, even though in many cases this is directed to their children at school and elsewhere. They believe that the Lord will see them through, and it really is delightful to watch the courageous way they meet the various obstacles that have been put in their way.—A. G. Ingleby.

JAPAN.—Perhaps one of the most important items is that broadcasting has commenced from Radio Kobe, and Dr. Ishihama and Mr. Budd are speaking during the 15 minute

broadcast every week. Already there has been a response for literature and we trust that there may be many brought to the Saviour in his locality. Pray very much about this, may an Assembly be built here that will stand the test of time. We rejoice in the regular attendance of some six unsaved at our Gospel meetings and we pray that some of these will be saved soon. Do please help by prayer in the work of the Gospel in this land where despite opportunity, so much indifference is found.—A. L. Dexter.

BELGIAN CONGO.—The work goes on steadily in all its branches and the Lord graciously grants tokens of His blessing. Recently a goodly number of young people have professed faith in Christ, and within the last two months 27 believers have been baptised in the Lake and added to the assembly in that district. Among those added to the Lake assembly is a young half-caste lad, the son of a Greek trader here. We would value prayer for him that he may be kept by the power of God and made a true witness for Him to these traders, who live such sordid lives, solely bent on material gain. It is difficult for us to reach them because they speak very little French or English and only sufficient of the native language for their needs in commerce. Our prayer is that this lad may be used of God in real blessing to their souls.—Mary Stirling.

INDIA.—Gospel campaigns have been fruitful. There has been much opposition. At Bhadrawati a number were baptised and added to the assembly. Also at Chikkamagalur where the assembly began with five members in December in 1954 a few more have obeyed the Lord and all rejoice at the increase. We are looking forward to baptising others in Mysore where there are now two assemblies in the Capital three miles apart in happy fellowship with each other. This also can be said of the little assembly at Mandye which was established only a few months ago. Thus the Holy Spirit works through native brethren whose only unerring guide is the Holy Scriptures.

We were glad to see a young man back again in Bannur after a fall more than a year ago. So many get lost in the crowd of large cities and are never heard of again. This will shew you that we have our sorrows and our joys.

Here in Bannur a large bridge is being built across the river Cauvery. A number of Telugus who also speak Canarese profess to be christians. They wanted to be accommodated and all without any questions being asked, received into fellowship. I found ouiy a few were born again. All had been sprinkled. They were a mixture from various Missions.—J. Stewart.

The

BELIEVER'S QUESTION BOX

All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.



QUESTION.

How does the Holy Spirit convince the world of sin, righteousness and judgment? Is it directly or through the witness of believers to the work of Christ?

ANSWER.

The reference to convincing or better, convicting the world by the Holy Spirit is found in John 16. 8-11. It would seem to be connected with the operation of the Holy Spirit through the Lord's disciples for in v. 7 the Lord says to them "... but if I depart I will send Him unto you." So it would seem that conviction would come chiefly upon the world by the preaching of the Word in the power of the Spirit. But of course, God could use various circumstances of life e.g. calamities, bereavement, losses, etc., to bring people to a sense of their need leading to the use of the Word, making them wise unto salvation through faith which is in Christ Jesus.—R. G. Lord.

QUESTION.

How can we reconcile the doctrines of God's sovereignty and man's free will?

ANSWER.

In the eternal purpose of our all-wise God and Father, His sovereignty and man's free will are often seen side by side, let it be the judgment of the nations as in Matt 25. 31-46, the Judgment Seat of Christ, 1 Cor. chaps. 4 and 5, where saints will be manifested, or the Great White Throne, where the dead small and great shall stand (Rev. 21. 11-15), "God will be justified when He speaks and be clear when He judgeth." The apportioned rewards to saint and sinner for deeds done in the body, will be an eternal witness that man is a responsible being and must give an account of himself to God. "A just weight and balance are the Lord's" (Prov. 16. 11). Sometimes in Scripture, salvation is looked at from God's side, as we read in Eph. 1. 4 "Chosen in Christ before the foundation of the world." But to these same people, Paul preached repentance toward God and faith toward our Lord Jesus Christ (Acts 20 and 21).

In John 6. 42-45, when the people murmured and called in question the Deity of the Lord Jesus, He went back to His Father's sovereignty and said: "No man can come to Me, except the Father which has sent Me draw him." But in John 5. 40 He said: "Ye will not come unto Me, that ye might have life." Take the words in John 10. 16, "Other sheep I have which are not of this fold, them also I must bring", with the words in Mark 16. 15 and 16 from the same lips, "Go ye into all the world and preach

the Gospel to every creature" etc. The atomism of the Saviour points the same way. 1 Tim. 2. 6, "He gave Himself a ransom (antilutron, substitutionary) on behalf of all", which is made good only to those who believe. "The righteousness of God is unto all and upon all them that believe" (Rom. 3. 22). H. C. O. Moule says: "Scripture asserts with loving iterations that the Eternal Father who chose, no less than the Eternal Son who suffered "willett not the death of a sinner"; "will eth that all men should be saved" (1 Tim. 2. 4). His solemn warnings and most tender invitations are divinely sincere. The feeblest stirring of the human soul towards Him, we may be very sure, is met with a willingness the warmth of attention past our thought. Never, in His holy Word, is the gospel presented as a messenger whose scope the messenger is to limit to the "foreknown". The Christian preacher is not only to uphold Christ before men, but to "pray men, in Christ's Stead, be ye reconciled to God" (2 Cor. 5. 20).—H. Bailie.

QUESTION No. 376.

Some help would be valued as to the place where the Lord is found in Matt. 18. 20 and Rev. 3. 20. Why the difference?

ANSWER.

The different position occupied by our Lord in these two Scriptures is owing to the fact that in Matt. 18. 20, we have a company of true believers gathered together in His Name, who can always count upon His presence in the midst of them. But in Rev. 3. 20 it is no longer a company of true believers we have got, but the great World-Church of Christendom, with Christ outside. Our Lord tells them of their wretchedness, and misery, and poverty and nakedness, but they are quite satisfied with their condition and position, and "have need of nothing." This is the last stage of the Church's history as Christ's witness on earth, and it has degenerated to such a degree that He is about to spue them out of His mouth. This He will do by taking out of the great mixture every true believer in the twinkling of an eye, at His coming.

Meanwhile, fellowship and communion with Christ can only be individual. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." In this big World-Church there are some true children of God, with whom Christ is still pleased to "sup". But as a Church, He is outside the whole thing. Their taking His Name, whilst He has got no place in their heart and life, makes Him sick, so that He is about to spue them out of his mouth, thus fulfilling His threat in Rom. 1. 21, and setting aside for ever the Church, as His witness on earth.—T. Campbell.

The LORD'S WORK and WORKERS

ENGLAND & WALES:
FORTHCOMING (D. V.).

ACTON: Berrymead Bible School, Berrymead Hall, Avenue Rd. Nov. 4, 11, 18, 25 at 8. **BARNEHURST:** The Assembly Hall, Lyndhurst Rd. at 8. Nov. 4, 11, 18, W. S. Loynes; 25, H. Thorpe. **BLOOMSBURY, W.C.1.:** Central Baptist Church, Shaftesbury Ave. at 6.30, Nov. 5, 12, 19, 26. F. A. Tatford, S. S. Short, A. M. S. Gooding, J. H. Large, H. Steedman, H. J. Brearey, W. G. Hales, A. P. Campbell; 19, 26 at 3.30, Bible Readings. **CARDIFF:** Christian Rallies at 7. Nov. 5, P. Brandon, A. Caddick; 12, A. J. Allen; 19, A. Pickering; 26, J. Read. **FAREHAM:** Church House, West St. Nov. 5 at 6.30, J. Weston. **LEEDS:** Gospel Hall, Joseph St. at 7. Nov. 5, N. Carter; 12, F. F. Bruce; 19, F. Hirst; 26, W. J. Giles. **LITTLEHAMPTON:** Argyll Gospel Hall, Surrey St. Nov. 5 at 7. A. W. Falaise. **NOTTINGHAM:** Clumber Hall. Nov. 5-8, W. J. Wiseman. **POTTERIES:** Butt Lane, Nov. 5, H. Steedman; Trent Vale, 6-10, H. Steedman. **STROUD:** Gospel Hall, Acre Street Rooms. Nov. 5 at 3 and 6, H. Bell, W. Wynne. **WIMBLEDON, S.W.19:** Central Hall, 37, Worple Rd. Nov. 5 at 3.30 and 6. Missy. H. G. Young, G. Harpur. **CANTERBURY:** Slater Lecture Hall, Beaney Institute, High St. Nov. 12 at 3 and 6. A. E. Vince, E. W. Humphreys. **CARLISLE:** Hebron Hall, Botchergate at 7. Nov. 12, E. Harrison; 26, F. E. Balfour. **EAST SHEEN, S.W.14:** Sheen Hall, Upper Richmond Rd. West. Nov. 12 at 6.45. W. W. Veillacott. **SEATON:** Town Hall. Nov. 13 to Dec. 4. John Williams. (Details: K. Trenchard, Kingsway, Fore St., Seaton, Devon). **HOPTON, Suffolk:** Meeting Room. Nov. 14-17 at 7.30. G. K. Lowther. **NEW BARNET:** Gospel Hall, East Barnet Rd. Nov. 19 at 4 and 6. J. Allen. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Nov. 19 at 6.30. F. Cundick. **ROMFORD:** Evangelical Church, Brentwood. Nov. 19 at 3.30 and 6.30. Missy. W. S. Barker, W. J. Giles, R. Leggat, T. J. Pratten, W. E. T. Wales. **LIVERPOOL:** Crete Hall, Donaldson St. Nov. 20 to Dec. 1 at 7.30. G. K. Lowther. **LONDON:** Kingsway Hall, Missy. P.M. Nov. 25. **BLANDFORD:** East St. Gospel Hall. Nov. 26 at 3 and 6.30. H. E. Bentall, C. Gahan. **CATERHAM:** Caterham Valley Hall, Croydon Rd. Nov. 26 at 4 and 6. J. Weston, Dr. L. Short. **WALTHAMSTOW, E.17:** Folkestone Rd. Hall. Missy. Nov. 26 at 6.30. **WIMBLEDON, S.W.19:** Haydon Hall, Haydon's Rd. Dec. 3 at 3.45 and 6. C. E. Stokes. **CONSETT:** Gospel Hall Front St. Stokes. **JAN. 2 at 2.30 and 6.** W. F. Naismith, Dr. Hudson. **BURNT OAK:** Woodcroft Hall. Anniversary, Jan. 14 at 4. S. S. Adams; at 6, M. Goodman, G. C. D. Howley.

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

SCOTLAND: FORTHCOMING (D.V.).

DUMBARTON: Gospel Hall, Nov. 5. A. Borland, A. M. S. Gooding, W. K. Morrison. **HAMILTON:** Low-Waters Gospel Hall, Nov. 5 at 3.30. J. C. Russell, J. McPhie, J. Dickson. **MAUCHLINE:** gospel effort with Mr. J. James early November. **GLASGOW:** Tylefield Hall, 729 Gallowgate, Nov. 19 at 3.30. F. Stalin, M. H. Grant, J. James. **MOTHERWELL:** Ebenezer Hall, Nov. 19 at 3.30. E. W. Rogers, J. Anderson, J. Wardlaw. **STRATHAVEN:** Nov. 19 at 3.30. E. W. Rogers, Alex MacGregor, W. E. F. Naismith. **GALSTON:** Evangelistic Hall, Nov. 26 at 3. J. Forrest, R. Scott and another. **GLASGOW:** Townhead Gospel Hall, Nov. 26 at 3.30. F. Cundick, J. Campbell, A. M. S. Gooding. F. Cundick continues with ministry meetings from Nov. 27. Bible Readings each Sat. at 8 p.m. **COATBRIDGE:** Hebron Hall, Dec. 10 at 3.30. D. Haxton, J. Hunter, W. Prentice. **GLASGOW:** Knightswood Gospel Hall, Dec. 19-28. W. F. Naismith. **MOTHERWELL:** Town Hall, Jan. 2 at 11 a.m. P. Parsons, Dr. Duncan, A. M. S. Gooding, J. Hutchison.

H. BURNESS asks prayer for visit to the Orkney Islands of Westray and Papa Westray.

IRELAND: REPORTS.

H. SCOTT continuing visitation and gospel meetings in Enniskillen. S. THOMPSON in Bethany Hall, Finaghy. F. KNOX having meetings in Bloomfield, Belfast. J. NORRIS had good and helpful meetings at Windsor, Belfast. J. McCULLOUGH and W. BUNTING in effort at Ebenezer, Belfast. A. AIKEN and D. WALKER had fruitful meetings in Ballymena. S. JARDINE in Newtownards. J. HEWITT near Portadown. T. WALLACE and R. BEATTIE at Cookstown. H. PAISLEY continues in Apsley St., Belfast, with interest. R. JORDAN had good meetings in Kilmarnock during October. Hopes to be with D. Craig in Co. Armagh during Nov. and Dec.

"WITH CHRIST."

WM. TEMPLETON, missionary to B.W.I., passed to be with Christ from Stonehouse Hospital on Sept. 30. With Mrs. Templeton, our brother went to serve the Lord in Trinidad in 1935, and the sphere of his labours was mostly on this island. He was for some time labouring in the gospel and ministry in Barbados. Our brother suffered a severe heart attack towards the end of last year, and was invalided home, and while for a time there was some improvement, he suffered a relapse while in residence at the missionary home in Strathaven. A warm-hearted brother and faithful servant of Christ, he "fought a good fight, finished his course, kept the faith." Laid to rest in his native Galston on Oct. 3, when over 300 attended the funeral, com-

ing from many parts of Scotland to pay their last tribute to one who was highly esteemed in the Lord for his work's sake. Prayer is asked for Mrs. Templeton in her deep sorrow and loss. Mrs. C. MCINTOSH, Kilmarnock, passed home on Oct. 1, aged 60. Had a lingering illness, borne with Christian fortitude and patience. Now at rest. For many years in fellowship with assembly now meeting in Elim Hall, Kilmarnock. Ever bore a quiet and consistent testimony. Leaves a son and daughter to mourn her loss. JOHN ROBERTSON, Liverpool, on Oct. 6, aged 62. Born in Bellshill, and converted as a lad of 8. Early learned to value the Word of God, and in young life gave himself wholly to it. Settled in Liverpool 38 years ago, and for 35 years was associated with David Street Chapel, where he took an active, leading part in all activities of a large assembly. His knowledge of the Word caused his fellowelders to request him to take full responsibility of the weekly Bible Reading, and for many years this was his particular interest. Ever mindful of the young, he sought to guide in matters relative to Youth Camps and Sunday School work. Of a cheerful disposition, and given to hospitality, his loss will be greatly felt in the assembly. The very large company attending the funeral testified to the esteem in which he was held. Mrs. LILY HERRING, Sheffield, on Oct. 10, aged 86. For many years in fellowship at Cemetery Road Meeting Hall. Mrs. MARGARET GORDON, Killycronaghan, Monaghan, (wife of the late Robert Gordon), went to be with Christ on Oct. 10, aged 86. Saved for over 50 years, and in happy fellowship in Templegate assembly, our sister was of a quiet disposition, but with a deep love for the Lord and His Work, and will be greatly missed. Highly esteemed by all who knew her, a large company attended the funeral service, amongst whom were several Roman Catholics. Brethren W. Johnston, S. Lewis and A. McReavie conducted the service. ROBERT A. LOOSEMORE, Merthyr Tydfil, called home after a brief illness on Oct. 14, aged 80. For over 40 years at Merthyr Tydfil, and ever active in the Lord's work. Highly esteemed throughout S. Wales and S. Devon. Will be greatly missed. ADAM TURTLE, Broughshane, passed home suddenly on July 22, aged 60, following an operation. In happy fellowship for the past 9 years, our brother was given to hospitality, and took a keen interest in all the meetings. The funeral was one of the largest seen in the district for many years. Brethren D. Craig and T. McKelvey spoke at the services. Mrs. RAMSAY, Calderbank, Sept. 6, aged 22. Passed away suddenly. Saved when 14, and in assembly for 7 years. Bore a bright and faithful testimony. Mrs. JEAN HILL, Largs, passed home on Sept. 15, aged 43. Saved 34 years ago at Motherwell, and in fellowship for some years in Ebenezer Hall; latterly with Brisbane Hall Assembly, Largs.

A bright and cheerful Christian, who leaves a host of fragrant memories, and is deeply mourned by her husband and children. DAVID THOMSON, Largs, passed home on Sept. 27, aged 82. Always bore a quiet and consistent testimony. Came from Glasgow to Skelmorlie and Largs over 20 years ago, and in happy fellowship at Brisbane Hall. A highly respected brother. JOHN P. BLAND, Nuneaton, on Sept. 17, aged 25, after a cycling accident. Baptised and received into fellowship of assembly in Manor Court Rooms in 1952. A faithful and consistent brother who will be greatly missed. PETER FYVIE BRUCE, Elgin, on Sept. 22, aged 80. Converted at 16, he dedicated himself early to the gospel, and for 56 years devoted his life to the work of an evangelist. Pioneered in remote country districts of the north, in fellowship with Francis Logg, Duncan McNab, and Wm. Mackenzie, and in later years did house-to-house evangelism in association with his life-long friend Mr. Alex. Ingram. An able teacher of the Word, our late brother was much appreciated by many small assemblies, among which he ministered. Active to the last, he was actually impressing on his hearers at a funeral service the necessity of being prepared for eternity, when he collapsed and departed a few hours later. Survived by Mrs. Bruce, and a family of seven, the eldest of whom is F. F. Bruce of Sheffield. Mrs. A. HOLBOURNE, Kilbirnie, on Sept. 23, aged 51, after a long illness patiently borne. Converted in her teens, and associated with the assembly in Gospel Hall, Kilbirnie, for over 30 years, our sister was known for her quiet and godly testimony. Mrs. G. BROWN, Ratho, on Sept. 24, aged 59. In fellowship in Ratho assembly for many years, but formerly in Gorgie assembly, Edinburgh. Will be missed.

ADDRESSES, PERSONALIA, Etc.

F. WHITMORE leaves for New York on Nov. 3, where his address will be—C/o. Mr. Gordon Smart, Lake Oscawana, North End, R.F.D.2, Putnam Valley, New York, until 30th Dec. Hopes to be in Trinidad, C/o. Mr. H. Spencer, 84, Maraval Road, Port of Spain, and asks prayer for 3 months Tent meetings in which he hopes to take part during early 1956. Mr. G. C. D. HOWLEY should now be addressed at 28, Monahan Ave., Purley, Surrey. Mr. T. J. SMITH from middle of Nov. should be addressed—Broomknowe, 16, Brownes Road, Cambuslang. EAST KILBRIDE: after prayerful exercise a few brethren have secured the use of the Public Hall for Sunday School and gospel work. Address—Mr. D. McKendrick, 12, Seyton Lane, East Kilbride. HAMILTON, Ontario: new assembly at Queensdale Gospel Hall, situated on Hamilton Mountain at Queensland Ave. and East 36th Street. Correspondence to Mr. Richard J. North, Chedoke P.O., Hamilton, Ont.

LANARKSHIRE MISSIONARY HOMES.

Received by Mr. A. Clark, 50, Kirkland Street, Motherwell, for the Lanarkshire Missionary Homes, for the months July to September, 1955.
Coatdyke Ass., £5; Lanark Ass., £3; Both-

wellhaugh Ass., £2; Blantyre Ass., £3; Shields Road Motherwell Ass., £11 17/-; Lesmahagow Ass., £3; Mr. & Mrs. W. C. £5; Shiloh Ass., Coatbridge, £5; Wishaw Ass., £5.

THE OPEN MEETING

by the Editor

IN the July issue of *The Believer's Magazine* a question was asked about "an open meeting", a rather vague term which may have a different content to different minds. To some it conveys the idea of a gathering where each individual is free to do almost as he pleases—a situation roundly condemned in the Scriptures. See 1 Cor. 14, verses 23 to 40. To others it means an assembly where believers welcome to the Lord's Supper not all and sundry, but other commendable Christians who desire to meet to remember the Lord.

IN part of his answer to the question our esteemed contributor, Mr. R. G. Lord, wrote: "*As regards the open breaking of bread,*" it was his "conviction, proved by experience and time, that every believer, known to be godly in life and sound in doctrine should be received. It is not a question of where he comes from, but of what he is. . . . We believe that every Christian born again, sealed with the Holy Spirit, sound in life and doctrine to the knowledge of believers in the meeting, should be received to the Breaking of Bread." The considerable volume of correspondence which the answer has provoked indicates that this is a matter which agitates the minds of many, and is one over which controversialists may become rancorous.

SURELY there is no occasion for an ill-spirit to be shown by any of us, when we seek to defend our own particular approach to a question about which there has always been diversity of mind. One may be uncompromising in one's attitude towards a procedure which is deemed right without becoming embittered towards those who differ. The proper spirit in which Christians should conduct their controversies has been expressed recently by Wm. Bunting in his article in *Assembly Testimony*.

He writes: "If my brother and I cannot see eye to eye upon some point of doctrine, some interpretation of Scripture, or the proper procedure to be followed in some matter affecting the assembly, why should we be unkind and discourteous to each other? . . . It matters not what Bible knowledge we may have acquired, or how gifted we may be, if we are proud and harbour personal dislikes, prejudices, envies and old grudges, we are not walking in the light. If our spirits are hard, unforgiving and vindictive, and we keep up petty squabbles and party bickerings, we are not in fellowship with Him whose name is Love." These are wise and searching words, which each of us does well to ponder.

ONE correspondent has written as follows: "*There is a sense of disappointment amongst our brethren that such an answer should appear, thus making us reluctant to distribute such literature amongst the young of our assembly*". No editor, surely, is bound to subscribe his approval to every statement made by his contributors, otherwise his magazine would soon reduce itself to a solo-effort in which only his own opinions would be aired. The policy of a magazine should be judged, not by solitary and isolated statements, but by the consistent attitude it takes to questions of doctrine and conduct as affecting one individual, or the Christian community known as a local church. And as each local church is autonomous, no magazine should be pretentious enough to dictate policy: that is for the elders to do, assured that they are acting in conformity with New Testament teaching.

IF our correspondent had read carefully the review of Mr. E. W. Roger's booklet on *Receiving One Another*, he could have deduced the attitude the editor was likely to adopt

towards Mr. Lord's statement. In that review, appearing in the same issue we stated: "The reviewer has misgivings about certain statements about baptism and reception. The citing of the case of the eunuch does not do justice to the teaching and practice of Apostolic times."

REFFERRING to the subject of Baptism as treated in our Editorial article in September *The Believer's Magazine*, Mr. E. W. Roger's wrote us as follows: "I have read with interest your article in this month's issue. But what would you do in the case of such men as Dr. W. T. P. Wolston, Algernon Pollock, J. N. Darby and others who never were baptised with Believer's Baptism? Can we say they are insincere in their holding the view they did? We do not agree with it, but all I have pleaded for is consideration for those who have thus been ill instructed. Alfred Mace is another. Could we keep them out? And if not, why others?"

I hold firmly to believers' baptism as being the right and proper thing and to be taught new converts as the first thing. But what of the exceptional case such as above? Does not scripture guide us in such circumstances?

I am afraid that if you insist on the iron rule of baptism before reception it will entail the principle of obedience for admission to the table, and none of us qualifies under that head."

ANOTHER correspondent, Mr. H. Ardron of Ulverston, wrote after the same fashion, concluding: "Wherever possible, baptism should be required of members of an assembly; on that we are all agreed. But to refuse a visitor, or a known believer on an occasional visit, is not only wrong, it is doing despite to the Spirit Who dwells within that believer. No person can be born again except of God; therefore if a person IS born again, he or she is one of the Lord's own, indwelt by His Spirit. It would take more than a mere ordinance to

make me refuse to have fellowship with such a one at the Table of our common Lord."

THE other side of the matter, too, had its advocates, typical of which is one from Mr. T. Campbell, Bangor, N. Ireland. He writes: "Mr. Lord mentions just two things that should rightly stand between any born again person and the Lord's Table, namely unsound doctrine, and unclean morals. Now, most of those who seek occasional fellowship are members of some one or other of the sects around us, and consequently subscribe to the Romish doctrine and practice of Infant Sprinkling, and are supporters of Clerisy—both inventions of Satan which have proved most fruitful in the ruin of souls. What doctrine could be more unsound than that which some of us were taught in early life—that when sprinkled as babies we were made "members of Christ, children of God, and inheritors of the Kingdom of Heaven"? The wording is varied in different Catechisms, but the meaning is the same—Baptismal Regeneration! How many are leaning on this figment for salvation!

Mr. Lord says; 'It is not a question of where a person comes from, but of what he is.' But, surely, if we know that he comes from a party who hold and teach such doctrine, it becomes a question of vital importance.

But, apart altogether from what a person is, where he comes from or what he holds, where in Scripture do we find such a thing as this occasional fellowship; this being received to the Lord's Table to break bread now and again, as convenience may suit? Scriptural reception, as I understand it, is not to the Lord's Table merely, but into the Assembly fellowship, with all its privileges and responsibilities; to become a partner, or sharer in all for which the Assembly stands. And, just as we do not receive to the Lord's Table, neither do we put away from it. If sin in the life of any one demands his being put away, it is not merely from the Table he is put away, but from the Fellowship. 'Put

away from among yourselves," says the Apostle, "that wicked person, thus depriving him of every privilege that Assembly fellowship affords, the Lord's Table included.

Personally I fail to see how any one, though born again, who does not desire fellowship in the full sense of the Word, has got any claim to a place at the Lord's Table."

THE following observations may help to clarify some points.

1. It should be noted that brethren who advocate reception of occasional visitors to the Lord's Table are as inconsistent as others that the normal procedure as regards reception into a local church and its fellowship is by baptism. "On that," says Mr. Ardron, "we are all agreed."

2. Perhaps the fears of some have been provoked by the term "open-meeting". We do not think that the expression is intended to convey a lack of concern for "assembly principles" (as we speak), or an attitude of disregard for the exercise of care over reception. We are quite sure that the brethren whose letters have been quoted would not contemplate such an attitude.

3. On the other hand, writers, like Mr. Campbell, sense difficulties and see dangers. They are not concerned with the temporary good-feeling which results from liberal-mindedness towards the occasional visitors, but with the possible ultimate results of the reception of those who do not subscribe to practices which we believe have Scriptural authority. They draw attention to the erroneous doctrines associated with some such visitors, and feel they are justified in exercising care lest dangerous teaching might make inroad into an assembly. The question naturally arises, "Would any of us be prepared to accept such persons into regular assembly fellowship without the assurance that these persons had abandoned their beliefs and practices which are considered to be contrary to the teaching of the New Testament?"

ON a previous occasion when a similar matter was being dealt with we wrote the following—and we do not see any argument to change our attitude:

"SOMETIMES visitors arrive who are not baptised, but who wish to remember the Lord. What should be done with such? Another problem is created. During the centuries so much divergence from apostolic practice has been permitted among believers that difficulties not contemplated in the New Testament have arisen. The ordinance of baptism is considered by some as not applicable to the present dispensation—often due to private interpretation of certain passages; sometimes due to erroneous construction of such expressions as "the baptism of the Spirit". In certain "circles" Christians are to be pitied rather than blamed.

NOW, what should be done with those who desire what has come to be termed "occasional fellowship"? The problem to some does not arise. Their answer is decidedly on the side of reception, based upon the truth that "it is the Lord's Supper" and, therefore, no one has the right or authority to exclude another from the privilege universally extended to Christians. To others the situation is not so easily surmounted. Even granted that the person comes uninstructed in the truth as to what constitutes a "New Testament church", certain questions keep asserting themselves.

(a) Does the person come merely for convenience, without any conviction or conscience about what the act involves? Reception to and participation of the Lord's Supper in such circumstances is, whether acknowledged or not, a tacit condemnation of previous practice. The very nature of the "coming together" (1 Cor. 11), as we know it, *breaks association with systems which acknowledge human organisations.*

(b) Why should such a one desire on occasion to do what habitually he does not do when in his own home

town? Is there no "assembly" practising New Testament methods conveniently near that he might gather there? If there is, then the inconsistency of his practice is obvious.

Those who ask these questions are not necessarily less kindly in their Christian disposition, but are less inclined to be guided by sentiment than by logic. They see the implicates of the situation so far as assembly practice is concerned, and have as much conscience about the recognition of order in "the house of God" as the others have about the recognition of "the Body of Christ".

The reception to the Lord's Supper of an unbaptised believer throws upon himself a very grave responsibility, and upon the leading brethren a very grave duty. For himself the act must throw him back upon the past practice and make him ask the question, 'If this practice is scriptural, why am I associated with that which Scripture condemns?' To be consistent he should show desire for further obedience. For the leaders, their act should make them feel responsibility to take such a person aside and show him what his act implies. Further fellowship would then rest upon the visitor's willingness to accept New Testament teaching about the order of "the house of God" (1 Tim. 3. 15).

In some circles the unbaptised visitor would not be received to the Lord's Supper, on the ground that having admitted such a one the assembly has committed itself to an act from which it cannot withdraw. Should the visitor "break bread" for several weeks, and then decide to stay, what course should be adopted then? If the person refused to comply with the wishes of the elders a most awkward situation would develop. Could the assembly with good conscience receive such a one into fellowship? If not, then he would be required to withdraw.

No action should be taken which would interfere with the distinctiveness of the testimony for which the assembly stands. If an unbaptised believer puts great importance upon the remembrance of the Lord, meeting with others to proclaim His death, surely such a person, upon better instruction, should be willing to carry out an injunction so clearly seen in the New Testament, and be baptised. Sentiment should never be confused with obedience. One has grave suspicions of the depth of convictions in a case like that. *The testimony of assemblies is being jeopardised by insidious infiltrations of practices for which there is no New Testament precedent.*"

1956 (D.V.)

WE thank our readers for their sustained interest in the Magazine, and seek their co-operation in prayer for both contributors and editor for the coming year. We have a varied and helpful programme. The Editor hopes to contribute a series of articles on Christian Athletics. Another series is entitled The Believer and The Gospel. Some of the subjects are: Introductory (A. Borland); What is The Gospel (W. F. Naismith); What Believ-

ing Entails (E. W. Rogers); The Assurance of Salvation (W. E. F. Naismith), etc. We have helpful papers from our aged brethren, W. W. Fereyday, R. G. Lord, Franklin Ferguson. Dr. Edwards of Australia has a short series on Reception, while the Young Believer's Page will again be in the capable hands of W. K. Morrison. Numerous other papers by old and new writers are promised. Make sure of your copy for 1956 (D.V.).

CHILDREN OF GOD

By Alex P. Weir, M.A., Saltcoats.

A CHILD is one who, having been born, has a family relationship and has a life to live. Those who in the Scriptures are called "children of God" are those who, having experienced the new birth, have been brought into a new family and have entered upon a new life.

NEW BIRTH.

The three Persons in the Godhead have an interest in this process. John 1. 12 tells us that as many as receive Christ are given the authority to become the "children of God" and that such are born "not of blood, nor of the will of flesh, nor of the will of man but of God". Thus, firstly, the children are "born of God". Secondly, they are born of God through receiving Christ and with Christ they receive life (1 John 5. 12). Life that is Divine, life that pulsates with the fulness of God, life that is more abundant. Just as the breath of God was breathed into Adam and he became alive and capable of appreciating the beauties and joys of creation around him, so the "children of God" receive through Christ that life of God that enables them to enjoy and value the new creation. They are thus united to God the Son and God the Father in a union which, though mysterious, is nevertheless living and real; God in Christ and Christ in them (John 17. 23). Moreover, just as the second man, the Lord from Heaven, is completely distinct from the first man, Adam, so the "children of God", as united to the second Man, are heavenly in their character and in their desires; their hopes, their joys are all above. Thirdly, the Holy Spirit operates in the new birth for the "children of God" are "born of the Spirit" (John 3. 8) in a way that is as difficult to explain as the movement of the wind. It is likewise the Spirit that gives them the assurance that they really are the "child-

ren of God", for "the Spirit itself beareth witness with our Spirit that we are the children of God" (Romans 8. 16). Apart from the finer shades of meaning, this witness is closely associated with the sealing "with that Holy Spirit of Promise which is the earnest of our inheritance" (Ephesians 1. 13 and 14), for having this witness that we are children now, we are assured of our inheritance later, "if children, then heirs, heirs of God and joint heirs with Christ" (Romans 8. 17). Through the new birth, then, we become children and learn that we are now the centre of interest for Father, Son and Holy Spirit.

NEW FAMILY.

The Epistle that emphasises this truth is John's first one, and in Chapter 3, v. 1 he tells us of the "manner of love" of Him who is now our Father. Paul throughout his epistles in greeting the "children of God" in the various assemblies, salutes them with "grace and peace from God our Father", indicating that the family into which they have been born is one where the unrestricted favour of God flows freely and imparts spiritual blessings. But the Father who bestows the latter is also the One who supplies our temporal needs for "every good and every perfect gift cometh from the Father" (James 1. 17). This family must not be confused with a local church. In the local churches, where, of course, the family spirit should certainly be evident, there are many different members fulfilling different functions, and so Paul gives instruction as to the relationships of elders, deacons, younger men, younger women, widows, masters, servants, etc. It is in 1 John 2. 12-13 that we find a description of the members of this family. In verse 12 the term "little children" probably includes them all, for some authorities translate this expression as "dear child-

ren". Verse 13 gives us the threefold division, children or babes, young men, and fathers. That which constitutes us children is the forgiveness of our sins that we experience at the new birth. The young men are those who, having grown, have become strong, energetic, and capable of engaging successfully in spiritual conflict. The fathers are mature through ripe experience in their knowledge of Christ, "Him that is from the beginning". This leads to the last point.

THE NEW LIFE.

The name "children" suggests immaturity; they are expected to develop and growth alone can prove the reality of life within; "In this, the children of God are manifest and the children of the devil" (1 John 3. 10.) To promote development the Galatian Epistle reminds us that the child is one who comes under "tutors and governors", for the child requires discipline, instruction, training. The purpose of all this, as far as God is concerned, is that the children might "come in the unity of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4. 13.); in other words that, like the fathers, they might have an experimental

knowledge of "Him that is from the beginning". In this development we are helped by God the Father in a threefold way. First of all, Hebrews 12 teaches us that just as an earthly father corrects his children so does God the Father correct that "we might be partakers of His holiness" (Hebrews 12. 10), that the correction might yield "the peaceable fruit of righteousness". Secondly, the Holy Spirit is given by the Father (John 14. 16). This verse teaches that just as the Trinity combined to effect the regeneration of the children, so it is equally interested in promoting their growth, for Christ prays for them, the Father gives them the Spirit and the Spirit abides with them. This gift of the Spirit is that the children might be guided into all truth (John 17. 13) and the Spirit does so by glorifying Christ, and receiving the things of Christ and showing them to the children. Thirdly, that which reveals Christ, the Truth, is the written word, and so we have the injunction "let the word of Christ dwell in you richly" (Colossians 3. 16), for this, too, has been given by the Father as provision for the family; "even as the Father said unto Me so I speak" (John 12. 49 and 50).

REVIEWS

THE APOSTOLIC PREACHING OF THE OLD TESTAMENT by F. F. Bruce. A splendid introduction to an intriguing study—a most understanding approach which is based upon the fact that O.T. predictions find their final fulfilment in Christ. I.V.F. Publications. Price 6d.

THE APOSTOLIC PREACHING OF THE CROSS by Leon Morris. The Vice-Principal of Ridley College, Melbourne, has produced a volume which will take its place with the great works on the Death of Christ. He submits to exhaustive study the main N.T. words on the subject—Redemption, Covenant, The Blood, Propitiation, Reconciliation, Justification, and the result is a vol-

ume of sterling worth to all who wish to study with care the N.T. teaching about the Cross. A most commendable treatise. Tyndale Press, 39, Bedford Sq., London, W.C.1., Price 15/-, 280 pages, with indexes.

THE LORD'S SUPPER. by J. M. Davies. This booklet is a series of Questions and Answers, 39 in all, on a subject of great importance. Old ground is covered in a thought-provoking way, and answers are all substantiated by Scriptural quotations. Young Christians should benefit by our brother's wise counsel. Price 9d. From the author, J. M. Davies, Rehoboth, Trichur, S. India.

YOUNG BELIEVER'S PAGE

YOUNG LIVES FOR GOD

12. JOHN MARK: THE YOUNG MAN WHO MADE GOOD.

By W. K. Morrison, M.A., Ayr.

JOHN MARK'S Christian experience may be divided into three successive stages. First we see him living a sheltered life at home; then we find him attempting a big task on the mission field and faltering in it; and finally we read of him as a strong and useful Christian worker, the companion of Paul and Peter. His history therefore provides both a warning and an encouragement to all young believers.

You remember that odd little passage in Mark 14. 51-52, where an unnamed young man who had been following the Lord at the time of His arrest fled naked when it seemed that he, too, was about to be apprehended. The most sensible explanation of the passage is that it refers to Mark himself, and if that is so it gives us a picture which might be taken as symbolic of his immature spiritual development at that time: a follower of the Lord, but not prepared to risk his life by being closely identified with the Saviour. Acts 12. 12 shows us him again, living in the happy Christian atmosphere of his godly mother's home and no doubt joining in the fervent prayers that opened the gates of Peter's prison. One feels that Mark's early Christian life was a pleasant, easy and fairly comfortable experience. We are all good men when in the company of other Christians; but the test comes when we have to stand on our own feet. If you are a member of a large assembly it is only natural that you should have spiritual desires and spiritual joy. Remember, however, that, like young Mark, you may not do so well when the fellowship is missing and the way hard.

The second phase of Mark's story begins with his attachment to Barnabas and Paul. Col. 4. 10 tells us that he was the cousin (R.V.) of Barnabas, and no doubt he felt it would be an exciting missionary adventure to accompany the two great men on their tour. His desire was good, but he had not counted the cost and, like the King in the Lord's parable, he left his tower of Christian endeavour half built. Perhaps when he reached the wild district of Pamphylia (Acts 13. 13) he thought of his mother, who may have been a widow, and that his duty was to support her instead of risking his life in Asia Minor. But he should have thought of that earlier. Perhaps his first missionary zeal had cooled and he lacked the daily strengthening of the Spirit to carry him forward. At any rate his return seemed to Paul a fault, for in Acts 15. 38 he criticises Mark's action as a cowardly withdrawal from a proper Gospel project. It is sad to think of the two good leaders quarrelling over Mark, but the sequel is more edifying than the crisis itself. Both apostles seem to have served the Lord with perfect devotion when separated, and Mark began to learn from his failure.

It is humbling but wise to learn from our mistakes. Men of the world usually try to cover up their failures by making excuses for themselves or by forgetting wherein they erred; but the Christian must, like the repentant sinner, take the place of the wrong-doer and seek divine grace for a new and better course. The most important chapter in Mark's spiritual progress is not recorded in Scripture at all. The great fact is that he let

God make him anew, a vessel now beautiful though once marred in the hands of the Potter. May we all be prepared to do as Mark did when failure and defeat make us ashamed.

Years later we read of the new Mark. Three times Paul, his former stern critic, speaks of him in his letters, and each time favourably. 2 Col. 4. 11 he is bracketed with others whom Paul describes as "men that have been a comfort unto me" (R.V.), and the Colossian Church are bidden to receive Mark well. In the Epistle to Philemon he is called one of Paul's fellow-workers (v. 24). Like Onesimus, Mark had been unprofitable but was

now profitable and a brother beloved. Then in 2 Tim. 4. 11, when the active Demas of Philemon 24 had become the cold in heart, we find Mark described us "useful to me for ministering" (R.V.). Here surely is his full reinstatement in Paul's esteem. Finally we hear Peter call him (1 Pet. 5. 13) "Mark, my son," and we have reason to believe that Mark's intimacy with Peter furnished him with much of the data for his Gospel. The once unfaithful servant can now lift his pen to write of God's unfailing Servant, Whose ministry brought us salvation. In Mark's latter end let us read our own history.

Israel's Great Salvation

Saved ones are enabled by grace to sing. When the people of Israel saw their enemies dead upon the sea-shore, they realized the greatness and the completeness of what Jehovah had done for them. In their outburst of praise they made no mention of mere instruments (as Moses and Aaron); of Jehovah, and Jehovah alone was the theme of their song. "Jehovah is my strength and my song, and He is become my salvation." They had contributed nothing to it. When they saw Pharaoh and his host marching behind them, and the sea rolling in front of them they could only cry out in helpless distress. Then came the divine "Fear not" (Exod. 14. 13).

Even so today we ponder the wondrous cross on which the Lord of glory died; and we realise that the whole mighty work was wrought outside ourselves completely. The work was all divine. God gave His Only-Begotten Son, and the Son came down in willing love. When the solemn day came that was settled in the counsels of Eternity "Jehovah laid upon Him the iniquity of us all", and He judged it fully according to the claims of His righteousness. Three days later, God raised His beloved Son from amongst the dead, and welcomed Him

(Concluded from foot of next page).

back to His glory. There He sits in divine acceptance. Our sins which were laid upon Him in the day of His grief are upon Him no longer. *They have gone*, never more to be remembered. He lives before God in the power of an endless life, and we are before God in Him. "As He is, so are we in this world" (1 John 4. 17).

Joshua's name at the time of the great deliverance was "Hoshea", which means "salvation". We may discern the faith of his parents in this. God's word to Abraham concerning the deliverance of his seed from the land of bondage was "a living lamp" to those who feared God (Gen. 15. 12-21). It was akin in principle to "the word of prophecy" which is to us "a lamp that shineth in a dark place" (2 Peter 1. 19). Amidst the sorrows of their servitude, pious souls in Israel cherished the promises of a faithful God. When it became clear that Joshua was to complete the work begun at the Red Sea, and lead the people into the promised land his name was enlarged to "Jehoshua", which means "the salvation of Jehovah". The precious name of Jesus is the Greek form of the Hebrew Joshua (Heb. 4. 8; Acts 7. 45—Where we should read "Joshua").

Israel's Great Salvation

By W. W. Fereday, Newton Stewart.

JOSHUA played no part in the great deliverance from the land of Egypt. Military operations had no place at that crisis. Israel had to learn that salvation is of God alone, and Joshua was simply one of the saved company (Exod. 14. 13). There were two parts in Israel's salvation. First, the people were placed under the shelter of the blood of the lamb. This secured them from the judgment which must otherwise have smitten them as well as the Egyptians, for there was nothing to choose between the two peoples as regards sin. But the blood, while it put the people right with God, did not deliver them from their foes. Hence the word "salvation" is not used in Exodus 12. Another divine marvel was wrought on their behalf—Jehovah led His people safely through the Red Sea, and then overwhelmed their oppressors beneath its waves. All this is blessedly typical of what God has done for us who believe in the Lord Jesus. His precious blood has made full expiation for our sin and guilt. God sees the blood, and passes by—nay, protects—those who have placed themselves in faith beneath its shelter. The passage of the Red Sea typifies the death and resurrection of Christ as that which has completely separated us from the world of sin, bondage, and death. God regards us as outside of all that to which Christ has died, and we accept this position, at least in profession, in the ordinance of Baptism.

We must press the fact that God wants a people right outside of all that He hates. We read in Galatians 1. 4, that "our Lord Jesus Christ gave Himself for our sins, that He might deliver us from the present evil world, according to the will of our God and Father." We read also in Hebrews 13. 12-13, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered

without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

Types of the World.

EGYPT typifies the world in its independence of God. (It lived on its rivers, not on rain direct from heaven).

SODOM suggests the world in its moral corruption.

BABYLON pictures the world in its mortal arrogance and idolatry.

TYRE shows us the world in its commercial pride.

God would have His own outside all this. But Satan strongly objects to God's people taking up such a position. With Israel Pharaoh proposed three compromises:—(1) he would have the people worship Jehovah in the land and "not go very far away"; (2) he would have the men go, but leave the little ones behind; (3) he would have the flocks and herds remain in Egypt. (Exod. 8. 28; 10. 10; 10. 24). The subtle voice of Satan is discernible in all this. Let us not miss the lesson for ourselves. "Serve God if you wish, but do not break right away from us!" "Don't take the children out of the world; let them enjoy life!" We must be stern in our resistance to all this guile. True happiness for ourselves and for our children is found only in the outside place. Moses insisted that the people, their children, and their property must be cleared of all taint of Egypt. The Lord in His grace will lift us right out of the world at His coming; but He longs to see us outside in spirit now.

"The Lord is risen: the Red Sea's judgment-flood

Is passed in Him who bought us with His blood,

The Lord is risen: We stand beyond the doom

Of all our sin, through Jesus' empty tomb."

(Continued on previous page).

Election and Responsibility

By Dr. W. E. F. Naismith, Dumfries.

EDITOR'S NOTE.

The widespread interest stimulated by the thought-provoking articles by Dr. Naismith indicates that there are still many who have serious concern for the great truths of the gospel. The subject under review is not easy of statement, and frequently the danger of misapprehension lies in the fact that one aspect of the truth is temporarily emphasised until the other balancing aspect can be later stated.

When the articles were first submitted to me, I wrote Dr. Naismith asking him to complete his observations by writing a concluding one on Human Responsibility. That he gladly did. Several have written against the views propounded in previous articles, and Dr. Naismith has sent me a reply to certain criticisms, but, as his main contentions are contained in the following article, it will make clear his attitude to the preaching of the gospel.

HUMAN RESPONSIBILITY.

IN the Holy Scriptures we have clearly set forth both the Sovereignty of God and the responsibility of man. The harmonising of these truths has been aptly termed the Gordian knot of theology. Although we may be unable to reconcile these doctrines, we are responsible to believe them unquestioningly since God has revealed them in His Word. When man by a process of human reasoning draws inferences from what God has revealed, then error results. Error is more frequently truth disproportionately held than truth denied. As one has written, "The fairest face on earth, possessed of the most comely features, would soon become ugly and unsightly if one feature continued growing while the others remained undeveloped. Physical beauty is main-

ly a thing of due proportion. And thus it is with the Word of God: Its beauty and blessedness are best perceived when it is presented in its true proportions."

Hyper-calvinists have erred in their emphasis of the sovereignty of God to the exclusion of the responsibility of man. Since the Bible declares that the human race is mere clay in the hands of the Divine Potter (Rom. 9. 21), they argue that man cannot be held responsible for his rejection of the Gospel. Such an extreme conception of God's sovereignty inevitably leads to fatalism. Scripture certainly does depict man as clay in the hands of the Potter in order to show that God has absolute control over the creatures and works of His hands, but that is only one aspect of the truth. From other passages we learn that man is more than clay: he is a responsible being endowed with rationality and understanding and is accountable to his Maker. The Scriptures also declare that the natural man is "dead in trespasses and sins" (Eph. 2. 1). Hyper-calvinists therefore conclude that there is no point in telling him to come to Christ, arguing that no person in his senses would go to a cemetery and tell those in their graves to come forth. They err, however in their inference, since a corpse in the grave is certainly not a suitable analogy of the natural man. A corpse is incapable of rejecting Christ, of disobeying the Gospel and of resisting the Spirit, but the natural man can and does do those things.

Arminians, on the other hand, have so stressed the free-will of man that they have ignored the sovereignty of God. According to their view, since God has given man a will He cannot interfere with man's will without reducing man to a machine and des-

troying his responsibility. That God can and does, however, exert His power to prevent man from doing what he otherwise would have done is conclusively proved in Genesis 20. 6 when God says to Abimelech, "For I also withheld thee from sinning against Me: therefore suffered I thee not to touch her." Many Arminians have presented the free-will of man in such a way as virtually to dethrone God, reducing the Most High to an impotent Being Who has purposes, but is unable to carry them out because the will of man thwarts Him. Both these extremes are the result of not preserving the balance of truth and are to be avoided.

The subject of human responsibility is exceedingly vast, being related to so many other aspects of truth. The fulfilment of prophecy is a demonstration of the sovereignty of God, but it certainly does not eliminate the responsibility of man. For example, it was decreed from all eternity that the Lord Jesus Christ would be betrayed by Judas Iscariot and this was foretold by the prophet Zechariah (11. 12). Yet Judas was fully responsible for his heinous crime even though he was carrying out what God had foreordained, for his intentions were only evil. Similarly in connection with the crucifixion of the Saviour; He was "delivered by the determinate counsel and foreknowledge of God" but it was by *wicked hands*. He was crucified and slain (Acts 2. 23). This subject is also closely related to the problem of prayer. If God has foreordained everything which is to happen in time and His will is immutable it might be asked, "Wherein lies the need for prayer and what good can be accomplished by it?" But prayer, as we know, is honouring to God, is a spiritual blessing to the believer, being essential for his growth in grace, and is the means appointed by God for our seeking from Him those things we need. In addition, God bids us to pray (Luke 18. 1; 1 Thess. 5. 7) and it is our duty to obey. In what follows we shall

confine our attention to the subject of human responsibility in its relationship to the Gospel.

Scripture shows clearly that as a result of the fall man is totally depraved (Isaiah 1. 5-6; Rom. 3. 10-19). "The carnal mind is in enmity against God: for it is not subject to the law of God, *neither indeed can be*" (Rom. 8. 7). "They that are in the flesh *cannot please God*" (Rom. 8. 8). The Saviour affirmed, "*No man can come to Me except the Father which hath sent Me draw him*" (John 6. 44). Man's condition is far more serious than many realise. He is not merely sick and in need of healing; he is not merely ignorant and in need of enlightening; he is dead and needs to be brought to life. How then is he responsible to repent and believe the Gospel and how is it reasonable to press on him his responsibility to come to Christ when he cannot do so in his own strength?

Whether or not we can answer these questions, the fact remains that the Bible reveals that man is a being who is accountable to God and is responsible to forsake his sin and glorify his Maker. Moreover, the Scriptures teach that God treats the sinner as a responsible person for He "commandeth all men everywhere to repent", and presents the Gospel to men for the *obedience* of faith (Rom. 16. 26). It is most certainly the duty of the sinner to obey God by believing the Gospel and coming to the Saviour presented therein. If it be argued that it is unreasonable for God to bid the sinner to come to Christ when in his own power he is unable to, we would point out that God commands man to do many things which he is unable to perform. God gave the law to Israel at Sinai, demanding full compliance with it and pointing out the solemn consequences of their disobedience. The law was neither unrighteous nor unreasonable. The Israelites were responsible to keep it, but they did not and could not as is evident from the words of Rom. 8. 3, "For what the law could not do

in that it was weak through the flesh." Christians today are exhorted, "Be ye perfect as your Father in Heaven is perfect" (Matt. 5. 48) and "Awake to righteousness and sin not" (1 Cor. 15. 34), but no Christian in himself is capable of complying with these demands of God. God has set before us a perfect standard because, being perfect Himself, He cannot lower His standard to the level of sinful infirmities.

Then again, a man's responsibility to perform an action is not measured by his ability to do so. For example, if a man cannot pay his debts because he has squandered his money on riotous living, that does not diminish his responsibility to meet his liabilities. The sinner's inability to love God or come to Christ is not because he does not possess the necessary faculties, but because he lacks the will. Men have the same faculties with which to love God as to hate Him; they have the same hearts to believe in Christ as to reject Him. His inability is not a natural one but a moral and voluntary one and therefore a criminal one. The fact that "Ahijah could not see; for his eyes were set by reason of his age" (1 Kings 14. 4) was a natural inability. When Joseph's brethren, however, hated him and "could not speak peaceably unto him" (Gen. 37. 4) their inability was a moral one. They certainly were not dumb, but the reason for their inability was that they hated Joseph. Did this excuse their inability? Certainly not, for in this consisted the greatness of their sin. Nothing prevents the sinner from coming to the Saviour save his unwillingness. It is because his heart loves sin and hates Christ that he cannot come. His "can-

not" is a "will not". "Ye will not come to Me that ye might have life" (John 5. 40). This does not in the least alter the sinner's responsibility to come to the Saviour, even though he cannot do so in his own strength. It only aggravates his guilt.

If the sinner cannot come to the Saviour and apart from the drawing power of God's Spirit, what can he do? He is responsible to search the Scriptures which "are able to make wise unto salvation" (2 Tim. 3. 15) because the Saviour has commanded him to do so (John 5. 39). It is his duty to attend the public declaration of the Gospel by God's servants. He is responsible to acknowledge his sinfulness, helplessness and inability before God. When he realises his true condition before God, he will cry to God for mercy and Scripture says, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10. 13). We close by giving an apt illustration of the late A. W. Pink, (to whose written ministry the writer is deeply indebted). "Here is a man who has slipped on the icy pavement late at night and has broken his hip. He is unable to rise; if he remains on the ground he will freeze to death. What then ought he to do? If he is determined to perish he will lie there silent; but the blame will be his own. If he is anxious to be rescued and knows that relief is available he will cry for help. So the sinner, though unable to rise and take the first step to Christ, is responsible to cry unto God; and if he does from the heart, there is a Divine Deliverer to hand." If on the other hand, the sinner refuses to call upon the Lord for help and mercy, if he is determined to perish, then he has only himself to blame.

REVIEW

FREDERICK BUTCHER. Those interested in the spread of the gospel in Central Europe will find a splendid account of the work of our late

brother Fred Butcher in a little booklet compiled by Ransome Cooper. Price 1/2 from Mr. Cooper, c/o 12, Burton St., London, W.1.

The Spirit of Praise

By Joseph Guy, Sacriston.

A RELIGIOUS life which is characterised by beneficent acts but void of personal contact with God, is considered by Him as vain. From a human standpoint such a life lacks reality. If this personal contact with God is missing, then the voice of praise is silent. Only personal acquaintance with God's character can elicit true praise from the heart.

The posthumous child listens in amazement to its mother's reminiscences of daddy's prowess. She sounds his praises and the child listens in wonder and adoration. The child has never seen her father, but mother has both seen him and known him. Only those who walk and talk with God can sound forth His praise.

The constant recipient of goodness who fails to honour his benefactor is guilty of base ingratitude. This is a primary sin which leads to greater sins (Rom. 1. 21). It was first seen in Eden when Adam was not thankful for present mercies and desired the forbidden fruit. It was the cause of Israel's downfall (Deut. 32. 6-19). It is the result of forgetfulness and is the reason why we make so little progress in Divine things (2 Peter 1. 8-9). Ungrateful hearts are indolent and lacking in evangelical fervour.

If we have experienced God's grace, then we must spread His fame. We must learn that God's gifts are not to be obtained by stealth and enjoyed in secret (Luke 8. 47); for "out of the abundance of the heart, the mouth speaketh". This treasure is not to be wrapped in a napkin and buried.

Smith having had a wonderful holiday had many things to tell. Brown being confined to bed, had nothing about which he could speak. The voice of praise is silent because we have nothing to relate.

After converse with the world, after being distracted with the cares of this life we often require a stimulant

to quicken the pulse and revive our drooping spirits, so that we may be in a suitable frame of mind to praise God. After enduring the rigours of winter hibernating creatures require the warm rays of the sun to rouse them from their torpor. In the same way, the cold irresponsible attitude of men chills our spirits and the voice of praise is silent. Then we need to be more in His presence so that the warm rays of the Sun of Righteousness might thaw our frozen spirits. Keep the pot near the fire or it will cease to boil—I too must keep near Him lest my ardour wane and my "heart cease bubbling up with a good matter touching the King".

Do we praise Him? As a body we are notorious for dogmatic assertions, exclusive practices and rigid adherence to the letter of the Word, but we are not notorious as leaders of praise. We are prominent in theological debates—but deficient in the art of true praise.

"We are having glorious times at our Bible readings" was the comment by a brother. Other forms of persuasion may have failed, but this simple word of praise created new interest and more than doubled the attendance.

Imitate the man who was freed from the possession of the demon (Mark 5. 20). Emulate the sprightly birds of the wood. Filled with His goodness they sing His praises from the boughs on which they dwell. They sing them as they fit from branch to branch and as they fly high in the sky. We must sound His praises in the home and proclaim them from the house-top. If we begin at home, we must not end there.

Praising God, whether by life (1 Pet. 2. 9) or lip (Hos. 14. 2) is not a momentary act but a ceaseless occupation. It is beneficial, beatific and becoming, as Psa. 147. 1 teaches.

A Refreshing Saint

By John Bramhall.

"Onesiphorus . . . oft refreshed me"
(2 Timothy 1. 16).

DO you not like to meet a refreshing saint? Onesiphorus was one who has been recorded in the Scripture, even refreshing in his day the greatest of the Apostles, very frequently. What a blessed testimony!

1. *The meaning of Onesiphorus.* His name means "profit bringer" and he lived up to it," for he was profitable to the saints of God. Is not this what every Christian should be, ministering spiritual profit to the Lord's beloved people always?

2. *The Quality of his Ministry.* "He oft refreshed me" is the testimony of Paul to the ministry of this saint. In the heat of trials and difficulties, a visit by Onesiphorus was as a "breath of fresh air" to the beloved apostle, refreshing his spirit by fellowship, consolation and kindness, and that very frequently. When Onesiphorus "blew in" he brought with him the freshness of a spiritual atmosphere that enabled one to recover from the effects of the heat! He always seemed able to cool off the temperature of the trial when visiting tested saints, even for the beloved apostle Paul.

3. *The Faithfulness of his Ministry.* He "was not ashamed of my chain" writes Paul, for though forsaken by saints at large and bound as a prisoner of Rome, Onesiphorus did not desert the apostle because of this. Faithfulness was part of his character and Paul could testify of him to Timothy, saying, "in how MANY things he ministered unto me in Ephesus, thou knowest very well."

4. *The Diligence of his Ministry.* "When he was in Rome, he sought me out very diligently and found me" (verse 17). The worldly maxim, "when

in Rome do as the Romans do" was not the motto of this saint of God! He searched the great metropolis of the Roman Empire, perhaps from one end to the other, until he found the beloved and aged servant of God. What chords of appreciation arise from the heart of the apostle, causing him by the Spirit to record this deed upon the pages of the Word of God, which liveth and abideth forever!

5. *The Future Reward of his Ministry.* "The Lord grant him that he may find mercy of the Lord in THAT day" writes Paul. The day of Christ, when Onesiphorus will stand before the Judgment Seat of Christ, will yet declare the "gold, silver and precious stones" earned by this faithful ministry that refreshed the saints of God, for "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye HAVE ministered to the saints, and DO minister" (Hebrews 6. 10).

Would you not enjoy having Onesiphorus "blow in" for a visit, as a spiritual "breath of fresh air?" I am sure you would; better still, why not try to BE A REFRESHING SAINT YOURSELF? God has need of them everywhere amongst His people in these difficult and testing days! They bring "spiritual profit".

Of all the things far, I love the best
The distance from the East to
West

For by that space, and all within
God's mercy parts me from my sin.

—Amos R. Wells.

He who understands a truth of God, according to God, is one who has made it his own. —Henry Payne.

Will the Church go through the Great Tribulation?

By Franklin Ferguson, New Zealand.

"There is, therefore, now no condemnation (that is, judgment) to them which are in Christ Jesus" (Rom. 8. 1). "Verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation", or judgment, R.V. (John 5. 24). "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation (that is, the Tribulation) which shall come upon the world, to try them that dwell upon the earth" (Rev. 3. 10). "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble" (Jer. 30. 7). "Taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1. 8).

THE Great Tribulation comes within the period when God will be pouring His sore judgments upon this ungodly world. Before He can take vengeance upon the wicked He must take out the Church, the object of His great love, from among them to the haven of refuge above, for they cannot be partakers of the world's condemnation. "Who gave Himself for our sins, that He might deliver us from this present evil world" (Gal. 1. 4), now, in a spiritual sense; then, bodily at His Coming.

When judgment was determined upon the old world, it could not come until the Ark was finished and God had safely shut Noah and his family within it. In the destruction of Sodom and Gomorrah, nothing could be done before Lot and his two daughters were well away and safe in Zoar. As it was in the days of Noah and of Lot, so it will be, the Lord tells us, when He comes—His own taken out first; afterwards, the righteous judgments from Heaven upon the wicked. Ambassadors are recalled before countries begin hostilities; we are "ambassadors for Christ" (2 Cor. 5. 20) among the nations, and the ending of this present day of grace and salvation will be signalised by our recall, when the Lord Jesus descends to the air.

Matthew 24, and similar passages, are particularly Jewish in application, as may be clearly seen by the peculiar references to "the Jews themselves, to their city Jerusalem, to

their country and to their captivity. The sorrows of their long dispersion and fiery trials, will culminate in the woes of the Tribulation. It is "the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30. 7), as a refining fire. Not only must the Jews taste this Tribulation; but all the wicked nations shall swallow the dregs of its bitter cup (Psa. 75. 8). Jews and Gentiles alike will suffer for their rejection of Christ. The Tribulation is, therefore, not for the Church the Bride, seen "coming up from the wilderness, leaning upon her Beloved" (S. of S. 8. 5). True, He said, "In the world ye have tribulation" (John 16. 33, R.V.); but this is present suffering for His sake at the hands of a hostile generation, quite a different thing to the other.

In Revelation, chapter 7, the apostle John saw a great multitude of all nations standing before the throne in Heaven, clothed with white robes. These, he is told, have "come out of the Great Tribulation" (ver. 14, R.V.). John did not know them, till informed. The Church he had already seen and spoken of, in chap. 5. This company represent the saved after the translation of the Church, believers of the Gospel of the Jews, who refuse to receive the mark of the Beast and will not worship his image. These are to serve God in His temple on earth—a remnant of the Gentile nations; whereas the Church will reign with Christ.

A Peculiar People

By Thomas Fisher, Whitburn.

WHOMO would have thought of a Christian Church in Crete? The foundation of this church may have been the aftermath of Peter's pentecostal sermon in Acts chapter 2. Among the hearers of that outstanding address were Cretians, who possibly believed the Gospel and carried its message to the people of Crete.

The inhabitants of Crete had earned a most unworthy reputation. A prophet of their own land had said "The Cretians are always liars, evil, wild beasts, lazy gluttons." The words of the apostle Paul relative to the evil report are:—"this witness is true" (Titus 1. 13). Among such a people did Paul leave Titus to set in order the disorders, and to ordain elders in every city.

To Paul, Titus was the man equipped and suited for the work. The characteristics of Titus are interesting; a man of principle and unbending qualities, an affectionate and trustworthy brother, possessing a wonderful gift of God; hence with such qualifications Titus was well fitted for the difficult task.

The all-important subject for Titus was to bring before the Christians in Crete one of the reasons why Jesus Christ died, as stated in Titus 2. 14: "Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself, A Peculiar People, zealous of good works". Strange, though it may seem, the title of this paper is applied to Christians. Nevertheless, how true when we discover and realise the meaning to be . . . *A people beyond the ordinary!*

The conduct of Cretians made it difficult to live a good Christian life. We can deduce from the description given the character of such a people. They were unsound in faith, doctrine and speech, found worthless as to every good work. Instead of being

beyond the ordinary, they were not marked off from the common mass of people. Paul instructs Titus to advise them to be sound in faith, doctrine and correct speech. Sin had dominion over them, instead of being the "Victors" they were the "Vanquished".

To regain what they had lost, Titus reminds them of the Grace of God. The evidence of this Grace should become manifest in their manner of life. Living in moderation, acting rightly and upholding Godliness.

Unlike the peculiar people of God, they were reprobate unto every good work, showing themselves to be disobedient to principalities and powers. The progress of the Christian is marked by his great zeal for, his readiness of heart to do, and his desire to maintain good works.

Example is better than precept. The one whose words carries most weight is the one who lives according to his teaching. To Titus the teacher Paul says "show thyself to be a pattern of good works". To act otherwise among the Cretians would cause the words of Titus to fall on deaf ears. There are two examples in the Old Testament of this, namely—Lot and Samson. Lot in warning his sons-in-law about coming judgment seemed to them as one that jested or mocked. He had become like the Sodomite, his words had no weight. Samson in disclosing the secret of his strength said "if I be shaven, then my strength will go from me and I shall become weak and be like any other man." Samson was a man beyond the ordinary, yet how ordinary he had become by neglecting the God of his strength! How needful then are the words to Titus "show thyself to be a pattern of good works"!

The same word *pattern* is used by God in the Old Testament when des-

cribing to Moses the plan of the Tabernacle. God's desire then was to dwell with his people Israel, and this necessitated a dwelling place on earth. The instruction to Moses was "make it according to the *pattern* which was shown thee on the Mount".

How true are the words of the Psalmist "every whit of it uttereth His Glory"! As Jesus Christ was seen in this wonderful pattern and structure, how much more should He be seen in the life of the Christian, who

ought to be a pattern of good works?

The letter is for Titus, the instruction for the Christians of Crete, the interpretation is for us. In our perusal of the treatise, we observe that not only is it for the Christians of Crete but equally applicable to the Christians today.

The little time between the Advent of Grace and Advent of Glory is where we with the Cretian Christians earn the Title

"GOD'S PECULIAR PEOPLE."

The Breakfastless Brother

By W. E. Earl, Norwich.

TWO brethren met on their way to business. As they walked along, one remarked to the other, "Well, dear brother, what did you have for breakfast?" The other reluctantly confessed, "Nothing!" "Then, dear brother", came the response, "may I share mine with you?" and together they talked by the way of the things concerning Himself. It is regrettable to state, the breakfastless brother, later on sadly backslid and fell into serious sin, and never regained his Christian testimony of assembly life. How important it is for us to cultivate the godly habit of beginning the day with God, in communion with Him; and the prayerful reading of His Word, if it be but only for a brief period!

It sobers and steadies the soul and gives spiritual strength to face life's daily problems, and live the day well-pleasing to God, who loves and cares for us. The children of Israel had to gather the manna before the sun had risen, otherwise they would have to go breakfastless, and thus be physically unfit for the wilderness journey. It was God's gracious provision for them.

We likewise, if to maintain our spiritual strength to walk with God, be fruitful and acceptable in His service, must daily feed upon His holy

Word; it is His gracious provision also for us, the neglect of which leads to spiritual barrenness. The evil of backsliding usually begins in this way, followed by less desire to seek communion with God, absence from the assembly, and a drift back again into the world. Alas! only two of the great host which left Egypt entered the promised land, the rest fell in the wilderness through unbelief. We are not our own for we have been redeemed by the precious blood of Christ, and in Him restored to God, whose we are, and loved by Him with an everlasting love.

Shall we basely repay such infinite love by departing from Him? "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Hebrews 3. 12).

He who sees God in everything, and everything in God, will turn his life into a south land, with upper and nether springs of blessing in ceaseless flow; for the life that lies full heavenward lies in perpetual summer, and in the eternal noon (Psa. 62. 5).

—Anon.

WHY CHRIST WENT AWAY

By Edwin Adams, London.

HE went away in order to prepare a place for us, by way of the Cross. His being seated at the right hand of God means that He has taken possession of heaven for us as our Representative, and His work of intercession there for us insures that we shall certainly be there by and by. Heaven will mean full salvation for us, and full satisfaction for Him.

He went away in order to be very near. Had He remained in Palestine it would, of course, have been utterly impossible for all those who wanted to come to Him, even in the first century to do so. He went away that He might be accessible to the millions that were to desire Him all down the centuries and throughout the whole world.

He went away, too, to strengthen the human spirit for eternity through the exercise of faith. Faith sees the invisible. It is as we walk by faith and not by sight that exercise is given to our renewed spirits and they develop in vigour and suppleness and endurance. By faith the human spirit penetrates into the world of unseen

realities and eternal causes, and so learns to accustom itself, in some degree, to the conditions of life in that place and state which will be its eternal abode.

Our Lord went away that the Comforter might come. The Holy Spirit, that is, the Spirit of Christ, makes good in our experience the presence and fellowship, the power and the love of the personally absent and unseen Christ. He is our Empowerer for all instruction in Divine things, for all holy living, for all successful service. After the Ascension the disciples exchanged the outward and bodily presence of Christ for His inward and spiritual presence; and this was made good in their experience at Pentecost. The One Who had spoken and wrought before them now spoke and wrought within them. And the very fact that His presence was now inward and spiritual made it all the more effectual for the victorious and fruitful life.

No wonder, then, that our Lord said to His disciples, "It is expedient for you that I go away."

JAMES CLIFFORD, ARGENTINA. A veritable host of South American believers and foreign missionaries have longed to have a biography of this remarkable evangelical pioneer from Kilbirnie, who did so much for the evangelization of North Argentina, etc., etc. His son, Professor Alec. Clifford, editor of "*Pensamiento Cristiano*"—a very able writer and author—has now consented to take on that responsibility.

For this purpose he pleads on all those "who knew and loved his father" to contribute with some "personal reminiscences, anecdotes", etc. which would be of interest and helpful for this work.

All communications could be addressed directly to Sr. A. Clifford, Casilla 165, CORDOBA. Argentina, or in this country to Mr. D. T. Morris, "Hebron", 9, Clifton Road, Newport, Mon.

The redeemed from among men, who constitute the Church, are united to Christ, quickened with Christ, seated with Christ, blessed in Christ, exhibiting in Christ the wisdom of God, and fighting in Christ against His enemies.

The book of Joshua contains in shadow what the Epistle of Ephesians exhibits in substance.

Correspondence

Comments on, "Open breaking of bread?"

QUESTION H464.

To arrive at a scriptural answer to the question, "Does 'an open meeting' mean an 'open door' for any believer to break bread?" we must of necessity study the question of reception and assembly fellowship as the Holy Spirit patterns it for us in Acts 2. 42, 11. 26, and much of the Apostle Paul's teaching in the epistle to the Corinthians. The Corinthian epistles are "a sustained appeal for fellowship and unity in the church, and that beautiful gem, 1 Cor. 13, belongs strictly to a local church of the New Testament order" (Dr. Edwards). We assume that the questioner in the words "any believer" has in mind general "denominational" believers. Let us therefore look at the denominations as the great Apostle Paul would have viewed them. Denominations were unknown in Apostolic days, but fractional disunity was present in the Corinthian assembly. (1 Cor. 1-12, 13; 3. 1-4).

Four times in 1 Cor. 3. 1-4 Paul refers to the Corinthians as "carnal" because of their divisions; verse 3, "are ye not carnal and walk as men". That very able commentator and profound Greek scholar, the late Mr. W. E. Vine defines "walk as men", as "according to the practice of sinful humanity". And the Greek city of Corinth was famed among the wicked cities of that day for its extreme licentiousness. If such is the Apostle Paul's vehement and scathing denunciation of fractional disunity, one wonders what language would have been used to condemn the full-blown denominationalism of the present day, with many of its clerical leaders in sympathy with modernism, which often questions the Virgin Birth, the reliability and inspiration of God's word, etc. In short, modernism is reminiscent of the Serpent's "Hath God said" in Eden's garden, when he falsely answered Eve, "Ye shall not surely die." How can Christians remain in association with the many unscriptural practices that pervade the sects if they are not tenaciously and blindly loyal to "the traditions of men," which make the Word of God of none effect. How sad that so many of God's dear children are asleep in ecclesiastical Babylon. In 2 Cor. 6. 14-17: "What fellowship hath righteousness with unrighteousness? Wherefore come ye out from among them and be ye separate, saith the Lord." And in Hebrews 13. 13 "Let us go forth, therefore unto Him, without the camp, bearing His reproach."

"Unto Thee, the homeless stranger

Outside the camp,

Forth we hasten, fear no danger

Outside the camp,

Thy reproach far richer treasure

Than all Egypt's boasted pleasure,

Drawn by love that knows no measure,

Outside the camp."

Naught can compare with the blessedness there,
Outside the camp with Thee.

What have we to learn from the New Testament about reception? Where in all the N.T. Scriptures can we find any precedent for "occasional" or "casual" fellowship? Or where can we read of any believer breaking bread who was not already received into full assembly fellowship? "Stedfast continuance" in

the apostle's doctrine and fellowship, in breaking bread and in prayers", is surely what is clearly stated for us in Acts 2. 42. This scripture gives us very plainly indeed the steps of obedience for the believer who is scripturally led by the Holy Spirit. It has often been said that baptism is not the door to the Lord's table. Yet the New Testament never visualizes an unbaptized believer. When the writer was saved over 34 years ago, he was very happy indeed to take the place of the "unlearned" (1 Cor. 14. 23, 24), (here absolutely distinct from the unbeliever) until he had opportunity to obey the Lord in baptism. Let all things be done decently and in order (1 Cor. 14. 40). It is quite scriptural to say that baptism is linked in scripture with the Gospel, but when we refer to our risen Lord's commission in Matt. 28. 19, 20 we find there that "teaching them to observe all things whatsoever I have commanded" is also linked with the Gospel. What God hath joined together, let not man put asunder. So then, to preach the Gospel, baptize believers, and neglect to teach them the truth of meeting in that peerless name of our Lord Jesus Christ, to break the bread and drink the cup, in remembrance of Him, would be only to yield a partial obedience to that command. And it is worthy of note that to the fulfilment of that commission, our Lord has given the blessed promise of His gracious presence "and lo, I am with you alway, even unto the end of the age."

"Meeting in the Saviour's Name,
Breaking bread by His command,
To the world we thus proclaim

On what ground we hope to stand."

So then, the weekly observance of the Lord's supper, (1 Cor. 11. 23 to 30) is in obedience to the commission of our Lord, who Himself instituted this sweet feast of remembrance, this recurrent oasis in the desert, "until He come." The whole procedure is a proclamation of the Lord's death, v. 26. Can we do less than yield a total obedience to that incomparable Person, who, in infinite love, at infinite cost, procured our eternal redemption when he willingly endured untold agonies on that shameful Roman gibbet.

Again, this "sweet feast of love divine", is also a corporate confession of His Lordship. Those who fail to keep the command disown His Lordship. "Why call ye me, Lord, Lord, and do not the things which I say?"— "If a man love Me, He will keep My words" (John 14. 23).

What we might term the foundation passage of all our collective gatherings is Matt. 18. 15 to 20, of which Mr. Vine wrote: "The incorporation of believers into local companies had been definitely inculcated by Him. Besides this intimation concerning His formation of His entire Church, He gave unequivocal instructions as to His design for the existence of communities, gathered in His Name, and enjoying His spiritual and continued presence?"

Clearly to gather under any humanly-devised name, whether it be Baptist, Episcopalian, or any other, is not to gather in the peerless Name of our Lord Jesus Christ.

"A name which must all names displace,

With me, a lost one saved by grace."

It would be scriptural to say that every believer has a birthright privilege to church

fellowship, but alas, how many, somewhat like Esau of old (Heb. 12. 16) have sold much of their birthright possession by their blind adherence to the sectarian leadership of man, instead of following the leading of the Holy Spirit as plainly set forth for us in words of that great teacher, the Apostle Paul. How inconsistent it would be with New Testament teaching, to give the right hand of fellowship to denominational believers who disown the Lordship of Christ, and to welcome them to the Lord's table, where we corporately condemn denominationalism. How confusing it would be if this brother, after the breaking of bread, essayed to give audible teaching or exhortation! The reception of sectarian believers to the Lord's table would weaken our corporate witness. If we build again the things which we destroyed we make ourselves transgressors. It would be quite at variance with our unique position "gathered to His Name" to allow believers who disown that Name to come and go as they please to our breaking of bread meetings. The exhortation is "Be not blown about by every wind of doctrine". Some might say we should welcome to the Lord's table all who truly love the Lord. But this presumed graciousness is not really grace, and hides much that is erroneous when tested by scripture. It is well

to remember that grace and truth go hand in hand. Charity rejoiceth in the truth, 1 Cor. 13. 6. Thus so-called grace that compromises or sacrifices the truth, dishonours our glorious Lord, who on earth was the perfect personification of grace and truth. We can only conclude that to have an open breaking of bread would be to ignore the scriptural principles on which we gather, and would eventually mar and undermine our testimony to the truth of total and clear-cut separation from all that savours of disobedience to the revealed mind of God as to our collective testimony.

How pertinent is that age-old question in Amos 3. 3. Can two walk together except they be agreed? The basis of assembly unity and fellowship is agreement between the individual believers to walk in obedience to His revealed will for us in the New Testament scriptures. Any so-called unity or fellowship, that is not based on a right division of the word of truth (2 Tim. 2. 15), is spurious. May it be our prayer, that in these last and perilous days many denominational believers will forego their allegiance to human leaders and systems, and gather with us in God's assemblies which alone are "open" to all God's truth.

—John Curran, Horsham.

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You are not called upon to verify it by your experience or feelings. If you look at yourself, as to what you are in yourself, you at once see what you are in the flesh—you are not in heavenly places; but if you look at yourself as God regards you, viz: as one who died with Christ, has been buried with Him, has been quickened with Him and raised together with Him; you can be nowhere else than where He is.

We may be very busy doing great work in the service of God, in the field, yet spend but little time with Him in the Sanctuary.

The best time we can give to the truth of God's Word is not talk, but a walk worthy of Him who hath called us out of nature's darkness, into His marvellous light.

—William Stirrup.

News from Other Lands

BELGIAN CONGO.—Do please pray for these women that some of them may be definitely won for the Lord.

Recently a number of young people in the leper camp have professed conversion. Several lepers were among those baptised recently. It is good to know that there is a definite Christian testimony in the camp. The Christians do need our prayers and there is so much to drag them down and so little to help them live clean lives.

A few weeks ago 24 were baptised and received into fellowship here. Last Sunday 18 were baptised in the lake and added to the Boma Assembly. One of these was the half-caste son of a Greek trader. We pray that he may be a real witness among the Greeks and be the means of bringing some of them to the Saviour.

Ten young people have recently been converted. Some are children of believing parents, others come from heathen homes. There have also been several adults who have professed faith in the Lord Jesus. We pray that these and those recently baptised may seek to walk with the Lord and become real bright witnesses for Him.—Mary Caskie.

BOLIVIA.—We are in Montero, a fanatical and sinful village. The Roman Catholic priests are Americans and have a firm hold on the people. However, we are making contacts with the folk and testifying for the Lord. We have not yet found a house to live in, but continue occupying the room of a R.C. family. They treat us very kindly.

The meetings are improving and several new faces are appearing.

We would appeal for the prayers of the Lord's people, that we may be rightly guided in our witness for Christ.—Peter and Mina Hines.

ITALY.—A brother, who came with me to the Poggio Ubertini Camp, was an inveterate smoker. As we travelled over the Apennines, I said that I hoped he would refrain from smoking at the Camp. He laughed as if the thing was an impossibility. The subject that our body was the temple of the Holy Spirit was brought up three times, this greatly impressed him. The text: "We have this treasure in earthen vessels" hit him fair and square. Seeing that no one else at the Camp of 150 young people was smoking he did not know what to do, so not being able to resist any longer he went out into the dark and smoked in one of the lavatories. He was then so ashamed that he should have to hide himself in this way, he thought what shall I do. Coming back in the car he turned to me and said: "The Lord has helped me to give up smoking." He has not smoked since. Truly, we can do all things when

Christ strengtheneth us. His decision is a miracle of the grace of God. He has decided to give the money he was spending in tobacco towards the upkeep of the home. This should make a good impression on his wife who is a terrible bigot, but she comes to the meetings and seems slightly more reasonable. A near relation of hers is a priest.—T. B. Harding.

NORWAY.—I have just returned from our four days' Conference in Oslo. We had a most profitable time together. Ministering brethren were there from several parts. Ministry was practical and edifying, there seemed to be real blessing. "The voice of rejoicing and salvation is in the tabernacles of the righteous." I also spent a short time with the small assembly in Kristiansand and was much encouraged.

I am now back again in the west and am kept constantly busy with much to encourage, although we long for greater things. Doors are wide open everywhere but I feel I can't leave these parts for the present. God willing I may visit Copenhagen and other parts of Denmark later. We had to leave Faroe, which had been our field of labour for many years, on account of my wife's poor health, but also in this the Lord has His own wise purpose.—Angus McKinnon.

DOMINICAN REPUBLIC.—Last week we had an interesting letter from a woman who lives 60 miles from here and who is an invalid confined to her home. Someone told her about radio broadcasts and she wrote to say she now listens to them all and to tell us what a blessing they had been to her. It is evident from her letter that she is a Christian and is now happy in the Lord Jesus. One of our young men sings very nicely in Spanish "The Stranger of Galilee" and she asked that he sing it last Sunday. It seems she had invited some friends to her home whom she wanted to hear our service and especially that hymn which had been such a blessing to her. These are the incidents which encourage us in our radio work and is proof that the Lord is graciously using these services for His glory.—Duncan M. Reid.

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BELIEVER'S QUESTION BOX



All questions should be sent to the Editor, Believer's Magazine Office, Sturrock Street, Kilmarnock, and should have name and address of sender. Anonymous letters are not considered.

QUESTION.

Could you give some light on Melchisedec? Was he only a man, or was he really the Son of God?

ANSWER.

It has been suggested that Melchisedec was Enoch sent back to reside in this world in a body that never had died. Others have maintained that he was Shem, the son of Noah who survived the Flood. But these suppositions are inconsistent with the account given regarding Melchisedec whose parents are unknown and whose origin cannot be traced. Whereas, the descent of both Enoch and Shem are recorded in Scripture. Some suppose that he was one of the Theophanies (or appearances) of the Son of God prior to His incarnation. Psalm 110 proves that Melchisedec was a typical person in his uninterrupted priesthood.

In Gen. 14, vs. 18-20, we meet Melchisedec in Scripture for the first time, and we do not read of him again until Psalm 110. He comes before the law, and we read of him again long after the law. In Heb. 7, we have the interpretation of his name, Melchisedec, meaning King of Righteousness, and Salem, King of Peace, David and Solomon were types. Isa. chap. 1, verse 7. In Genesis there is no account of Melchisedec's birth or death, predecessor or successor. The writer of the Hebrews makes use of these omissions and says: "he remaineth a priest continually—unbroken and uninterrupted." "He abideth perpetually forever, not literally, but in Scriptural portraiture. This is one of the points in which he was made like unto the Son of God" (Theodore).

In Psalm 110, Melchisedec is mentioned with the accompanying oath, teaching us that, "if perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron?" In Heb. 7. 19, we are told that the law made nothing perfect, but pointed to an Aaronic priesthood, with its succession of priests who were not allowed to continue by reason of death (v. 23) "but this man because He continueth ever hath an unchangeable priesthood," (See marginal reading—"which passeth not from one to another"). Melchisedec being the type. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Melchisedec was priest of the most High God. This title speaks of God's universal rule over all the nations (Deut. 32. 8). Aaron was priest of the House of Israel. Melchisedec was both king and priest, and according to the prophetic word, foreshadowed Christ, Who shall sit upon His throne, bear the glory, and rule as King and Priest (Zech. 6. 13). —H. Bailie.

QUESTION B.569.

Who are the "many" and the "few" in the latter part of Matthew 20. 16? Are they saved or unsaved?

ANSWER.

In Matt. 20. 16 and 22. 14 almost identical statements are recorded as having fallen from the lips of the Lord Jesus. A contextual examination will reveal that in the latter the paramount thought is that of real and unreal—or saved and lost. This is not the case in the former. The parable told by the Lord and its consummating statement "many be called, but few chosen," borrows its significance from Peter's remark "We have forsaken all, and followed Thee; what shall we have therefore?" (ch. 19. 27). The Lord proceeds by alluding to a day yet future which He calls "The Regeneration" and refers to Himself as the "Son of Man" sitting on the throne of His glory. Then shall the apostles sit on twelve thrones, judging the twelve tribes of Israel.

The vineyard has also that future day in view—for God does not have a vineyard today; He has a harvest field. According to Psalm 80 Israel is the vine and the vineyard is Jehovah's planting. The remnant of the future is in view; and though despised and held in low esteem, at the Regeneration there will be a reversal of man's estimate and "the first shall be last; and the last shall be first."

The parable which follows in the opening verses of ch. 20 is a revelation of two great principles—first the grace of God and second the sovereignty of God. The person who heard the call at the final appeal at the eleventh hour was as dependent on the call as the one who heard and responded at the early morning. If the Lord chose to recompense those who entered at the last hour with a similar remuneration they should all have rejoiced about it. The first received the justice of his master—the exact amount for which he contracted; the last received the grace of his master. Paul may illustrate in his economy those who come in later in the day and yet his testimony to the grace of his Master is fuller and grander than many of those who laboured from the opening day. The main thought in any parable must be carefully sought, for it is not wise to try to make every point fit. The paramount thought surely is this—many are called to the service of the Lord but they do not always have a proper estimate of their Master; few are chosen, and in the section of the chapter which follows, Christ reveals Himself, the chosen servant of Jehovah, who came not to be served but to minister unto others and in self-renunciation to yield up His life a ransom for many. Grace and justice will obtain when the rewards of the future are bestowed—it is not our estimate of the service but His that will count in that day.—W. Fraser Naismith.

The LORD'S WORK and WORKERS

ENGLAND & WALES: FORTHCOMING (D.V.).

BARNEHURST: Assembly Hall, Lyndhurst Road, at 8. Dec. 2, H. Thorpe; 9, 16, S. Chambers; 23, 30, P. Widdison. **LITTLE-HAMPTON:** Argyll Gospel Hall, Surrey St. Dec. 2 at 7. C. McEwen. **CARDIFF:** Christian Rallies, at 7. Dec. 3, G. Gaunt; 10, A. E. Vince; 17, J. Williams; 31, Heath Quarterly. **FAREHAM:** Church House, West St. Dec. 3 at 6.30. C. S. Gill. **LEEDS:** Gospel Hall, Joseph St. Dec. 3 at 7. Questions and Answers. **NOTTINGHAM:** Clumber Hall. Dec. 3-6, G. C. D. Howley; Jan. 7-10, A. E. Vince, V. Dodsworth; Feb. 4-7, A. Ward. **POTTERIES:** Stoke. Dec. 3 at 6.45. **WIMBLEDON, S.W.19:** Haydon Hall, Haydon's Rd. Dec. 3 at 3.45 and 6. C. E. Stokes. **NEWPORT, Mon.:** Broadcast Service from Stow Hill School. Dec. 4 at 7.45 on Welsh Home Service by J. P. Capper. **BRIGHTON:** Gordon Hall, High St. Dec. 10 at 6.30. G. C. D. Howley. **CANTERBURY:** Slater Lecture Hall, Beaney Inst., High St. Dec. 10 at 3 and 6. A. E. J. Burnham, W. W. Vellacott. **CARLISLE:** Hebron Hall, Botchergate. Dec. 10 at 7.15. J. Macdonald. **PINNER:** Gospel Hall, Pinners Hill Rd. Dec. 10. Opening of extension to Hall. 3.30, J. Henniker Smith; 6, J. W. Laing, E. W. Crabb. **PORTSMOUTH:** Copnor Rd. Dec. 17 at 6.30. H. G. Bedford. **LONDON:** Kingsway Hall, Missy. P.M. Dec. 30 at 6. **CARLISLE:** Hebron Hall, Botchergate. Jan. 2 at 2.30 and 6. A. Leckie, W. D. Whitelaw, R. McPike. **CONSETT:** Gospel Hall, Front St. Jan. 2 at 2.30 and 6. W. F. Naismith, Dr. Hudson. **CARDIFF:** Adamsdown Hall. Jan. 7. A. Fallaize, J. Harrison, W. A. Norris. **DEPTFORD:** Carrington House. Jan. 7 at 5. S. Sayers. **HIGHGATE, N.6:** Cholmeley Hall, 272, Archway Rd. Jan. 7 at 4 and 6.15. D. J. Wiseman, F. A. Tatford, M. Goodman. **BURNT OAK:** Woodcroft Hall, Anniv. Jan. 14 at 4, S. S. Adams, at 6, M. Goodman, G. C. D. Howley. **NEWCASTLE-on-TYNE:** Bethany Hall, Jan. 21 at 2, 4, 5 and 6. S.S. Workers, S. K. Hine, W. Prentice.

SCOTLAND: FORTHCOMING (D.V.).
COATBRIDGE: Hebron Hall, Dec. 10 at 3.30. D. Haxton, J. Hunter, W. Prentice. **GLASGOW:** Knightswood Gospel Hall, Dec. 19-28. W. F. Naismith. **NEWTON STEWART:** Wigtonshire: in McMillan Hall, Dec. 26. Refreshments at 1. Ministry 2 to 4. W. W. Fereday and others. **ABERDEEN:** Jan. 2-3 in Gilcomston S. Church at 11, 3 and 7. Jan. 4, Hebron Hall at 7. Messrs. Tatford, Large, Sheldon, Dalton, and Jackson. **AYR:** Victoria Hall, John St., Jan. 2. Prayer at 2. Ministry, 2.30 and 5. Messrs. J. M. Shaw, A. P. Campbell, F. McConnell, J. R. Rollo. **DUMFRIES:** Bethany Hall, Jan. 2 at 11.30. R. McPike, Dr. J. T. Naismith, W. Trew. **DUNDEE:** Hermon Hall, Jan. 2 at 2.15 and 5. Dr. S. S. Short, W. W. Campbell. **EDINBURGH:** Highland Church, Cambridge St., Jan. 2, at 11 and 2.30. A. Borland, D. Morrison,

All items for "Intelligence" columns of this magazine should be addressed direct to Editor, 18 Sturrock Street, Kilmarnock, and posted in time to arrive on or before 15th of month previous to issue.

Intimations of commencement of new assemblies should always carry commendations of nearest local assembly.

A. McNeish, W. McKee. **FALKIRK:** in Baptist Church. Jan. 2 at 2. Dr. W. E. F. Naismith, E. W. Rogers, T. J. Smith. **GLASGOW:** Plantation Confr. in White Memorial Hall, Paisley Rd. Toll, Jan. 2 at 11.30. A. M. S. Gooding, W. Harrison, H. Burness, J. Paton, J. Hunter. **KIRKCALDY:** United Conf. in Pathhead Halls on Jan. 2 at 2.30. Messrs. Wilcox, Emery, McBroom, and Anderson. **KILMARNOCK:** Central Hall, Jan. 2 at 12 noon. J. M. Shaw, F. McConnell, W. Prentice, J. Currie. **MOTHERWELL:** in Town Hall, Jan. 2 at 11. P. Parsons, Dr. Duncan, A. M. S. Gooding, J. Hutchison. **AUCHINLECK:** Jan. 3 at 11.30. W. F. Naismith, W. P. Foster, R. McNeil, Dr. J. T. Naismith. **KILBIRNIE:** Walker Memorial Hall, Jan. 3 at 12.30. J. Hunter, A. M. S. Gooding, II. Bell, A. P. Campbell. **LARKHALL:** Hebron Hall, Jan. 3 at 11. E. W. Rogers, J. R. Rollo, T. Richardson, P. Parsons. Mr. Parsons will continue in ministry till Jan. 8. **PRESTWICK:** Town Hall, Jan. 3 at 2.30. F. McConnell, J. M. Shaw, J. Lightbody, J. Cuthbertson. **WHITBURN:** Miners' Welfare Hall, Jan. 3 at 11.30. J. Anderson, J. Malcolm, D. McKinnon, P. Parsons. **ARMADALE:** in Town Hall, Jan. 7 at 3. J. Malcolm, J. James, F. Cundick, and another. **NEWMILNS:** in Parish Church Hall, Jan. 7 at 2.45. F. McConnell, E. W. Rogers, J. Cuthbertson, W. F. Naismith. **RENFREW:** Albert Hall, Jan. 7 at 3.30. J. Hislop, Dr. W. E. F. Naismith, J. R. Rollo. **RUTHERGLEN:** in Town Hall, Jan. 7 at 3.15. Messrs Parsons, Roxburgh, Bell, and Harrison.

Reports.

DAN CAMERON had special children's services in Prince St. Hall, Peterhead, which proved a great success. Visitation to schools, etc. resulted in the hall being filled nightly, with many unsaved parents and friends present. Saints are greatly encouraged, and will long remember the first visit of "Uncle Dan". **WALTER ANDERSON** has recently visited Lewis, and saw some interest amongst young people at Stornoway. He has been able to do quite a lot of visitation work, in the north spending the Lord's Days in Wick, and reports encouraging times at Loch Ussie, Avoch, and Dingwall. **ANDREW K. PHILIP** is visiting Orkney Islands during Nov. and Dec., and asks prayer for this work.

IRELAND: REPORTS.

Conference.

BALLYMACASHON BELIEVERS' MEETING on Nov. 5 was well attended. Messages were given by E. Allen, W. Bunting, W. Johnston, and T. W. Ball.

E. ALLEN continues in Gospel work at Ballymacashon. **T. W. BALL** and **J. THOMPSON** having fruitful meetings in Donegall Rd. Hall, Belfast. **H. BAILIE** is conducting Bible Readings in Portadown. **R. BEATTIE** and **T. WALLACE** are in Cookstown. **A.**

COOKE is in Gospel work at Whitehouse. **T. K. DUFF** and **J. FINEGAN** having encouraging meetings at Donacloney. **J. HUTCHINSON** in Portable Hall, Lurgan. **J. G. HUTCHINSON** in Larne with interest. **R. HULL** in Old Lodge Rd. Hall, Belfast. **W. JOHNSTON** is finding a good interest in Newtownhamilton. **A. McSHANE** and **A. LYTTLE** having large meetings and blessing in Coleraine. **S. THOMPSON** saw a few profess at Finaghy now in Adam St., Belfast. **JOHN THOMPSON** is at Tivaconaway, to Londonderry. **D. WALKER** and **D. CRAIG** had some encouragement at Ahorey. **H. PAISLEY** had five weeks at Apsley St., Belfast, when some were saved and some added. **H. SCOTT** doing visitation in Ballynahinch district. **J. NORRIS** starting in Carnlough district. **D. CRAIG** and **R. JORDAN** commencing in Loughgilly. **S. JARDINE** had interesting meetings in Newtownards. **R. CRAIG** and **S. WISHART** having blessing at Kilclean. **J. MARTIN** saw a number profess at Bellaghy, now near Lungs with **A. McFarland**. **J. G. GRANT** has had some blessing and sustained interest at Stubbey Hill. **S. W. LEWIS** finished at Stonebridge and now at Stevenston, Ayrshire. **J. HEWITT** continues near Portadown with interest. Our brother, **Mr. JAS. McCULLOUGH**, has now returned to his home in U.S.A., after spending some months here in his native land. He had meetings for saints in different halls, gave valuable help in ministry at a number of Conferences, and had the joy of seeing souls saved in his Gospel work, while with us.

"WITH CHRIST."

Mrs. JOHN K. STEWART, Brantford, Ont., Canada, called home on May 28, after only 3 days illness. Went to Canada in 1913 from Airdrie, and was in happy fellowship at Brantford, where she bore a quiet and consistent testimony. Saw her family of one son and three daughter saved. Two of her daughters predeceased the mother. Remember sorrowing husband, son and daughter left to mourn her loss. **Mrs. ANDREW FOWLER**, Aberdeen, on Sept. 29, aged 64. In fellowship in Assembly Hall, Stevenston St. for many years. **Mr. JAS. RENNIE**, Aberdeen, on Oct. 9, aged 66. Took an active interest in all the affairs of the Assembly Hall. Stevenston St. Will be greatly missed. **HENRY GEORGE ADAMS**, Swansea, on Oct. 3, aged 76. Saved in early life in Cheltenham, where he met with the saints at Regent St. Hall. Moved to Swansea in 1915, and met with George St. assembly, where for many years he did the work of an overseer, and was highly respected for his consistent testimony and loyalty to the Word of God. Survived by his widow and daughter, he will be much missed. **GEORGE BURNS**, Larkhall, on Oct. 4, aged 57. Collapsed at his work and passed into the presence of the Lord. Saved in his teens and in fellowship at Larkhall assembly for almost 40 years, giving valuable help in Sunday School work. Father of Mrs. Jas. Kennedy, who was commended to the Lord's work in N. Rhodesia some four years ago. A godly and consistent brother who will be missed. **Mrs. LESLIE** of Londonderry, went home on Oct. 6, aged 79. Saved over 50 years, and in East Wall assembly ever since. Bore a faithful testimony, and was a lover of the "old paths", she will be greatly missed in her home. The large funeral witnessed the high esteem in which she was held, and many heard the gospel at the cemetery, service be-

ing conducted by Messrs. McNee, Paisley, and Norris. **Mrs. JANE BARR**, Strathaven, on Oct. 8, aged 86 years. Led to a knowledge of the Saviour in childhood, she had a long association with the assembly at Strathaven. A sister beloved who will be much missed. **WM. STEWART**, Saltcoats, on Oct. 16, aged 75. Saved as a young man in Rankinston. For some time in Lesmahagow and finally in Saltcoats, where he was in fellowship until the time of his death. **Mrs. CLARK**, Knightswood, Glasgow, on 18th Oct., aged 65. The first meeting of assembly in Knightswood was held in her home. We thank God upon every remembrance of her. **PAUL PLUBELL**, of Abington, Philadelphia, U.S.A., on Oct. 19 after an operation. An honoured servant of Christ, our brother laboured with Gordon Reager for about 15 years. Together they spent 5 months of 1955 in the British Isles, having meetings in Belfast and N. Ireland, Aberdeen, Edinburgh, Glasgow, Cardiff, and other places. Their visit was blessed to many, especially the gospel effort in Bangor, Co. Down, being owned of the Lord in the salvation of a number. Paul Plubell will be greatly missed in the U.S.A. and Canada, and the sympathy of the Lord's people goes out to his dear wife and little daughter. **G. RUSSELL**, Larkhall, on Oct. 22, aged 76. Was associated with assemblies in Motherwell, Harthill, and for last 50 years in Larkhall. A practical and useful brother, who lived a quiet and consistent life. He will be missed. **Mrs. CAULFIELD**, Lurgan, called home on Oct. 23. Saved 50 years ago through the preaching of Mr. J. Monypenny in Lurgan, she bore a very bright testimony to the end, and was a real mother in Israel. A succourer of many. Brethren Allen, Bunting and McShane took part at the funeral service. **ARCHIE MCFARLANE**, aged 81, on 1st Nov. at the Southern General Hospital, Linthouse. For 61 years he was in fellowship in Graham Street, Govan, and continued with assembly later in Bethesda Hall, Linthouse. For many years was superintendent of the Sunday School. Will be much missed for his wise and helpful counsel. **WM. STEWART**, Dundee, on Nov. 2, aged 52. Called home suddenly. Saved at 21 and associated with assemblies for 30 years. A brother beloved who will be greatly missed in all assembly activities, also in hospital work and work among children in the city and surrounding counties. **DAVID H. DAVIES**, Trecreyon, Aberdare, on Nov. 2, aged 68. Saved as a youth and with a few others was used of the Lord to establish the assembly in Aberdare. Was leader of the praise and ever bore a faithful and consistent testimony. Leaves a fragrant memory. **DUGALD CAMPBELL**, on Nov. 5, aged 83. Called home from Methil Park Home, Dumbarton. Missionary to Africa in the days of Arnot and Swan, he travelled in the "dark Continent" from south to north, and taught in many languages amongst different tribes. Was invalidated home from Fr. Eq. Africa a few years ago, and has been in indifferent health for some time. Kept in touch with the field to the last, and when able attended assembly meetings in the Glasgow and Dumbarton area. **Mrs. MCPHERSON**, Glasgow, called home Nov. 9 after a short illness. In fellowship with assembly at Tylefield Hall, she bore a godly, consistent testimony, and was a lover of the Lord and His people. She will be missed for her kindly ways. (Addresses, Personalia, etc. held over through lack of space).

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