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ABILITY TO PREACH

(Continued).

By the Editor.

IN the "brave picture" which Christian saw at the entrance to the Interpreter's House the man depicted therein was described as having the world behind his back. The explanation given supplies useful matter for present meditation: "And whereas thou seest the world is cast behind him, and that a crown hangs over his head, that is to shew thee that, slighting and despising the things that are present, for the love that he hath for his Master's service, he is sure in the world that comes next to have glory for his reward."

THE able preacher, then, is one who has abandoned every desire for worldly pleasure and preferment; and when he so depicted his ideal evangelist, Bunyan probably had in mind many of those clergymen in his day whose only concern was their own personal advancement in the State Church and who courted the world rather than despised it. Frequently it has been observed that the influence of a preacher for good is in direct proportion with the measure of separation from the world and its enticements.

WILLIAM CAREY from his earliest Christian days was an earnest preacher and remained such to the end of his life. When he was on one of his early preaching tours in a neighbouring village, a friend remarked to him, "I want to speak to you very seriously." "Well," said the preacher, "what is it?" "By your going about preaching as you do," his friend replied, "you are neglecting your business. If you only attended to your business more, you would be all right, and would soon get on and prosper; but, as it is, you are simply neglecting your business." Carey thereupon retorted, "Neglecting my business! My business is to extend the kingdom of God, and I only cobble shoes to pay expenses." That same spirit should actuate every preacher of the gospel, be he engaged in whole-time service or in spare-time preaching. His chief concern in life should not be his own advancement, but the extension of the kingdom of God. Preaching is not a hobby; it is a vocation to be taken seriously indeed.

BUNYAN'S picture suggests that the man is so absorbed in his task that dedication to the duty of preaching has separated him from the pursuit of worldly ambitions and from the enticement of distracting pleasures. Such a man, having turned his back on the world, can best sense the need of the world, and appreciate how it is under the penalty of divine judgment. Again and again with a wisdom that is most arresting Bunyan draws attention to that fact in his Progress. Evangelist wields his influence because he knows how to deal with Mr. Worldly Wiseman, a fit representative of the fashionable religious community in which Mr. Legality and Mr. Civility find their home. Certain it is that no able preacher will be nurtured in the atmosphere of a Laodicean church.

F. W. ROBERTSON of Brighton was one of the most passionate preachers of his day. It had been his ambition as a boy to obtain a commission in the army, and there endeavour to serve his Master. He had mapped out for himself an attractive career, and to that end he applied for a commission. When no immediate reply was forthcoming, he grew impat-

God Knows, Loves, Cares, Gives

By R. G. LORD, Guildford.

He knows, He loves, He cares,
Nothing this truth can dim;
He gives His very best to those,
Who leave the choice to Him.

These lines of the poet are full of sweetness and blessing for the children of God, and, made "meat and drink" for the soul by meditation upon them, bring an abounding sense of Divine goodness and comfort to the believer. They contain four precious truths concerning our good and gracious Heavenly Father.

FIRSTLY, GOD KNOWS.

He has always known us, for He is the Omniscient God Who knows all things from the very beginning and from ancient times the things that are not yet done (Isa. 46. 9, 10). He knows His people *individually* for He first of all gave them *natural* life by His wisdom and power (Jer. 1. 5; Psalm 139. 13-16) and then He bestowed on them *spiritual, eternal* life in Christ Jesus our Lord (Rom. 6. 23). Psalm 139 shows, moreover, that He knows our every thought and movement, and every word *in* our tongue: that is, before it becomes the *uttered* word He knows what we *intend* to say! No wonder that the Psalmist wrote that such knowledge was too wonderful for him, and asked where was the way of escape from the eyes of Him with Whom we have to do (Heb. 4. 13). Moreover, when we are made His by grace divine, He knoweth the way of the righteous, the way that I take (Psalm 1. 6; Job 23. 10). He knows the secrets of our hearts, our foolishness (Psalm 44. 21; 69. 5), our frame, remembering that we are but dust (Psalm 103. 14); in fact, all about us at all times and wherever we are. Does the thought of these things bring us down on our faces before Him as it should? Then, when our spirits are overwhelmed within us, He knows our path (Psalm 142. 3) and leads us in the path of righteousness for *His Name's sake,* not for any merit or worthiness of our own.

SECONDLY, HE LOVES.

The realisation that God knows all should be a humbling and awe-inspiring one to us, and if backsliders from God, may even become a terrifying one. But God *loves*: "He loved me ere I knew Him," we sometimes sing, and it is only because of His ineffable love to us that we ever were brought to know Him. While we were still far away from Him in our sins, yea, even before we were born into this world, God loved us and purposed our salvation (John 3. 16; 1 John 4. 8-10) and in His own time and way called us by His grace. So, even a blaspheming, persecuting and injurious Saul of Tarsus, as the Apostle Paul, could write of the Lord Jesus as "The Son of God Who loved *me* and gave Himself for *me*" (Gal. 2. 20). Moreover, not only did God the Father, God the Son, and God the Holy Ghost, love us as *sinners,* but we enjoy a peculiar love as God's *children* and *sons* and Christ's *disciples* (1 John 3. 1-3; John 14. 21, 23). *"The Father Himself* loveth you," said the Lord Jesus to His own when on the way to the Garden of Agony, *"because* ye have loved Me and have believed that I came out from God" (John 16. 27). Love *to* God on *our* part, let us rest assured, evokes love *from* God on *His* part. John, who leaned on his Lord's bosom, was undoubtedly pre-eminent for love to his

Lord, and was therefore "that disciple whom Jesus loved." May we keep ourselves in the love of God (Jude 21) and anchor our souls in it.

THIRDLY, HE CARES.

"He careth for *you"* (1 Peter 5. 7), because He knows and loves. Let us realise it, and our song shall be

"Why should I *ever* careful be
Since *such a God is mine*?
He watches o'er me night and day
And tells me 'Mine is thine'."

Yes! He cares for us, whether young, middle-aged or old; whether weak or strong, active or bed-ridden, sick or well, rich or poor, indeed whatever our condition or changeful lot in life. "Be careful (anxious) for nothing" (Phil. 4. 6) is His word to us all. We live in a sin-blighted world under the curse of all evils and the threat of calamities or death any day (Prov. 27. 1); life yearly becomes more perplexing, difficult and trying; science has made such wonderful progress that men stand aghast at its possibilities in the hands of wicked men and godless nations; statesmen are at their wit's end to keep an international conflagration from breaking forth; every day brings them some new and fresh anxiety or a renewal of an old one. Eminent servants of God are called Home, our old friends depart this life, "Earthly friends may fail or leave us; One day soothe, the next day grieve us" and we cry, "Lord, how long?" as His absence seems so protracted and the scoffer derisively cries, "Where is the promise of His coming?" Past the allotted span, we begin to wonder when the end of this life will come, where it will come, how it will come. Well, our God will *not* cast us off in the time of old age, nor forsake us when our strength faileth. God will *not* abandon us when we are old and grey-headed (Psalm 71. 9, 18), but will remember and fulfil His word: "And even to your old age I am He; and even to hoar hairs will I carry you; I have made and I will bear; even I will carry and deliver you" (Isa. 46. 4). Let those of us who are septuagenarians or even octogenarians, and now "living on borrowed time," as a friend puts it, and feeling more or less the infirmities of the body that old age is heir to, *rejoice,* for God knows, God loves, God cares. "Be careful for *nothing."*

LASTLY, HE GIVES.

God has ever been, still is, and ever will be, the *giving* God, the God of all grace. He enriches man without becoming poorer, though never enriched by him, for it is ever true, "All things come of Thee, and of Thine own have we given Thee" (1 Chron. 29. 14). Our God has His good gifts, His better gifts, His best gifts. Which have we received or do receive? He gives His *very* best—to those who leave the choice to *Him.* To obtain the very best evidently involves entire surrender to Him and to His will for us, and the practical application in our lives of the "yield yourselves unto God" of Rom. 6 and the "present your bodies a living sacrifice" of Rom. 12. 1-3. Then God can take us, mould us, fashion us, and fit us to receive the best gifts as *He* sees them to be for us. So many of us fail to qualify for them and we have to be content with lesser gifts. Or we may be much worse even, ignoring God's claims altogether and seeking to go our own way and mark out our own pathway, and at the end realise that our Christian life has not been the success it ought to have been and might have been. One remembers a beloved brother and friend who had very successfully devoted his leisure to gardening, when old age and blindness were coming upon

(Concluded on page 4).

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

1. ON FEAR. By KEN H. MATIER, Glasgow.

THE Book of Proverbs is not merely a collection of the wise sayings of an ancient king . . . *it is an integral part of the Word of God.* The pen is the pen of Solomon, but the words are the words of the Almighty. It is a textbook for godly living, a directory to practical piety. It is especially suited to the daily needs of young people, and every young Christian should read it, and reread it, and reread it again and again, until its contents saturate the mind, its precepts occupy the heart, and its principles govern the life.

The first subject mentioned, after the introduction, is the subject of FEAR (1. 7). Fear is one of the dominating factors in the lives of men and nations. Nations are armed with all manner of weapons; we lock our doors and secure our windows because of fear; many people live with secret fears locked in their breasts. Some fears have a very solid basis, while others are silly superstitions.

The Book of Proverbs has quite a lot to say on the subject. 'Be not afraid of sudden fear" (3. 25) and, 'Happy is the man that feareth alway" (28. 14). These are not contradictory, but teach an important lesson. It is that there are different kinds of fear: some real, some imaginary: some good, some evil. Fears must be analysed so that we may determine our attitude towards them. Sometimes the word means "terror," or "dread," or "trembling." There is not one single thing in the world that can fill the heart of the child of God with "terror, dread, or trembling," if he or she keeps 'looking off unto Jesus." It was when Peter took his eyes of the Saviour, and looked upon the waves, that terror and dread filled his heart, and he cried, "Lord, save me." Christ constantly urged His disciples to have confidence in Him, saying, over and over again, "Fear not" . . . "Be not afraid."

The second part of the couplet reads, "Happy is the man that feareth alway." Happiness and fear? These are not contradictory but complementary. Fear is a necessary component of faith. "Noah, moved with fear, prepared an ark" (Heb. 11. 7). Paul exhorted the Philippians to "work out their own salvation with fear and trembling" (Phil. 2. 12), while Peter calls upon the saints to "pass the time of their sojourning here in fear." Our salvation is not in doubt, but the path we tread is bristling with difficulties, and we are so weak in ourselves, that the call is for constant vigilance, and watchfulness. So then *fear alway;* watch for the enemy at every turn; suspect a snake in every path; look out for the snare that lies in the most unexpected places. It is interesting to notice that the chapter that tells us to fear alway opens by describing the righteous as a lion in boldness, whereas the wicked flee when no man pursueth. The wicked have groundless fear; the righteous have godly fear. If it is the fear of man, the

Christian is as bold as a lion. If it is the fear of God, the Christian feareth alway. The fear of man and the fear of God. The Book of Proverbs has something to say of both. "The fear of man bringeth a snare" (29. 25). Here is something that sours every department of the Christian life. What makes us ashamed to be seen praying? or reading a Bible in the bus or train? or standing at an open-air meeting? What keeps young men silent in the Prayer Meeting and at the Breaking of Bread Meeting? What causes us to let slip the countless opportunities for witnessing that God sends our way? Very often the answer is, *the fear of man.*

Is there any way of overcoming the fear of man? It can be conquered, *only by the fear of the Lord.* This is "the beginning, the principal part, of wisdom" (1. 7. God will reveal Himself, but only to the man who fears Him. What a wonderful life is the life lived in the fear of the Lord!

It is firstly a CONSECRATED life. "By the fear of the Lord men depart from evil" (16. 6). The blood of Christ has delivered us from the bondage of sin, but by the fear of the Lord we enter into the freedom from its domination. "The fear of the Lord is at once a bridle to sin and a spur to holiness" (Bridges). The fear of the Lord removes us from evil and removes evil from us.

It is also an ABUNDANT life. "The fear of the Lord prolongeth days" (10. 27). Sinners, even if they live to be an hundred, are still accursed (Isa. 65. 20) but God will fill every hour of every day with His presence and blessing for His children. Life becomes life with a capital "L". It becomes what Christ promised, "Life more abundant."

It is also a CONFIDENT life. "In the fear of the Lord there is strong confidence" (14. 26). In all the storms and vicissitudes of life the Christian is not tossed to and fro like a cork upon the waves. He rides each storm like a mighty ocean liner. The Christian has a refuge, a very present help in trouble; the Lord whom he fears.

It is a CONTENTED life. "Better is a little with the fear of the Lord than great treasures and trouble therewith" (15. 16). The Christian is not envious of others; not striving "to keep up with the Joneses." He has learned to "be content with such things as he has."

But he is not a stick-in-the-mud, for it is a PROGRESSIVE life. "The fear of the Lord is the instruction of wisdom." He is always learning; new avenues open up each day; fresh experiences of God are constantly his portion. The matter is summed up in two further verses. "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil" (19. 23). *Salvation, Satisfaction and Security.* "By humility and the the fear of the Lord are riches, honour and life" (22. 4). *Affluence, Approbation, Abundance.*

What more could one ask of life? And they are all promised to us *in the fear of the Lord.*

Greetings

The Editor extends to all readers new and old, best wishes for 1959 (D.V.), and prays that we may all know that fellowship of love which the grace of God bestows.

EPHESIANS

By Prof. F. F. BRUCE, Sheffield.

LIVING IN THE DIVINE COMMUNITY (Chapters 4-6).
continued.

1. UNITY IN DIVERSITY IN THE BODY OF CHRIST (4. 1-6).

Ch. 4, V. 1 *I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,*—As in other epistles, Paul's transition from the doctrinal to the practical realm is marked by the word "therefore" (cf. Rom. 12. 1; Col. 3. 4). Because the basic facts of our holy faith are such, Christians ought to live in accordance with them; their character and conduct should match their creed and confession. In this epistle, where Christians are taught the hope of their calling (Eph. 1. 18), Paul insists that their earthly behaviour should be worthy of that calling. Those who have been chosen by God to sit with Christ in the heavenly places must remember that the honour of Christ is involved in their daily lives. There are many situations in which we shall find no detailed precept of Scriptures to tell us what to do, but here is a principle which will guide us in every situation: which course of action will be most worthy of the calling with which God has called us? As in Eph. 3. 1, Paul adds to the weight of his exhortation by reminding his readers that he is "the prisoner in the Lord" —enduring captivity for Christ's sake.

V. 2 *with all lowliness and meekness, with longsuffering, forbearing one another in love;*—Paul goes on to specify four graces the cultivation of which will produce a life worthy of the Christian calling. These are humility, gentleness, patience, and loving forbearance. Lowliness or humility was regarded as a vice rather than a virtue in pagan antiquity, although the Old Testament anticipated the Christian revelation by affirming repeatedly that God chose the humble to be His companions (cf. Isa. 57. 15; 66. 2; Mic. 6. 8). It was the influence of the One who was meek and lowly in heart, operating in His followers, that elevated a term which had formerly been despicable rather than praiseworthy. Meekness or gentleness is far from being an easy-going weakness; it is the property of a mind and spirit kept under due control. Mutual patience and forbearance are not graces which come readily or naturally; but those who have learned to appreciate gratefully God's patience and forbearance with them will desire to show the same attitude to others. Paul is, in effect, urging his readers to cultivate the graces that were seen in perfection in Christ, and to love one another as He had loved them.

V. 3 *giving diligence to keep the unity of the Spirit in the bond of peace.*—The unity spoken of here is the unity of heart which the Spirit of God fosters in a community of believers. The English word "unity" (and the underlying Greek word *henotés,* for the matter of that) can have more than one meaning, and a wrong interpretation is sometimes put upon the word here by relating it to the recurring term "one" of vv. 4-6. But in vv. 4-6 it is uniqueness that is intended. The unity of the

Spirit in v. 3 is a different thing from the fact that there is "one Spirit" (v. 4). The fact that there is one Spirit of God is something that cannot be affected by any endeavour or action of men, one way or the other. But in our present verse Paul is inculcating the same mutual attitude as when in Phil. 2. 2 he exhorts the Philippian Christians to "be of the same mind, having the same love, being of one accord, of one mind." If that is so, then "the unity of the Spirit" is best maintained when Christians have this mind in them "which was also in Christ Jesus." (Phil. 2. 5). Or, to put it otherwise, when the graces enumerated in v. 2 are cultivated, the unity of the Spirit is preserved. The expression here bears practically the same meaning as "the communion of the Holy Ghost" in 2 Cor. 13. 14. And those in whom the unity of the Spirit is displayed will be bound together "in the bond of peace." We may compare Col. 3. 14, where love is the perfect "bond" (*syndesmos,* as here) which unites the other Christian graces together. God is the author of peace, and the sowing of "discord among brethren (the opposite of keeping the unity of the Spirit) is an abomination in His sight (Prov. 6. 19).

V. 4 *There is one body, and one Spirit, even as also ye were called in one hope of your calling;*—Paul now introduces a sevenfold uniqueness, which is fundamental for Christian faith and life.

Firstly, there is one body—that is of course, the body of Christ, comprising all His people, which has already been mentioned in Eph. 1. 23 and 2. 16. Jewish and Gentile believers alike had been reconciled to God in this one body. To think, for example, of two bodies of Christ, one comprising Jewish believers and one comprising Gentile believers, would be grotesque. So, in Col. 3. 15, Paul reminds the Colossian Christians that they were called to the peace of Christ "in one body;" fellow-members of one body must live together in peace.

Secondly, there is one Spirit. The Spirit who came down in power on Jewish believers at Pentecost is the same as fell on Gentile believers in the house of Cornelius. The correlation between the one Spirit and the one body is set out in fuller detail in 1 Cor. 12. 13: "For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." Just as the body is one, though its members are many, so the Spirit is one, though His gifts are many.

Thirdly, there is one hope. The hope of our calling—the hope which God set before us when He called us—is the hope of sharing the glory of Christ. As members of His body, we share His resurrection life now; as those who are indwelt and led by His Spirit, we are to be increasingly conformed to His likeness now; but the consummation of what we now enjoy in part awaits the day when we shall be like Him, because we shall see Him as He is (cf. 1 John 3. 2). And this one hope is set before all believers, all whom God has called according to His purpose; there is no distinction in this respect between those of Jewish and Gentile birth, neither is there any favoured élite within the believing community for whom better things are reserved than for the rank and file.

The Shout, the Voice and the Trump

1 THESSALONIANS 4. 16.

By W. G. BARR, Glasgow.

THE closing verses of this chapter (1 Thess. 4), have been a means of comfort and consolation to God's people down through the centuries, since the time they were first penned by the Apostle. The particular idea contained in the reference to our Lord's personal return, found in these verses, is that of the re-uniting which will take place on that occasion, when the dead in Christ and those still alive upon earth, will be assembled together to meet their Lord in the air.

"Jesus is coming! the dead shall arise,
Loved ones will meet in a joyful surprise,
Caught up together to Him in the skies,
Jesus is coming again!"

This three-fold marshalling sound which will accompany the Lord when He comes to the air, is described for us most vividly in verse 16. A proper appreciation of the implications behind the words used, will assist towards a fuller realisation of the greatness and glory of the One who is coming.

1. A SHOUT.

There are only two references to shouting in the New Testament (Acts 12. 22; 1 Thess. 4. 16). The shout which followed Herod's oration was simply a cry of exclamation from the people. However, as anticipated, the word in verse 16 means much more. It contains the idea of a cry of incitement, an invitation, an order or a command. When this shout is heard the two companies will immediately respond, and will be caught up together, no other means of power being necessary. From this we can gather that sufficient Divine energy will be released in the shout, to transfer this great company from earth to the air. This is the basic significance associated with the shout and it further emphasises a principle already established in the Scriptures. Referring to the creation in Psalm 33, the Psalmist at verse 9 records, "For He spake, and it was done; He commanded, and it stood fast."

The great act of creation recorded in the opening verses of Genesis 1, was accomplished by the spoken Word of God. Coming into the New Testament, the same principle is seen in operation in John 11, where the Lord cried with a loud voice at the grave of Lazarus, and he who was dead, immediately responded and came forth. The power necessary to raise Lazarus, was released in the spoken word of Christ. This gives us a preview of what will take place on that future day, when the shout will be heard.

How wonderful to realise that this shout of the Saviour will not only CALL us but will also supply the magnetic power necessary, to BRING us to Himself. This shout would therefore reveal the DIVINE POWER of Christ, to snatch His people from this ungodly scene, but there will also be something else made known on that occasion.

2. VOICE OF ARCHANGEL.

The definite article does not appear before 'voice' or 'trump.' This voice will be Archangelic characteristically, and this in itself unfolds a wealth of meaning. In Scripture, the word

'Archangel' is only mentioned twice (1 Thess. 4. 16; Jude 9). It would seem that the meaning of this word is derived from a combination of two ideas, that of political rank or power coupled with the bringing of tidings. When the Lord's voice is heard, it will not only express power but it will also reveal His DIVINE AUTHORITY.

He is first and it is He who reigns and for the moment He will exert His authority over the earth, penetrate the heavenly places and, as a Sovereign, gather His people unto Himself. Divine and moral authority will be seen combined in the Person of the coming Saviour. The voice that was heard on the tempestuous sea, will be heard once again by His people, revealing the same authority and signifying that the time has come for their final exodus from a troubled scene.

There is yet another aspect associated with this triumphant call.

3. TRUMP OF GOD.

This time it is not described as the last trump (1 Cor. 15. 52) but simply and significantly as God's trump. This seems to be in keeping with verse 14 of 1 Thess. 4, the latter part of which reads, "them also which sleep in Jesus will God bring with Him." The trumpet here is not described in terms of the *period* in which it will be heard, but the *Person* who is responsible for its sounding. Thus, when the Lord comes for His own, He will not only come with Divine Power and Authority, but His true character will also be realised. The three-fold sound which will vibrate at the Rapture conveys something of the majesty and glory of the One who will then come. On this occasion, the unveiling of His glory will be exclusively for His own waiting people, and will result in their final salvation and the commencement of the Parousia, when they shall be in His Presence. What a privilege to be destined by grace for this glorious occasion, and may we, in the warmth of the Spirit of God, patiently wait its arrival.

For the coming of the Bridegroom,
Whom, though yet unseen, we love;
For the King of saints returning
In His glory from above:
For the shout that shakes the prison,
For the trumpet loud and clear,
For the voice of the archangel,
The Bride is waiting, waiting here.

ALL GOD'S PROMISES

"IT is well worth while for us to consider the practical meaning of the truth, that *all* God's promises are Yea in Christ (2 Cor. 1. 20). God's promises are His declarations of what He is willing to do for men; and in the very nature of the case they are at once the inspiration and the limit of our prayers. We are encouraged to ask all that God promises, and we must stop there. Christ Himself, then, is the measure of prayer to man; we can ask all that is in Him; we dare not ask anything that lies outside of Him. How the consideration of this should expand our prayers in some directions, and contract them in others!

The spirit of this passage, however, does not urge so much the definiteness as the compass and the certainty of the promises of God. They are so many that Paul could never enumerate them, and all of them are sure in Christ. And when our eyes are once opened on Him, does not He Himself become as it were inevitably the substance of our prayers? Is not our whole heart's desire, Oh that I might win Him! Oh that He might live in me, and make me what He is! 'Oh that *that* Man might arise in me, that the man I am may cease to be!' Do we not feel that if God would give us His Son, all would be ours that we could take or He could give?"

Dr. James Denney.

INTELLIGENCE IN PRAYER

PART 4.

By F. E. STALLAN, Glasgow.

THE purpose of this closing article is to draw attention to the Lord in His exercises in prayer and thanksgiving. How privileged we are to read the words of Scripture which were the communications which passed between the Lord and heaven! The very depth and weight of the matter contained in His petition would cause hesitation and heart-searching before commenting upon them, lest through lack of understanding we detract from their substance instead of throwing light upon their meaning. However, the assurance is ours that the Holy Spirit is now taking of the things of Christ and revealing them unto us, which gives us a measure of encouragement to approach the Word with caution to seek to learn something of the exceeding breadth of understanding in the Lord's prayers, so precisely and accurately expressed. By doing so it is hoped to come into the good of His thoughts, for unto us is given the wonderful privilege of taking up a stand on high ground made available to us through the Word of God. Here let it be said, however, that there was no possibility of the Lord's mind outstripping His affections. Every faculty in that blessed Person was perfectly and harmoniously balanced.

It is thought to call attention at the commencement to the difference between repetition, upheld in practice by the Lord, and vain repetition, condemned in teaching by the Lord in Matthew chapter 6. Vain repetition is an excuse for lack of exercise and a cloak under which the flesh can take refuge. How this has been developed in Christendom is common knowledge to all and requires no added comment here. There is nothing of intelligence in it. Repetition, however, is quite different and a consideration of the example of the Lord in Matt. 26, where He prays the same prayer three times, will illustrate the difference, although it will be noticed that the words of the first utterance are not exactly the same as the second. The garden of Gethsemane was one crisis in the Lord's life, but Matthew for obvious reasons presents it in three parts. Three times the Lord sought sympathy from His own, and three times He was denied it, for on each occasion they fell asleep. Three times in His piety He shrank from the Cross, yet three times in His faithfulness He embraced the will of God if it must lead Him there. Three times He bore witness to the distance between the holiness of His nature and the awfulness that awaited Him at Calvary, yet three times in sympathy He turned aside to strengthen His brethren. Surely the echo of the words of the preacher in Ecc. 4 is heard here, "A three-fold cord is not quickly broken." The whole scene is marked by a solemn yet concrete three-fold witness that the work was His and only His, and each stage was marked by petition. His prayers were heard. He was saved, not from death and from the work, but out of death after the work had been completed to the glory of God.

To John Chapter 17 now let us reverently turn to notice there a few things which will surely stir up our affections, settle our faith in Him and encourage us to become more educated in divine truth, that we may also pray intelligently to God. The background of John 17 is most in-

structive and suggestive. The Lord had just given His second set of four discourses in Chapters 13-16 and these may be understood briefly as Feet-washing, Heart-comforting, Fruit-bearing and Mind-instructing. The introduction to these four discourses is set in a beautiful dispensational picture in Chapter 12, a worshipping remnant seen in Mary with her box: a welcomed Messiah, seen in the people with their palm branches: and millenial happiness, suggested in the Gentiles desirous of seeing Jesus. How solemn to note, however, the intervening words which would have to come to pass before the picture was realised in fulness: "A corn of wheat must fall into the ground and die!" But if John 12 is an introduction, surely it is not stretching matters too far to acclaim John 17 as an epilogue: and how fitting, that a topstone to a life of service should be a prayer, a prayer in which He embraced with divine precision the things most precious to Him. And be it also noticed that when His prayer was finished He crossed the brook Kedron and entered Gethsemane's garden, the introduction to the Cross.

A detailed examination of John 17 is quite beyond the scope of this article, but as a boost to study, it may be instructive to notice certain leading features concerning the subject matter of our paper, i.e. "Intelligence in Prayer."

First notice the address "Father", later changed to "Holy Father" when the disciples are the subject of His prayer, then "Righteous Father" when the world comes into view before Him. What a salutory lesson is here for all! When we consider the peculiar formulas which are voiced by many in the opening words of prayer it behoves us to be exercised concerning the manner of address used in the approach to God.

In the first section, vv.1-5 we have the inestimable privilege of hearing the desire of a divine person expressed. The Son here reaches forward in anticipation for the interchange of the glory He had enjoyed with the Father in eternity past. Not that anything had been lost: a new phase had been entered, even His life on earth, but as He traced that in retrospect it yielded a precious result: "I have glorified Thee on the earth, I have finished the work Thou gavest Me to do." That is, in the scene where the glory of the incorruptible God had been changed by man to an image made like to corruptible man, He had restored again the glory due to the name and character of God.

The second section develops the strain of the first. His desire is not now the interchange of glory between two members of the Godhead, but the expansion of the thought, for in verses 5-10 the Son in prayer brings in those who had been taken out of the world by the Father and given unto Him, and so precious were they to Him that He communicated to them the mind of the Father which He so richly enjoyed. No wonder it is recorded in verse 9 that He prayed for them and not for the world, for they belonged firstly to the Father, they had been initiated into divine thoughts, and by the link of eternal life given unto them they had become vessels capable of bringing glory to the name of One who had so graciously brought them in and so carefully carried them along.

The third section, vv. 11-19, of this remarkable prayer is a further development of the subject matter in the previous two, and the necessity of this part of His petition is clearly seen. He was about to leave the world, but His own were not going

with Him. What then would become of them when He had gone and they were left to their own resources in this evil scene? Did He pray that they also should be taken out of the world? Clearly in verse 15 He prayed not for that, but as they had been given the Father's Word, He prayed that they might be sanctified through the truth, the Father's Word was truth. But what would the Son do while this was going on in answer to His prayer? Verse 19 brings out what He would do: He would sanctify Himself: set Himself apart to guard His own, to bring the truth to bear on their minds and hearts, and to encourage them in the way. What far-reaching substance there is in this part of His petition! He is engaged in that service now.

In the fourth section, vv. 20-26, the Son looks on to the end of the age, and He thinks, not only of the disciples, but of all those who were to be brought in through the Word, and His first thought in prayer is for their unity: not unity in groups, but that they all might be one. When we consider the multitudes of sects into which His own are divided we are tempted to think that this petition of the Lord has not been answered, but never let us question the wisdom and faithfulness of our God. Flesh being what it is and Satan being such a force of evil, the practical good of unity in a full measure has been lost to us, although we are educated by the circumstances, but the day is coming when His prayer will be answered in full and that for eternity, when as one body His own will be caught up and displayed as one, and divisions will be no more. Then will be the answer to verse 24, His own will behold His glory and be satisfied.

THEY PASS ON.

How often it has been remarked that God buries His workman and carries on His work. So was it in the days of Moses and Joshua: so is it in our day. Not all serve with the same publicity, but many an unknown servant passes on to a reward which will amply repay every sacrifice made for the Lord's sake. So "Labour on, spend and be spent."

Sometimes there has to be recorded the home-going of a "prince in Israel." To-day we mention two such, Mr. Montague Goodman, and Mr. Georgs Henry Lang, both honoured to serve their Master for a very long time, the former having reached his eighty-third year, the latter his eighty-fourth.

We had very little contact with Mr. Goodman, but always recognised in him one who gave himself unsparingly to the work of the Lord. His interests were much wider than ours, but, notwithstanding, we believe that he wielded a persuasive influence as a Bible teacher in communities where he chose to serve. His work among young folks has had enduring quality, and in his books for teen-agers he will continue to speak.

With G. H. Lang we had a more intimate association, extending intermittently, for over fifty years. I knew him when I was a lad at home in Galston, Ayrshire, where we were privileged to have frequent visits from him, and I look back upon his ministry and bearing as two of the most potent formative influences in my early life. Thereafter his movements were followed with interest, and his writings read with profit, although there was not always acceptance of what he taught. As an interpreter of Scripture he was scrupulously careful, never propounding an interpretation without giving cogent reasons for his conclusions. Of his many writings we have found these most helpful, *The Epistle to the Hebrews, Pictures and Parables, The Histories and Prophecies of Daniel.* We recommend especially his shorter pamphlet on *The Local Assembly,* from the reading of which we have derived both instruction and encouragement.

Scholar, writer, traveller, pastor, G. H. Lang was above all a man of prayer, faith and godliness.

These two labourers have passed on. Insofar as they followed the Lord and the teachings of the Scriptures, may grace be given to us to follow them.

A.B.

Studies in Genesis

By ANDREW BORLAND, M.A.

(1) INTRODUCTORY.

"THE Bible comes to us as a revelation of divine truth in the form of a history of events." So Professor C. H. Dodds has written, and his words deserve close consideration. The main purpose of the Bible, he asserts, is to reveal truth which could not otherwise be disclosed. That truth in the Bible is "divine truth," so that, consequently, behind the revelation is God. He discloses His mind on matters in a way which forecloses human participation otherwise than as a medium of communication. In these disclosures the ultimate purpose is "to justify the ways of God to man."

The second point to observe in the quotation is that the form in which the revelation comes is "the history of events". The Bible then, is mainly concerned with historical events, but these have to be interpreted in a particular manner. These events have been divinely selected to reveal the purpose of God in history, and to indicate the progress of that purpose during the course of history. That is a fact that should not be forgotten, that the teaching in the Bible is very frequently anchored to a verifiable historical event, the record of which has been preserved in the Bible with a view to the revelation of the divine purpose.

That last remark leads to a second quotation. Professor Butterfield declares in his most thought-provoking book, *Christianity and History*, that "Christianity is a historical religion." We are so far removed in time from the actual events that we are apt to forget that the Christian Faith is based upon historical facts, and is not merely legendary or mythical. These facts are about the historical Christ and the historical Church. The authentic records about them are to be found in documentary form in The Gospels and The Acts of the Apostles: but these records are not wholly understandable without some reference to the long-distant past. The New Testament has its roots in the Old Testament, and the further back the search is pressed the more the reader is dependent upon what has preceded. So it becomes necessary to admit that an understanding of Genesis, the first of all the books, is essential to an understanding of all the others. Genesis has well been called The Seed-plot of the Bible. There in embryo are to be found the truths which are developed in later books of the Sacred Volume.

The Bible is a book disclosing unity amidst diversity. It is many books in one—an entire library, each book of which plays its part in an intricate story. The purport of each of these books cannot be fully comprehended until the last book, The Revelation, has been added. The volume is in two parts, The Old Testament (or Covenant) consisting of thirty-nine books in our English Bible, and the New Testament of twenty-seven, totalling in all sixty-six books, each differing from all the others, yet part of a composite whole.

Each book in these two sections fits into the scheme of revelation, and while there may be, to the casual reader, no evidence of homegeneity, yet on better acquaintance with the Book, the student soon discovers that

here is no haphazard collection. Two features should impress such a student.

First, its LITERARY UNITY. There is, to the careful observer, a discernible method of compilation. After a breath-taking introduction, (Gen. 1. 1-2. 3), the statement appears, "The Generations of the Heavens and the Earth." That stands at the entrance to the first half of the story, which proceeds to the end of the prophet Malachi. Then the New Testament opens with words which cannot fail to remind of the words introductory to the first section. These words are, "The Book of the generation of Jesus Christ" (Matt. 1. 1). It is obvious that there is an underlying purpose in using language which is almost similar in these two outstanding portions of the Bible. It should be borne in mind, too, that Matthew's Gospel was not the first to be written, but when the various books of the New Testament were put together in one volume, it was found most appropriate to place it first as a fitting opening to the second half of the story. Quite obviously there is a literary unity which binds the two sections and all the sub-sections into one recognisable whole.

Second, its HISTORICAL UNITY. Here again there is quite a discernible plan. Stage by stage there is the unfolding of the Drama of the Redemptive purpose of God. The Bible is a book with a purpose, a purpose which runs through every section of it, and reaching its glorious consummation in the New Heavens and the New Earth of the Revelation. That historical purpose can be seen in its various stages.

(1) *The Creation of Man.* That part of the story occupies a very small section of the entire volume. It teaches the solidarity of the human family and shows that Adam, the first man, is to be regarded as the "Federal Head" of the entire race. Adam sinned, (Gen. 3) and "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5. 12). This solidarity, and the similarity of experience among men are succinctly summed up in the New Testament declaration, "In Adam all die" (1 Cor. 15. 22). Thus the two sections of the book are closely knit together, because the Genesis story links all men with Adam in his creation and with Adam in his Fall.

(2) *The Story of Redemption.* Only the enlightened reader of the Bible will understand its message after this fashion, but he does see it because it is there, discernible through the mass of other material.

(a) The Redeemer Promised and Predicted. That fact may be observed with growing detail from Genesis 3 onward throughout the Old Testament. It is reckoned that there are over three hundred direct references to the promise of a Redeemer in the various books of that Volume.

(b) The Redeemer Provided. That is the story of the Gospels, each of these having its own special point of view, but presenting the same Person with the same purpose.

(c) The Redeemer Preached. The Acts of the Apostles rehearses the story of the doings of the first Christian disciples as they preached "Christ and Him crucified," declaring that the Risen Saviour is Lord.

(d) The Redeemer Proved in Experience. That is the theme of the Epistles from Romans through to Jude.

(e) The Redeemer Proclaimed Victor. The Book of the Revelation tells how the prediction made in Gen-

esis 3. 15 has been fulfilled, and Christ, the Redeemer, the Seed of the Woman, has bruised the head of the Serpent, the Devil. His triumph is complete. The Bible is really Christo-centric, and the unity is Messianic.

Further, every Book in the Bible fits into the larger whole. Each separate Book reveals some aspect of divine activity, either in amplification of what is already known, or in introduction of some further stage of that activity. Here it should be observed:

(a) Some Books seem more important than Malachi, yet the latter gathers much of its significance from the former. Isaiah is more important than Micah, yet the minor prophet is used to re-emphasise truths already recorded in the major prophet. Short though Micah is it contains the most concise statement of the whole Bible: "what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (6. 8). The Gospel of John is more important than the Epistle to Philemon, yet the exhortations to Christian considerateness in the Epistle are foursquare with the more elaborate and extensive teachings in the Gospel. Major and Minor Books are intimately related in an irrefragible unity.

(b) Yet these smallest Books have their own important messages. Ruth, for instance, is important because it explains how a Gentile came to be incorporated into the Royal Line from which the Messiah sprang. Obadiah explains how the kingdom is the Lord's despite opposition and hostility. The Second Epistle of John presents a most attractive picture of a Christian home in the first century, A.D.

(c) The First and the Last Books have special significance. Genesis is the introductory chapter covering an indefinite, but prolonged period of time, setting the stage and discovering to us the main characters in the Drama of Redemption. God, Man, and Satan. The Book indicates the principles which are at work in the world, and discloses the fact that the fundamental principle operating in the spiritual realm is summed up in the declaration about Abraham, "he believed in the Lord and he (the Lord) counted it to him for righteousness (15. 6).

Genesis, then, is the Book of Beginnings. Note some of these, only some, for the list could be greatly extended.

(1) The beginning of the material universe—"In the beginning God created the heavens and the earth." That statement maintains that the universe is an entity, a fact which modern science is more and more demonstrating.

(2) The beginning of the human race on earth. The summary statements about the various stages of the creative acts of God reach their climax when they declare that God created man in His own image. Adam was the first man, not as the product of evolution, but as the result of direct divine action.

(3) The beginning of human sin. Here again Genesis takes us to the realm of historical fact and not into the region of legend or fancy. Sin had its beginning in a definite act of disobedience.

(4) The beginning of the plan of Redemption. Genesis 3. 15 is one of the most important verses in the Bible because it is the fountain head of all Messianic prophecy.

(5) The beginning of national divisions among men. The story of the tower of Babel is followed by the

(Continued on page 20).

CORRESPONDENCE

Your editorial in October issue of *Believer's Magazine* prompts me to write you and tell you of my own experience. When about 12 years of age I had a teacher, a Mr. Turnbull, in Knoxland Public School, Dumbarton. I still don't know to what "Church" he belonged, but nothing will convince me that he did not love the Lord. My earliest desires to know the Lord were created by a godly Aunt who brought me up and whom I can't ever remember speaking to me about the Lord Jesus, but her life was so lovely I always wanted to be like her and in my child heart I knew she was what she was because she loved "Jesus."

My child life was very chequered for some years after being removed from this dear Aunt's keeping and my desire to know the Lord faded. But then I came into dear Mr. Turnbull's class at school. He was a strict master and I had my full share of the 'taws," always fully merited!! But Bible Lessons with Mr. Turnbull were something I lived for. I can never forget my first morning in the class. We as usual stood up to recite the Lord's Prayer. "Our Father which art in heaven," and suddenly there was a roar which made every child freeze to the spot. "Whom are you speaking to?" and we had a few quiet words which sobered every child in the class. From that day on we were careful to remember Whom we were addressing.

Our Memory Bible texts were not well learned and I remember trying to stagger through a longish text and Mr. Turnbull looking so kind and yet sad said, "I refuse to punish any boy or girl for not learning the Memory Verse. You should count it a privilege to learn God's Word." I took special care to learn my Bible text letter perfect from that day on and I believe every other boy and girl did so. Now I was really anxious to be saved and the Lord allowed my Sunday School teacher to "apply the match" to the well set fire. But after a few years' absence from Dumbarton I returned and was invited by my sister (now a professed believer, who had also come through Mr. Turnbull's class) to go to a Mission Hall open-air meeting. I did and found a very large company of active, bright young Christians, alive for the Lord and as I looked round the ring I was amazed to find we were almost to a man, Mr. Turnbull's ex-pupils. Was it an answer to his prayers? I felt very sure it was so. But being very shy at that time I did not do what my heart prompted me to do. Go and see Mr. Turnbull and ask if these things were so.

Yes! a godly teacher has a very far-reaching effect. I very dimly remember my other school teachers, but Mr. Turnbull's face is clear to me to day as when I listened to him as a child. Hope you will forgive taking up so much of your valuable time. We appreciate the little Magazine and pray it may be used of the Lord to lead on many to shine for Him.

Your in His Love,

Annie McAllister.

Paraguay.

The Death of Christ

Each of the five books of Moses contains an outstanding type of the death of Christ.

GENESIS 22 shows us the Father yielding up as a burnt offering His Beloved Son.

EXODUS 12 shows us the lamb slain and its blood sprinkled upon the houses as shelter for men in danger of the judgment of God.

LEVITICUS 16, in the ordinances of the Day of Atonement lays before us the full results of the Sacrifice of Christ. Israel, the Church, and created things all blessed in virtue of it.

NUMBERS 21, in the serpent of brass we have Christ typified, lifted up that perishing men might have eternal life.

DEUTERONOMY 21, in the man found slain, we are shown the responsibility of the death of Christ laid at the door of the city nearest to where it took place, i.e. Jerusalem.

W. W. Fereday.

Note. Mr. Fereday is our oldest contributor. Though very frail, he still has his heart set upon writing for the Lord. Remember him in your prayers. He is worthy for whom you should do this. (Luke 7. 4).

Teaching by Example

AT a Conference of believers, where there was liberty to declare the whole counsel of God, one of the speakers solemnly remarked—"If Christian parents who profess to have been separated from the world's corrupt religious systems by the power of the truth of God, begin to trifle with what they once professed to own as the commandment of the Lord, and go back to those systems to hear popular preachers, or to please worldly friends, they need not wonder if the geeneration following turn their backs upon the path of separation altogether as if it were of little account. Some have found out this to their cost when it was too late, and are mourning to-day over their Christian sons and daughters who have abandoned the path of separation altogether, and have gone back to the world's religion to which they, by their trifling with the truth, led the way.

No doubt the root of all this in most cases is worldliness—a desire to be upsides with others, to be thought well off, and considered large hearted by religious worldlings. Others seek what is called a 'berth' for their sons, and husbands in 'a good position' for their daughters, which, in order to obtain, they must needs send them to mingle with those who despise the path of companionship with a rejected Christ and ultimately they abandon it altogether. Alas! for those parents who are seeking to minimise the importance of the path of separation to God, and to build again the things that they once so fully left and taught others to leave. In a few years at most the full fruit of their sowing will appear, and to them it will be a harvest of disappointment and sorrow."

Would to God that Christian parents were more exercised over the force of these solemn words. "TEACHING BY EXAMPLE" is the most powerful form of instruction we can impart to our households, and will have the most far-reaching results for good or evil, on those who are silently but surely being formed under its influence day by day.

—Selected.

The Lord's Work & Workers

(Continued from page 24).

Latterly in Brisbane Hall assembly, Largs for the last 4 years. A woman of prayer, who bore a good testimony. **JAMES BOYD**, aged 89. Called home on Dec. 6. Saved in 1901 at special meetings in Graham St. assembly, Govan, under the preaching of Forbes McLeod. In fellowship at Bethesda Hall, Linthouse, Glasgow, but for some years had been confined to his home. Looked forward and longed for the time when the Lord would call him to Himself. **AGNES MILLER JACK**, Dalkeith, on Dec. 12, aged 53. Saved when quite young and for 20 years in Shotts assembly and latter 9 years in Dalkeith. Given to hospitality. Patient in suffering. Will be greatly missed. Leaves husband and one daughter who will value prayers of the Lord's people. T. **THOMPSON**, Ballybollen, passed to be with Christ on 13th Dec. Saved for 57 years and most of that time connected wih the Ballybolen assembly. A quiet, consistent brother, highly esteemed. The large funeral was conducted by brethren Campbell, Wallace, McKelvey and Paisley. **Mrs. HELEN MORRISON**, Ayr, on Nov. 21, aged 70. Saved as a girl and active in assembly at Netherburn, Lanarkshire. For last 37 years in Victoria Hall, Ayr, where she showed a keen interest in all forms of assembly work both at home and abroad. A mother in Israel, will be greatly missed.

ADDRESSES, PERSONALIA Etc.

NEW ASSEMBLY: Northleigh, Nr. Witney, Oxon. Meeting in Windmill Gospel Hall. Correspondence to—H. J. Rhymes, End Cottage, Long Hanborough, Oxon. **STRANRAER:** Correspondence for assembly should now be addressed to W. P. Johnstone, "Enfield," London Rd., Stranraer. **BELFAST:** Windsor Gospel Hall. Correspondence now to Mr. Victor Long, 3 Wellington Park Ave., Belfast. **NEWCASTLE-ON-TYNE:** Assembly formerly meeting in Bethany Hall, Park Rd., has moved temporarily to Arthur's Hill Gospel Hall, opp. Bell St. Newcastle-on-Tyne, 4. Correspondence to J. Clark, 180 Whitbeck Rd., Denton Burn, Newcastle-on-Tyne, 5. **BALLYMONEY:** Correspondence for Gospel Hall now to Mr. Robert McMeekin, Rasharkin Rd., Ballymoney, Co. Antrim.

Our brother **HENRY STEEDMAN** is expected to be readmitted to hospital for a further operation in early January. Prayers of the Lord's people are requested on his behalf.

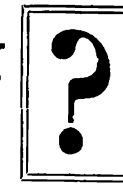
THE BELIEVER'S QUESTION BOX

(Continued from page 22).

3. 13, 14). Was it not rather the awe-inspiring majesty of our Lord's words and His Deity manifested in the flesh that showed them their powerlessness against Him in any way, unless He voluntarily yielded to them, that sent them backward hurtling to the ground?

R. G. Lord.

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 meant by Romans 8. 15: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father?"

ANSWER

In the first place let it be noted that the "Spirit of adoption" should be the "Spirit of sonship." W. E. Vine defines the word as "the place and condition of a son given to one to whom it does not naturally belong." The contrast in the verse is between the unprivileged position of a slave which is one of fear and the privileged position of one who is recognised not merely as a member of the family but as one having a dignified status therein. The idea behind the verse is that of the dignity of being an heir, a sharer in the inheritance, for those who have received the "Spirit of sonship" are heirs of God, and joint-heirs with Christ (v. 17). The same thought is conveyed in Eph. 1. 5, where we read "Having been predestinated unto the adoption of sons by Jesus Christ," that expression being explained later in the declaration that in our Lord Jesus Christ, the Heir of all things, "we have obtained inheritance" which will be to share with Him in the purpose of God when in the dispensation of the fulness of times God heads up in Him all things (Eph. 1. 10). The parallel passage in Colossians puts it that God has made us meet (suitable) to be partakers of the inheritance of the saints (1. 12).

Notice in the context of Romans 8. 15 the names given: children, sons, heirs, joint-heirs, and the significance of the statement that the Spirit bears witness with our spirit that we are the children of God. The sense of relationship and the recognition of the dignity of sonship are both involved in our saying, "Abba, Father." A.B.

QUESTION

Is there any necessity for the introduction of individual cups at the Lord's Supper? Should there be on the table one decanter out of which several cups are filled for convenience in distribution?

ANSWER

In our Lord's account of the institution of the Supper in the Synoptic Gospels, and also in Paul's reference to it in I Corinthians Chapters 10 and 11, we find no hint at individual cups being used. If such were needed, the Lord would have foreseen this. As to the question of hygiene or bringing in distinctions, the Lord Himself is Jehovah the Healer, and the simile that He uses in 1 Cor. 12. 13 is that of the body with its many members—"there are neither Jews or Gentiles, bond or free," no national or social distinctions. There is no necessity therefore, for individual cups.

As to having a large receptacle for holding the wine. When the company is large, it would be more convenient for distribution to have a decanter from which the cups are filled. But in this the Scripture is silent. The reason possibly may be that, the Head of the Church expected when the assemblies grew large, they would branch out into smaller companies, and thus further the spread of the gospel.

H. Bailie.

QUESTION.

Is it correct to say that the men sent to arrest the Lord in Gethsemane fell backwards in mockery when He said, "I am Me?"

ANSWER.

We have never heard from any speaker, competent or incompetent, during some 58 years of assembly life, such an explanation given of this remarkable occurrence at the time of our Lord's arrest in the Garden, an incident recorded only in John's Gospel (ch. 18. 4 etc.). It is to be noted that in the original there is no "he" (vv. 5, 8). Our Lord replied, "I am" asserting Himself as God, and the One who contacted Israel as such through Moses at the time of their exodus from Egypt (Ex.

(Continued on page 19).

The LORD'S WORK and WORKERS

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.

ENGLAND & WALES:

CARLISLE: Hebron Hall, Jan. 1 at 2.30 and 6. W. B. McKee, A. McNeish, A. Naismith. 10 at 7.15. A. M. Gooding. 24, F. N. Hodgetts. **CONSETT:** Gospel Hall, Front St. Jan. 1 at 2.30 and 6. A. Leckie, J. Malcolm. **EASTBOURNE:** Town Hall. Jan. 1 at 7.30. R. Guyatt. **BARNEHURST:** Assembly Hall, Lyndhurst Rd. Jan. 2 and 9 at 8, A. E. Long, 16, 23, 30. H. L. Ellison. **CANTERBURY:** Public Library, High St. Jan. 3 at 3 and 6. A. J. Atkins, F. Holmes. Feb. 7, P. Bullivant, R. J. Whittern. **FAREHAM:** Church House. Jan. 3 at 6.30. J. Williams. Feb. 7, G. Harpur. **LONDON:** Cholmley Hall. Jan. 3 at 4 and 6. F. A. Tatford, H. Lockyer. **NORTH SHIELDS:** Gospel Hall. Waterville Rd. Jan. 3 at 6.30. A. Carmichael, W. H. Gibson. **NOTTINGHAM:** Clumber Hall. Jan. 3-6 at 7. A. Fallaize. Feb. 7-11. H. Lockyer. **THE POTTERIES:** Trent Vale, Jan. 3, F. Hart: Butt Lane, Feb. 7, R. Lightbody. **BRIGHTON:** Gordon Hall. Jan. 10 at 6.30. G. C. D. Howley. **CARDIFF:** Jan. 10 at 7. P. Brandon: 17, P. Widdison, 24, A. Greenwood: 31, F. Whitmore. **EAST SHEEN:** Sheen Hall, Jan. 10 at 6.45. D. Cameron. **READING:** Bridge Hall. Jan. 10 at 6.30. R. S. Code, J. Bolton. **LEEDS:** Gospel Hall, Fenton St. Jan. 17 at 7.15. E. Bridge: 24, D. H. Pierce: 31, J. K. Studley. **NEWCASTLE-ON-TYNE:** Tyneside S.S. Ann. Trinity Church Hall, Northumberland Rd. Jan. 17 at 3 and 6.30. J. R. Hill, J. H. Hutchison. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Jan. 17 at 6.30. J. James. **BRENTWOOD:** Sawyers Hall Lane Chapel. Jan. 17 at 4 and 6.30. P. Parsons. **BIRMINGHAM:** Central Hall. April 11-14. Missy. Conf. (R. M. Whitehouse, 26 Oakham Rd. Harborne, Birmingham, 17.

SCOTLAND: FORTHCOMING.

ARMADALE: in Town Hall, Jan. 10 at 3. G. Bull, A. Allan, J. Hutchinson. J. Aitken. **RUTHERGLEN:** in Town Hall, Jan. 10. at 3.15. E. H. Grant, W. K. Morrison, E. W. Rogers. Mr. Grant continues in ministry at Hebron Hall, Jan. 4-18. **PORT SETON:** Viewforth Gospel Hall, Jan. 11-15. J. H. Large. 17-29, D. Cameron. **PORT-GLASGOW:** Hebron Hall, Jan. 31 at 3.30. R. Lightbody, A. Prentice, W. Freel. **CAMBUSLANG:** Albert Hall, Morriston St. Feb. 7 at 3.30. A. Naismith, India, Dr. W. E. F. Naismith, A. Naismith, Jnr. **KILMARNOCK:** Elim Hall. Feb. 7 at 3. A. Gray, G. Bull, J. M. Rollo. **CHAPELHALL:** Lauchope Gospel Hall, Feb. 14 at 3.30. R. McPike, J. Tennant, H. Scott, J. Gillespie.

A. K. PHILIP had a fortnight in Gospel Hall Bayhead St., Stornoway, during December.

NEW YEAR CONFERENCES

ABERDEEN: In Gilcomston S. Church on Jan. 1 and 2 at 11, 3 and 7. Dr. A. Duncan, Dr. J. Naismith, Dr. S. Short, S. Calcroft, A. Naismith. Jan. 3 in Hebron Hall at 3. S.S. and Bible Class Workers. **AYR:** Victoria Hall, Jan. 1 at 2. G. Harpur, W. Freel, Dr. W. E. F. Naismith. **DUMFRIES:** Bethany Hall, Jan. 1 at 11.30. G. Bull, A. Naismith, J. Aitken. **EDINBURGH:** In Lauriestion Church, Lauriestion Place Jan. 1 at 11 and 2.30. F. Cundick, S. Emery, A. M. S. Gooding, W. K. Morrison. **FALKIRK:** In Town Hall, Jan. 1 at 2.15. S. Emery, J. Lightbody, J. Hislop, S. A. Williams. **GLASGOW:** Plantation Gospel Hall, in Kingston Public Halls, 348 Paisley Rd., Jan. 1 at 11.30. J. Anderson, H. Bell, J. Campbell, P. Murray, F. Stallan. **KILMARNOCK:** Central Hall, Jan. 1 at 12. T. Ellwood, Dr. A. Hanton, E. W. Rogers, W. H. Clare. **KIRKCALDY:** in Pathhead Hall, Jan. 1 at 2.30. J. M. Shaw, W. Prentice, J. Hunter, F. Cundick. **MOTHERWELL:** in Town Hall, Jan. 1 at 11. J. Hunter, C. E. Hocking, H. Bell, J. R. Rollo. **NEW STEVENSTON:** in Masonic Hall (near Cross) Jan. 1 at 11.30. J. Paton, J. Dickson, J. Campbell, W. Craig. **STRANRAER:** Town Hall, Jan. 1 at 11.30. R. McPike, S. Hill and another. **AUCHINLECK:** Gospel Hall, Jan. 2 at 12. E. H. Grant, J. M. Shaw, W. Freel. G. Bull. **COWDENBEATH:** in Guthrie Church, High St. Jan. 2 at 2. A. M. S. Gooding, J. Dickson, J. Gillespie, K. Matier. **INNERLEVEN:** Gospel Hall, Methil. Jan. 2 at 2.30. J. H. Large, J. Hunter, W. D. Whitelaw, A. Roxburgh. **KILBIRNIE:** Walker Memorial Hall, Jan. 2 at 12.30. H. Bell, D. Morrison, R. Scott, E. W. Rogers. **LARKHALL:** in Hebron Hall, Jan. 2 at 11. C. E. Hocking, D. Gooding, J. Hislop, T. Richardson. **PRESTWICK:** in Town Hall, Jan. 2 at 2. R. Walker, J. Lightbody, W. Prentice, A. Pickering. **WHITBURN:** Miner's Welfare Hall, Jan. 2 at 11.30. A. Allan, W. Baxter, H. Burness, A. Clark. **NEWMILNS:** in Parish Church Hall, East Strand, Jan. 3 at 3.15. R. R. Walker, F. E. Balfour, E. W. Rogers. **PETERHEAD:** in West Associate Church, Jan. 3 at 3. H. Bell, A. M. S. Gooding, J. Hunter, R. Scott. **RENFREW:** Albert Hall, Jan. 3 at 3.30. A. P. Campbell, A. McNeish, T. J. Smith.

IRELAND.

T. CAMPBELL and **H. PAISLEY** have had 7 weeks very large meetings in Wellington St. Hall, Ballymena, when a number professed conversion. **T. WALLACE** and **R. BEATTIE** having good meetings in Ebenezer Hall, Bangor, where a number have professed faith in Christ. **J. K. DUFF** and **W. JOHNSTON** have been at Creduff, Co. Tyrone, and been encouraged with fruit from the gospel. **J. FINEGAN** and **S. LEWIS** now finished in portable hall at Clanabogan, Co. Tyrone. **H. W. GRAHAM** encouraged by attendance at portable hall near Stranorlar. **R. CRAIG** and **S. WISHART** having good numbers of unsaved at Ballagh. **W.**

BUNTING had good and fruitful meetings at Buckna, where the Lord's people were encouraged. Hopes to have ministry meetings in Albert Bridge Road and Bloomfield assemblies, Belfast in January. R. **JORDAN** at Portstewart. J. **MARTIN** continues in portable hall near Portrush. S. **THOMPSON** at Dollingstown, near Lurgan. S. **JARDINE** expected in Ormeau Hall, Belfast: meantime in Dungannon. J. G. **HUTCHINSON** hopes to make a start in Dongall Rd. Hall, Belfast. **JOHN G. GRANT** having ministry meetings at Growell, and hopes to commence gospel effort in Donemana in Jan. **E. ALLEN** and **W. NESBITT** commenced in Teaguy Gospel Hall and finding encouragement. J. **THOMPSON** and Dr. **HAGAN** continue in portable hall at Clare, Co. Armagh, with interest and blessing. D. **CRAIG** getting large meetings nightly in Town Hall, Ballymoney, and expected in Port Glasgow later. R. **HULL** at Ballykeel, near Dromore.

"WITH CHRIST."

Mrs. **JOHN HAY**, Prestwick, on Oct. 9, aged 79. Saved 37 years ago at kitchen meetings in Glenburn conducted by Wm. Hill. Ever bore a good testimony, and leaves a family all active in the Lord's work. In fellowship at Bute Hall for 36 years, she will be greatly missed. **Mrs. A HENRY**, Portobello, on Oct. 30, was called home suddenly in Edinburgh Royal Infirmary. Saved in early life, and in fellowship at Johnstone: then for over 30 years in Portobello, where she maintained a keen interest in the Lord's work. Known to many of the Lord's servants at home and abroad. Her last request was for the hymn, "Blessed Assurance, Jesus is Mine." **HANS KRISTIAN CLAUSEN**, Edinburgh, called home very suddenly on Nov. 5, aged 57. Saved in Lerwick in 1914, he came to Edinburgh in 1932 and was in fellowship at Davidson Mains. Since 1939 he met with believers at Tollcross Gospel Hall, and latterly acted as correspondent. He loved and laboured in children's work at Niddrie Housing Estate. Known for his life of communion with the Lord, he loved to converse about His Second Coming. **Mrs. CATHIE STARK**, on Nov. 12, aged 60: called home very suddenly. Saved in early life in the Borders but latterly associated with Tollcross Gospel Hall, Edinburgh. A quiet sister, who bore a consistent testimony for her Lord. **Mrs. HAMILTON MONTGOMERY**, Irvine, aged 82. Saved in early life, she was in fellowship in Waterside Hall, Irvine, for many years. A faithful witness, taught in the Word, interested in missionary work. **ANDREW JAMIESON**, Ayr, on Nov. 14, aged 80. Converted over 62 years and in happy fellowship in Victoria Hall and James St. assemblies for over 50 years. A diligent gospeller and tract distributor all his lifetime he devoted his later years to sick visitation and tract distribution. Preached in the open-air four days prior to his homecall and ministered the Word in James St. Hall on the 13th. Was with his Lord the following day. Will be greatly missed by his widow and family and the assembly in James Street. **EDMUND JOHNSTON**, Ballymoney, went to be with the Lord on Nov. 14. Brought to Christ over 40 years ago through the ministry of the late John Blair at meetings in Matchett Street Hall, Belfast. In fellowship in Belfast for some time, but latterly in Ballymoney, where he helped to establish the testimony in that town. Highly respected amongst business associates and the Lord's people generally, he was given to hospitality and will be greatly missed. The funeral was very large, and conducted by brethren R. Beattie, T. Wallace in the home, and J. Hutchinson and A. McShane at the cemetery. **Mrs. D. DOGGART**, on Nov. 17. In fellowship in Newtownards assembly for many years, she was a faithful sister in her attendance at meetings and ever displayed a gracious disposition. H. Glasgow and S. Thompson took the funeral service in the home and cemetery. **ROBERT LESLIE**, Ballymena, called suddenly home on Nov. 24. Saved for 40 years and in fellowship at Wellington St. Ballymena. Bore a good testimony and will be missed in the home circle and in the assembly. Large numbers attended the funeral, which was conducted by T. Campbell, D. Craig and H. Paisley. **JAMES MAITLAND** Woolford, West Calder, on Nov. 27, aged 57, a result of an accident. For some time in fellowship at Tarbrax, but for the last 8 years in fellowship at Blackburn, West Lothian. Will be much missed in his own village, where he carried on S.S. and Bible Class work. **G. J. HEARSUM** on Nov. 28. For many years in the assembly at Colchester. A brother who loved much and was highly esteemed. **F. C. GLASGOW** Newtownards, at the age of 87, passed into the presence of the Lord on 29th Nov. Born in Cookstown district, he was saved at the age of 11, and was thus 76 years in Christ. His Bible readings round the district were of untold blessing to large numbers of young men. His chief interest was in Scrabo, where more than 50 years ago an assembly was established. The Judgment Seat alone will reveal the labour and care he bestowed upon the assembly. The funeral was very large, brethren attending from near and far, together with a large representation of business men gathered to pay a last tribute to one held in high esteem. Brethren Baillie, Buick, McKelvey and Craig shared the services. **Mrs. FAULKINER**, Clough, Co. Antrim, called home on Dec. 4th, aged 73. Saved 58 years ago through the ministry of Crawford Dunseith. Apart from a few years in Garngad Hall, Glasgow, she was for all these years in fellowship at Clough. A devoted sister and a lover of the gospel, she will be greatly missed. **MISS DUNPHY**, Portstewart (sister of Miss Dunphy, China) was laid to rest on 12th Dec. Over 20 years in happy fellowship, faithful in attendance and of consistent testimony. Brethren McKelvey, Robb, Jordan and Dr. Matthews conducted the services. **Mrs. ELIZABETH McCLUNG.** Saved at the age of 19 and in assembly fellowship for over 60 years. Was a regular attender at all the meetings in Lungs, Co. Tyrone, although she often had to walk a distance of 5 miles. An exemplary Christian, leaving fragrant memories. Brethren T. Wallace and R. Beattie shared funeral services. **MISS B. GIBSON**, on Dec. 2. Saved in Clydebank when young, she spent some time in America.

(Continued on page 19).

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ABILITY TO PREACH

(Continued).

By the Editor.

"IT stood as if it pleaded with men." So does Bunyan describe the attitude of the preacher in his picture. That seemed to sum up for him the entire business of the man who had been equipped for his task by having the Best of books in his hand, and the law of truth written on his lips. He had become completely absorbed in his task, self-effacing and altogether forgetful of whatever reputation he might acquire from more cautious persons. His business was serious, and his whole soul was in it.

IT'S an old illustration of the point, but though often used it has not yet been worn threadbare, nor lost its significance in repetition. When David Garrick the illustrious actor in the eighteenth century was at the height of his fame he was asked by the contemporary bishop of London how it came about that the theatres attracted greater audiences than the churches. His reply is worth pondering—that actors treat things unreal as if they were real, whereas preachers treat things of the greatest moment as if they were unreal and of minor importance. A person who pleads with others has reached that condition when self-consciousness is lost, and he has become so overwhelmed by the issue and so absorbed in his theme and objective that the customary tricks of oratory upon which others depend are forgotten, and he speaks out of the abundance of the heart. Earnestness characterises him, as it does the advocate in the court or the politician at the hustings.

WILLIAM COWPER, companion, of John Newton, and author of some of our sweetest hymns, a true evangelical in days when spiritual ardour was at a discount, knew what to expect in a preacher. He wrote,

"I venerate the man whose *heart is* warm,
Whose hands are pure, whose doctrine and whose life,
Coincident exhibit lucid proof
That he is honest in the sacred cause."

He describes the ideal preacher as

"affectionate in look,
And tender in address as, well becomes
A messenger of grace to guilty men."

Because the preacher's business is serious beyond words, and his pleading of the most solemn nature, there can be no room in Cowper's conception of such a man for frivolity and jesting.

"He who negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul,
To break a jest when pity would inspire
Pathetic exhortation, and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

The Task.

Oliver Goldsmith, too, strikes a similar note and describes the pleading attitude of his Village Preacher in familiar words.

"He tried each art, reproved each dull delay
Allured to brighter worlds and led the way.
Truth from his lips prevailed with double sway
And fools who came to mock remained to pray."

THE gospel preacher should constantly remind himself that he is facing men and women for whom one day he will require to give account before God. Happy will he be then if, even in measure, he can say with the apostle Paul that he is pure from their blood, having declared unto them all the counsel of God. One of the most forceful and effective preachers of his day was John Welsh of Ayr, son-in-law to John Knox. His zeal in the pulpit matched his zeal in prayer. He kept by his bedside a highland plaid, ready to be wrapped round his person if perchance during the night he should rise from his bed to plead with God for the souls of men. When he did so and his wife would gently remonstrate with him he would reply, "Oh, woman! I have two thousand souls in my charge, and I know not how they stand before God." If the preacher neglects the secret place of prayer he will never be endued with that power which enables him to proclaim his message with fervour, and to plead with men with effect. Dr. James Stalker puts the matter most aptly when he writes, "Power for work like ours is only to be acquired in secret, and it is only the man who has a large, varied and original life with God who can go on speaking about the things of God with fresh interest."

APATHY should never characterise the preacher of the gospel. The effective preacher is one whose whole demeanour is marked by an evident concern for the spiritual well-being of his hearers. Dr. Sangster, himself an example of a man who can plead, remarks about Ronald A. Ward, author of a book on preaching entitled *Royal Sacrament,* that "he sees the preacher as a herald from God whose whole mind and heart is absorbed in his ambassadorial vocation." One cannot expect results of any importance if the preaching is slovenly, unimpassioned, perfunctory, cold. It must glow with the fervour of the preacher's own experience of the grace of God.

DR. THEODORE CULYER, giving advice to young preachers, wrote, "Preach doctrine with a passion. Make your arguments red-hot with heavenly fire." He maintained that solid instruction should come before persuasive appeal, that the preacher must tell his hearers first what to believe before he urged them to do it. Sermons which contain an undue amount of exhortation seldom amount to much. In following that line Dr. Culyer was underscoring what Bunyan had already insisted on in his picture, for the man was not seen pleading until first of all the law of truth was written upon his lips. Reason, conscience and affections must all be reached.

A SERMON is meant to move those who hear: and no man can move who has not first himself been moved. "They that sow in tears shall reap in joy." That was the secret of Murray McCheyne's preaching in Dundee, for he was constantly confessing that the great need for himself and for others was "more tears." That, too, was the secret of the persuasive preaching of Baxter of Kidderminster, who wrote,

"I preached as never sure to preach again,
And as a dying man to dying men."
(*Love Breathing Thanks and Praise*).

"REAL penitential preaching," writes Alexander Whyte, "close and bold preaching coming right home to the conscience . . . life-searching, heart-searching, conscience-searching preaching . . . is all but a lost art." It can never be re-captured until preachers have themselves discovered the exceeding sinfulness of their own hearts, and have tasted the blessedness of the forgiving grace of God. Mere

oratory can never take the place of genuine outbursts of pleading fervour which have their source in the consciousness of God's goodness and man's fearful doom. Showmanship on the gospel platform is to be avoided like a plague. The true pleader prays,

"Oh. for a passionate passion for souls,
Oh, for a pity that yearns;
Oh, for a love that loves unto death,
Oh, for a fire that burns!"

DAVID BRAINERD prayed and pleaded in his preaching until his beloved Red Indians were broken down under the weight of sin and sought God with bitter tears of repentance. George Whitefield preached with impassioned fervour until tears of contrition made furrows down the blackened faces of his miner audiences. John Livingstone of Ancrum preached in Shotts, Lanarkshire, on a morning in 1630, lengthened his sermon an hour beyond his time, so carried away on a tide of spiritual power that over five hundred of his large open-air audience were blessed either with recovery of faith or with a newly found salvation. Rowland Hill's words were said to come burning from his lips, and there is small wonder that the lady who listened to his persuasive address on the Three Bidders was won for his Master. None excelled the Apostle Paul who described his method in words that form the preacher's pattern still, "Now then we are ambassadors for Christ, as though God did beseech by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5. 20).

D. L. MOODY was wont to say that no greater honour could be conferred upon man than that of being an instrument in God's hands of delivering a soul from the authority of darkness and leading him into the kingdom of God. And he is best fitted for that who can plead with men because he has brought to them the message of the gospel in terms of New Testament doctrine. We quote Dr. Culyer again! "Whatever makes the gospel of Jesus Christ more clear to the understanding, and more effective in awakening sinners, in converting souls . . . is never out of place. When you are preaching for souls, use any and every weapon of truth within your reach."

THE preacher should plead with men because his whole being thrills with the joyous adventure of Bible reading, impressing men with the loss they suffer because of their neglect of the message from God. He should be constrained to plead with them because of their ignorance of the way of salvation, often because so many have been misled by the specious teaching of unconverted preachers. The fervour of his pleading should increase as he endeavours to bring to men something of the joy of forgiveness, as he dwells upon the content of such words as "redemption," "reconciliation," "justification," "grace," "salvation." Who would not wax eloquent with such a vocabulary to use?

HE will plead with men because of the overwhelming sense of impending doom on those who expose themselves to the wrath of God. He will plead with them because he himself knows by foretaste somewhat of the blessedness of heaven. His sermon is meant to move those who hear, therefore he will aim at a verdict, praying that some in his audience will cry out as hearers did when at Pentecost Peter preached, saying, "Men and brethren, what shall we do?"

BRETHREN, in your preaching learn to plead. Preach for a verdict.

A King's Humble Prayer

By W. W. FEREDAY, Newton Stewart.

HEZEKIAH, King of Judah, never spoke more wisely than when he said, "O Lord, I am oppressed: undertake for me" (Isa. 38. 14). The dear man's circumstances were certainly exceptional; he had reigned but fourteen years over Judah and during that time he had laboured to get the people right with their God, that they might serve Him according to His Word, his predecessors having established among them many false practices. Also, he had openly defied the pagan Suzerain of the country, the king of Assyria, trusting in God for the consequences, who responded with a marvellous deliverance. Yet, when Hezekiah was only thirty-nine years of age Jehovah sent him the solemn message by Isaiah to set his house in order, for he must die and not live. The king was overwhelmed and shed tears before Jehovah. His words in his perplexity are arresting: "O Lord, I am oppressed; undertake for me." But although he was apparently submissive to the will of God, he nevertheless desired to live!

His longing was granted, and fifteen years were added to his life. But the consequences! It was during those years that Manasseh was born (for he succeeded his father at the age of twelve), the wickedest king that had yet sat upon the throne of David. He laboured to undo all his father's good work, and he taught the people to do worse than the heathen (2 Chron. 33). After many years of deep transgression, and after severe divine chastening, Manasseh turned to God in true repentance, and we may expect to meet him ere long in the presence of the Lord Jesus, like ourselves, a sinner saved by grace. But the governmental consequences of his iniquities remain until this day, for the destruction of the kingdom by Nebuchadnezzar, and the scattering of the people were primarily due to what Manasseh did in Jerusalem, and which the people approved. It had been better for Israel and for the world at large had Manasseh never been born.

"O Lord, undertake for me." This was how Hezekiah felt when the mighty Assyrian came against him, and the overthrow of the enemy was complete. Why did not Hezekiah ask God to undertake for him when the king of Babylon sent to him? Apparently he felt flattered that the ruler of the earth's most ancient kingdom approached him with his subtle congratulations; and in his pride he showed his visitors all the glory of his own kingdom without consulting Jehovah at all. Isaiah 39 records Jehovah's challenge to him through Isaiah; and the solemn announcement that all his treasures, and even his family should be carried into captivity. "In the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." (2 Chron. 32. 31). What a lesson is here! What poor, poor things we are apart from absolute dependence upon God for every step of the way! Hezekiah was simple as a child in his faith in the presence of overwhelming invasion, yet proud and self-sufficient when men came to him with smooth words, but the lies of the serpent are always more to be

(Continued on page 35).

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

2. ON TEMPTATION. By KEN H. MATIER, Glasgow.

"My son, if sinners entice thee, consent thou not" (Prov. 1. 10).

THE temptations that face young Christians to-day are particularly strong, and vicious, and persistent. To succumb to some of them is to lose one's testimony and make shipwreck of life itself. Yet we do not speak or hear much on the subject. But God's Word is not silent, and in this "young people's book" of the Bible wise counsel is given.

Someone might ask, "Why does God allow temptation?" You have only to visualise a world without temptation to find the answer. We would be a race of automatons. There would be no danger of sinning, and therefore no diligence; no goal to be attained and therefore no striving. All that man makes is subject to testing, proving and trying. By this method alone is progress made and improvement possible. Temptation has two aspects, and we must differentiate between them. There is temptation that comes from the devil; temptation to sin; temptation that aims at the destruction of the believer's testimony. There is also the testing that comes from God; testing that proves and improves; testing that has our development and God's glory in view.

1. *The Guarantee of Temptation.* "My son." Sonship does not absolve from temptation. Rather does it guarantee it. Because we are the children of God we become the special subjects of temptation. The nearer we live to Christ the more virulent the attacks. Do not be surprised or distressed if you are tempted; for you are Satan's chief target.

2. *The Source of Temptation.* "Sinners," and behind them lurks the sinister figure of Satan himself. God does not tempt any man (James 1. 13). He tests and tries, but He does not tempt. When we are tempted, there is no need to wonder where the temptation comes from; no need to ponder whether it be good or bad. However subtle the temptation may be, it comes from hell; its source is Satan; his agents are sinners. Never forget the source of temptation.

3. *The Duration of Temptation.* The word "entice" is in the long tense, denoting continuance; and the fact is, that sinners will entice and go on enticing. They will never let up nor give up. There will never come a time, this side of the glory, when we will be free from temptation. Think of Joseph (Gen. 39. 10), subjected to temptation most difficult to resist . . "And it came to pass, as she spake to Joseph *day by day* . . ." It was a creeping barrage; a wearing down process; a carefully prepared plan of campaign. Think, too, of the persistence and persuasiveness of the evil woman of Proverbs 7. What hope have we against such temptation? Surely the time must come when we must succumb. Let there be no doubt on this point, *that time need never come.* God has promised that we will never be tempted above that we are able to bear, and that there will always be a way of escape.

4. *The Attitude to Temptation.*

"Consent thou not." The word "consent" is also in the long tense; and the persistence of the sinner in tempting must be matched by the persistence of the believer in refusing. We must say "NO" and keep on saying "NO." It is not a sin to be tempted. It is vitally important that we learn this. We feel guilty when unworthy thoughts come to our minds and when evil things suggest themselves to us. Let me repeat, it is not a sin to be tempted. Sin lies in consenting, and only in consenting. If you refuse to consent, temptation cannot lead to sin. As we sometimes sing, "Yield not to temptation, for *yielding* is sin." We must not harbour the unworthy thoughts; we must not entertain the evil suggestion; we must immediately say "NO." If Eve had said, "NO" instead of discussing the matter with Satan she would not have fallen. The persistence of Potiphar's wife in tempting was matched by the persistence of Joseph in refusing. One day she altered her tactics, and laid hold upon him, but Joseph slipped out of his cloak, leaving it in her hands, and flew for his life. There is a time to "resist the devil, and he will flee from you"; and there is a time to flee from the devil.

5. *The Nature of Temptation.* "Come with us." "Come" is in the short tense. The suggestion is, try this thing once. How can you know whether it be good or bad if you don't try it . . and if you don't like it you don't need to repeat it. This may appear reasonable, but remember it is the temptation of the devil; it is the enticement of sinners. Further down the passage the words occur, "Cast in thy lot with us" and the word "cast" is in the long tense. Here is the true aim of temptation. It is to enslave you; it is to ensnare you in a net from which you will never escape; it is to make you like them that go down to the pit. You must say "NO" and keep on saying "NO." "Consent thou not."

A grim outlook! A life of insistent temptation and persistent refusal. But there is a method by which it becomes increasingly easy to say "NO." It is illustrated in the Book of Proverbs and plainly stated in the New Testament. In chapters 7 and 9 of Proverbs we learn that two call for the attention and devotion of the young Christian. As we yield to one it becomes increasingly easy to refuse the other. When we received the new nature, we did not lose the old nature. In chapter 7, evil, sin and the world make their appeal to the old nature. In chapter 9, righteousness, good and Christ make their appeal to the new nature. If we respond to the appeal to the old nature? "She hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." And if we respond to the appeal to the new nature? "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord." If you want to overcome the temptations of the world, the flesh and the devil, you must yield to Christ, and go in for the things of the Spirit. The truth is plainly stated in Romans 6. 13: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

"My son, if sinners entice thee, consent thou not." And if you are yielded to God, and your members are instruments of righteousness, it will not be difficult to say "NO."

EPHESIANS

By Prof. F. F. BRUCE, Sheffield.

1. UNITY IN DIVERSITY IN THE BODY OF CHRIST (4. 1-6). continued.

V. 5 *one Lord, one faith, one baptism,*—Fourthly, as Paul had said in an earlier epistle, "to us there is . . . one Lord, Jesus Christ, through whom are all things, and we through Him" (1 Cor. 8. 6). The acknowledgment of this one Lord was a matter of the most vital consequence to many Christians in the early centuries of our era. Because they had but one Lord, they refused to give the title "Lord" to others who claimed it, notably to the Roman Emperor, when it was claimed in a sense that implied divinity. Of course the Greek *kyrios* or the Latin *dominus* could also be used as a courtesy title, like "my lord" or "sir" among us, and there was every objection to using it in a sense which meant that the unique Lordship of Christ was being infringed.

Fifthly, there is one faith. Faith may denote the act and attitude of believing, or it may mean the substance of one's belief. In both senses it is true that Christians have but one faith. It is true if we think of the one faith as the faith which they place in Christ as their Lord and Saviour; it is true if we think of it as "the faith which was once for all delivered to the saints" (Jude 3). There is not one faith for Jews and another for Gentiles; since "God is one, and He shall justify the circumcision by faith, and the uncircumcision through faith" (Rom. 3. 30)—one and the same faith in either case. A book on Christian doctrine appeared some time ago under the title, *No Faith of My Own*; the author's intention in this title was to emphasise that the faith of which the book treated was no private system devised by himself but the common faith of all Christian people. In our present passage faith is probably to be understood subjectively of faith in Christ: there is one faith, since there is but one Lord.

Sixthly, there is one baptism. If this were not expressly stated here, many Christians when asked how many baptisms there are would probably answer: "Two; baptism in water and the baptism of the Spirit." But it should be noted that when water-baptism and Spirit-baptism are set in opposition in the New Testament, the water-baptism is John's baptism and not Christian baptism. When our Lord said, "John indeed baptised with water; but ye shall be baptised with the Holy Spirit" (Acts 1. 5), He did not mean that water-baptism would be superseded by baptism with the Spirit. On the contrary, when the descent of the Spirit on the first Gentile believers reminded Peter of these words of his Lord (Acts 11. 16), the first thing he did was to command these converts "to be baptised in the name of Jesus Christ" (Acts 10. 48), and it is made quite plain that this was water-baptism. Water-baptism remains in force throughout the Christian age, although it has now received a richer significance from the saving work of Christ and the bestowal of the Holy Spirit. The baptism of the Spirit which it was our Lord's prerogative to impart took place primarily on the day of Pentecost when He poured forth "the

promise of the Father" on His disciples and thus constituted them the Spirit-baptised fellowship of the people of God. Baptism in water continued to be the outward and visible sign by which individuals who believed the gospel, repented of their sins, and acknowledged Jesus as Lord, were publicly incorporated into this Spirit-baptised fellowship—"baptised into Christ" (Gal. 3. 27). It must be remembered that in New Testament times repentance and faith, regeneration and conversion, baptism in water, reception of the Holy Spirit, incorporation into Christ, admission to church fellowship and "first communion"—were all parts of a single complex of events which took place within a very short time, and not always in a uniform order. Logically they were distinguishable, but in practice they were all bound up with the transition from the old life to the new. Consequently, what was logically true of one specific part of the complex experience might be predicated of the whole experience, or something that was more particularly applicable to one part might be transferred in speech or writing to another part. These considerations may help evangelical readers of the New Testament who feel uneasy when baptism or water is referred to as the instrument of regeneration, or of entering into membership of Christ's body. It is, moreover, a natural use of language when a symbol is said to effect that which, in strict fact, it symbolises. But the New Testament epistles were not addressed to theologians, accustomed to hairsplitting distinctions, but to very ordinary Christians, who would inevitably think of their own baptism in water when they read the word "baptism," unless the context made it quite clear that another baptism was meant. If the "one baptism" here had meant Spirit-baptism to the exclusion of water-baptism, it would surely have been associated with "one Spirit" and not "one Lord." But the point here is that Jewish and Gentile believers alike acknowledged one Lord, shared one faith in Him, and had undergone one baptism into His name.

(It is a pleasure to refer, for a fuller treatment of this important subject, to the seven papers on "Baptism in Ephesians" which the Editor contributed to *The Believer's Magazine* between March and September, 1954).

V. 6 *one God and Father of all, who is over all, and through all, and in all.*—Seventhly, there is one Father. Here Paul echoes the language of an Old Testament prophet: "Have we not all one father? hath not one God created us?" (Mal. 3. 10). But thanks to the Son of God, who came to show us the way to the Father and to show us the Father Himself, our appreciation of the Fatherhood of God is deeper than it could have been before Christ came. Now Gentiles as well as Jews have come through Christ to know this one God as their Father. It was to former pagans, worshippers of many gods, that Paul wrote in 1 Cor. 8. 6: "Yet to us there is one God, the Father; of whom are all things, and we unto Him." He is the Creator of all and the goal of all; transcendent over all, pervasive throughout all, immanent in all. The second-century heretic Marcion, and his imitators in following centuries, might try to distinguish between the Old Testament God who created the world and the New Testament God whom Jesus revealed as the Father; but neither Paul nor any other biblical writer knows of such a distinction. The Father of our Lord Jesus Christ, who has accepted us for Christ's sake and listens to

our prayers, is "the everlasting God, the Lord, the Creator of the ends of the earth" (Isa. 40. 28), "one God and Father of all."

In these three verses (4-6) Paul is very probably quoting and amplifying a primitive confession of faith. The acknowledgment of "one Spirit, . . . one Lord, . . . one God and Father . . ." reminds us how thoroughly apostolic the doctrine of the Trinity is. We may compare the mention of "the same Spirit . . . the same Lord . . . the same God" in 1 Cor. 12. 4-6. Let us not be misled by the foolish argument that because the term "Trinity" does not occur in the Scriptures, the doctrine of the Trinity is therefore unscriptural. The classical formulations of the doctrine are later than the apostolic age, but the doctrine which they formulate is thoroughly apostolic. It is round such confessions of faith in the triune Godhead that the historic creeds of the Church have been constructed. Those creeds which come from the East retain the word "one" in a way that suggests dependence on this passage in Ephesians; the creed of Caesarea, for example, which formed the basis for the creed of Nicaea (A.D. 325), was built up round the three clauses: "We believe in one God the Father Almighty . . . and in one Lord Jesus Christ . . . and in one Holy Spirit."

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The Holy Spirit in the Present Age

J. S. SMITH, Portessie.

BEFORE proceeding to consider the Spirit in His association with the individual believer, let us notice some of the characteristic differences between His work in this dispensation as compared with former dispensations.

THE PROMISED COMFORTER

The 14, 15 and 16 chapters of John, form the Lord's paschal address given to His disciples in the upper room after Judas the traitor had gone out.

This address contains much that is new concerning the present work of the Holy Spirit, both in the believer and in the world. The Lord gave him a new name, and tells of a new ministry in which He would be engaged. "I will pray the Father, and He shall give you "Another"—an additional—Comforter, that He may abide with you for ever".

The Lord had indeed been a Comforter to His disciples, and would be still by His new ministry as Advocate and Intercessor in the presence of God for them.

Now they would have a double advocacy—One on earth in them individually, and with them collectively, the Other in heaven.

The Lord's departure from them in personal presence filled their hearts with sorrow and a deep sense of loneliness, but He assures them that it was expedient for them that He should go, for if He did not go the Comforter could not come.

During the Lord's ministry to His own, there was much He could not say to them, much they could not understand, but with the coming of the Comforter, these things would be unfolded to them.

Note in John, chap. 16 v. 13, 14, and 15 the thrice repeated statement "He will show you".

The first—"He will show you things to come".

Second—"He shall glorify Me for He shall take of Mine and shall show it unto you."
Third—"All things which the Father hath are Mine, and He will show it unto you".
All the details of the world to come, all the glories of Christ, the whole range of the Father's counsels which have Christ as their centre, all these things are to be opened out to us in so far as the Spirit has His way with us, and we are subject to His leading and direction.

Christ Himself is the truth, the Holy Spirit is the Spirit of truth, and His Ministry is all the truth.

Note the Words "He will guide you into all the truth".

We search the Scriptures, but He is the guide. He cannot give guidance unless we search. However able and willing He is to guide there must be on our own part that constant and diligent search for the truth, which the Holy Scriptures alone can provide.

THE ADVENT OF THE SPIRIT

After the Lord Jesus Christ had given His disciples their marching orders to go into all the world and preach the gospel, He added a further command "He commanded them that they should not depart from Jerusalem but wait for the promise of the Father". Acts 1. 4. (R.V.) For said He, "Ye shall be baptised in the Holy Ghost, not many days hence". The day of Pentecost therefore found them in Jerusalem, waiting and praying.

Pentecost was a notable day, the third of Israel's great feast days.

The first was the Passover, the day which celebrated their deliverance from Egypt. Christ honoured that day in His death, as the apostle declares—"Christ our Passover is sacrificed for us".

The second feast was the feast of First Fruits kept on the morrow after the Sabbath when the first sheaf of the harvest was waved before the Lord, typical of the Lord in resurrection.

The third was Pentecost fifty days after, when a new meat offering was offered, part of the same harvest as the first fruits, type of the Church, which is essentially of Christ and from Him.

The coming of the Spirit was accompanied by the sound of a mighty rushing wind, which was a token of His mighty and resistless power. Cloven tongues like as of fire descended and rested upon each of them. "Fire" being representative of the divine righteousness in judgment symbolising that the message to be sent forth to the divided tongues was based upon Divine Righteousness having all its claims met in the death of Christ.

Cloven or parted tongues denotes the new ministry He had come to undertake. Previous to His coming the gospel had been limited to Israel, but now the new message of the death and resurrection of Christ was to be preached to all nations.

How different was the form of the Spirit's descent upon Christ. On Him He descended in the form of a dove, finding in Him personally all that was holy and delightful to God, while in man, even after his regeneration there is ever that which requires the Spirit's power to mortify and resist.

HIS ABIDING PRESENCE

Pentecost brought a new era in the ways of God with men (Acts 2. 1), the day of the Spirit's presence and work in the world, and of His permanent indwelling of the believer and in the Church. Never before had the perpetual abiding of the Spirit been known, save only in the Son of God.

Old Testament saints did enjoy His presence as coming upon them

and being with them, but they also knew the possibility of His departing from them, as David the Psalmist did when he prayed that God would not take His Holy Spirit from him.

Now all saints are assured of His abiding presence. The communion of the Spirit may be broken. He may be grieved by our conduct, but He never departs.

His abiding is on the ground of accomplished redemption by the blood of Christ and Eliezer-like He remains as wilderness Guide and Comforter all the days of their journey.

Pentecost then describes the dawning of a new day—*The day of the Spirit*—a day of new power for believers.

That company of timid and fearing disciples becomes a band of fearless and aggressive witnesses. Previously they had life, now they had life more abundantly, a new force was resident within them which even their enemies were forced to acknowledge was supernatural. Not only had they new life and power, but the fountain of that power was within them as an upspringing well.

More than that, they had a new message, spoken with power and conviction, and that address of Peter's on the day of Pentecost is a model, both in its form and substance. Acts 2. 22. (R.V.)

It was a full orbed presentation of Christ, special emphasis being put upon His unique life and vicarious death. It is simple statements of incontrovertible facts without appeals to their emotions. His statements are confirmed by statements from the Scriptures. Reaching his conclusion he shows the nation to be antagonistic to God in the words "Ye crucified, but God raised Him from the dead".

The immediate effect is the Spirit's conviction of sin and repentance wrought—"What shall we do?" Then at the right moment that rousing appeal. "Repent and be baptised, every one of you in the name of Jesus Christ, unto the remission of your sins and ye shall receive the gift of the Holy Ghost. Acts 2. 38. (R.V.)

THE NEW COMPANY

The Lord added to the Church three thousand souls. Here we see the Church taking visible shape. True the mystery of the Church had not yet been revealed, this remained for Paul, the chosen instrument, to unfold, but in point of fact the Church was formed before the truth concerning it was revealed.

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A KING'S HUMBLE PRAYER.

(Continued from page 28).

dreaded by God's saints than the roar of the lion.

In view of the many and varied complications of earthly life, due to the presence of sin around us and within, let it be the daily and hourly prayer of both reader and writer in matters both small and great: "O Lord, I am oppressed, undertake for me!"

REMEMBER

in your prayers Mr. W. W. Fereday who is now very weak, and no longer able to supply further written ministry. Editor.

REVIEW

A pamphlet whose worth far exceeds its bulk is THE CHRISTIAN AND THE MOSAIC COMMANDMENTS by W. R. Lewis, published by "Echoes of Service" at 6d. A very useful study to put into the hands of those bound by religious traditions.

Studies in Genesis

By ANDREW BORLAND, M.A.

(2) PLACE IN THE DIVINE LIBRARY.

LET us note the place of Genesis in the main divisions of the Bible. The general introduction to the entire Sacred Volume is Genesis 1. 1—2. 3. That section prepares the way for the story which is to follow, the short prologue to the whole Drama of Redemption. It is necessary to view it in that light, because details encountered in subsequent sections often find their origin in the opening passage. The first stage of the history covers the rest of the Old Testament, from Genesis 2. 4 to the end of Malachi's prophecy. Therein is included the story of God's dealings with Israel, the earlier chapters of the section, up to Genesis chapter eleven, being mainly preparatory to the leading theme. Although much more than the history of Israel is included, it is important to observe that references to other nations are merely incidental as they touch the history of the Chosen Race.

Then there follows a long interlude, the interval of silence between Malachi and Matthew. Secular writings and Jewish apocryphal stories supply exceedingly important material for a better understanding of the New Testament books. "This period . . . was the immediate precursor of the Messianic epoch. The religious sentiment of the Jews in the time of Christ, whether in its purer and higher aspect or in its cruder or more popular form, was not the pre-exilic religion of Israel, but that religion as it was modified, chastened and enriched by the experience of the Captivity, the stern discipline of the Return, and the manifold vicissitudes of the four hundred years of struggle for national existence. The thoughts and hopes which filled the minds and stirred the imaginations of the contemporaries of Christ were more directly moulded and inspired by the reforms of Ezra and the achievements of the Maccabees than by the heroes and prophets of earlier generations."

The idolatry and the neglect of the Law which had characterised the decadent monarchy disappeared and instead there was a new zeal for monotheism and a new devotion to the Law of Moses. The synagogue became an established feature of Jewish education and religion, while there grew up the various societies known as Scribes, Pharisees and Sadducees. A knowledge of these facts forms a most useful background for an understanding of the Gospels.

Following that interval of some four hundred years came the second stage of the History of Redemption. That period is covered in the Bible by the Gospels, The Acts and The Epistles, these separate Books not being isolated units but each being an integral part of a literary whole.

The Conclusion or Epilogue is supplied by the Book of the Revelation in which the entire process is brought to its fore-appointed end when the kingdoms of the world become the Kingdom of the Lord and His Christ (11. 15). Then the Lord God omnipotent reigneth, and the New Heavens and the New Earth are established.

With that cursory survey in mind attention may now be turned to the scriptural divisions of the Old Testament with a view to a proper under-

standing of the part played by the Book of Genesis as an introduction to the entire volume. Those unacquainted with these divisions may learn from Luke 24. 44 that our Lord recognised the customary method by which the Jews referred to the Old Testament, namely, the Law of Moses, the Prophets and the Psalms. Genesis occupied an important place because it was the first of the five Books of Moses, commonly known as the Pentateuch,—Genesis, Exodus, Leviticus, Numbers and Deuteronomy, and especially respected by the pious Jew as the Torah, or the Law. These five books cover history from the Creation to the entrance into Canaan, Deuteronomy consisting mainly of instruction given by Moses prior to the crossing of Jordan into the Promised Land.

An easy way to remember the main ideas contained in these books is the following.

(a) Genesis is the way *down*. The history given there records how the children of Israel went down from Canaan to Egypt. It is the story of divine over-ruling to make a great nation out of one family. Conditions for rapid multiplication were more favourable in the delta of the Nile than in Palestine, and for four hundred years Israel sojourned there until a new Pharaoh arose who knew not Joseph. It is interesting to note that those years in Egypt synchronised with the period of the dynasty of the Hyksos, conquering kings to whom shepherds were not an abomination. The persecution began when the dynasty of Egyptian kings reasserted their power, subdued their former conquerors and commenced the suppression of the children of Israel.

(b) Exodus describes the way *out*. The narrative is concerned with the deliverance of the Israelites from Egyptian bondage, and records their exodus from Egypt across the Red Sea to the wilderness. Much of the book is not concerned with the history of events, but with the instructions given for the erection of the Tabernacle, the Sanctuary in the midst of the travelling nation.

(c) Leviticus gives instruction about the way *in*. The children of Israel were to be a worshipping nation, and in this book whose title associates it with the Levites, details are given about the manner in which those who represented the nation should go into the presence of Jehovah. Moses communicated to them regulations about the sacrifices to be offered, the dress to be worn by the priests, and the behaviour of all who wished to be accepted before God.

(d) Numbers, which derives its name from the numbering of the tribes, really tells the story of the way *through*. It gives details of the wanderings and encampments of the Children of Israel during thirty-nine years of sojourning in the wilderness until they reached the border of the Promised Land.

(e) Deuteronomy, a name which really means the second giving of the Law, gives instructions about conduct when they have made the way *over*.

The question of authorship naturally arises. Who wrote the Pentateuch? Conservative scholarship has always been decided in its affirmation that the Books attributed to Moses were actually from the hand of the ancient Law-giver. They are content to accept as final the declaration of our Lord when He announced "Moses wrote of Me" (John 5. 46). Theirs, however, is not a blind acceptance of His dictum, for they have every reason to believe that there is evidence sufficient even from other sources to

strengthen their belief. Modern critical theories have left us with a kind of crazy patch-work, a scissors-and-paste jig-saw puzzle, documents being assigned to a number of unknown authors whose reliability as accurate historians is frequently under suspicion. Two objections were formerly relied upon to give some sort of substance to these theories, but scholarship has shown that there are sound replies to them.

It used to be objected that Moses could not be the author, because, it was averred the art of writing was not known in his day: but it is commonplace knowledge that long before the time of Moses and in the very district where he lived men had learned to write. Reference is frequently made to writing in the Pentateuch.

Exod. 24. 4: Moses wrote all the words of the Lord.

Exod. 24. 7: He took the book of the covenant, and read in the audience of the people.

Exod. 17. 14: After the battle of Rephidim the Lord said to Moses, "write this for a memorial in a book."

Gen. 5. 1: This is the book of the generations of Adam.

See also such scriptures as these: Exod. 34. 27; Num. 33. 1-2; Deut. 31. 9, 22.

Another objection was that there is evidence of the work of numerous writers, documents of varying age being loosely put together. Yet the overall impression obtained from a reading of the Pentateuch is that there is a unity of purpose pervading the whole.

A. H. Finn, who devoted years of patient study to the question of the authorship of the Pentateuch, concludes his book *The Author of the Pentateuch* with these remarks.

"There is then a mass of evidence, much of it often overlooked, tending to show that the Pentateuch is

1. a real Unity, not a compilation;
2. of a remote Antiquity, dating back to the time of the Exodus;

and 3. characterised as having proceeded from the mind of Moses.

In *An Introduction to the Old* Testament Prof. Edward Young maintains that no one was better fitted to write the Pentateuch than Moses, and that after two hundred years of intensive study no satisfactory substitute has been found for the traditional view that Moses was the author, and that the five books proceeded from one mind and not from many as the critics would have us think. Dr. Oswald T. Allis, author of *The Five Books of Moses* and *God Spake By Moses,* writes about "the well-grounded belief of the Church, both Jewish and Christian, that the Pentateuch was written by Moses, 'the man of God'." In the process of time there may have been some slight modifications due to copying, and there may have been one or two additions like the account of the Law-giver's death, but conservative scholars believe that these books have come to us substantially as Moses wrote them in the wilderness after the Exodus.

P. J. Wiseman in *New Discoveries in Babylonia about Genesis* surveys a whole mass of evidence as proof of the Mosaic authorship, and then concludes, and the present writer concurs with his finding, "The testimony of our Lord Jesus Christ, the Son of God, to the narratives contained in Genesis is of greater value than all the preceding evidence, and constitutes the pinnacle of the evidential verifications of its history. To the Christian mind the testimony of Christ must be supreme" (p. 149).

Pilgrim Church—Her Nature and Practices

By A. C. JACOBS, India.

THE early Church was a *Group Movement* with the call of some Galilean fishermen who left all and followed Jesus of Nazareth. It was a Brotherhood and a Fellowship. "All ye are brethren," said the Lord. You cannot have Brotherhood without brothers, and Fellowship without a brotherhood. That Fellowship then and now means a body of common principles and attitudes and methods of holy living and working together for God as stewards of His manifold grace. The pattern and design for this were not ordained as a passing phase by the Author and Finisher, but as a permanent guide, the Spirit being allowed to lead into practical application throughout the church age.

NOT AN ORGANISATION BUT A PILGRIM ORDER

The first group which Jesus formed was not an organisation in the modern conception of that term, and without it the Group operated with unceasing fervour and zeal and had remarkable orderliness, becoming the organism of the Holy Spirit from the day of Pentecost, the birthday of the Church. The Group Movement was thereafter known as the Church of Christ, with her pilgrim character reemphasised. Local groups of believers on the Lord Jesus Christ gathered together wherever they could, according to the number that lived for the most part in one locality. This was the result of the command of the Lord that His followers should go into the world and make disciples of all nations. In that commission, His great Group Movement was set in action and inter-action. Consequently the New Testament with its characteristic of completeness of revelation for all time emanated as the product of the Holy Spirit.

SCRIPTURES THE PERFECT GUIDE

These revelations were not to be subject to modifications, but were to be the only authority for the churches of God without provision at any time in her history for canon or human traditions. Such things may have a place but not within the basic demand and frame-work of the New Testament.

SPIRITUAL POSSESSIONS

A Group must follow its Leader. So the Church must be in the footprints of her Master. For Him the world was not worthy. He suffered and was rejected and became the Corner Stone of this great spiritual edifice. His followers are lively stones of this magnificent structure, and they war against all hostile forces. They are soldiers of the Cross and recruiters to the "saved hosts." They are ever pilgrims, sojourning through this strange world, scoffed at and despised for their simplicity and separateness from the world. They have no continuing city, but look forward to the One to come. They are thus a spiritual building, fitly framed together, possessing a spiritual constitution and mission, and not merely professing them. Their task is not to build steeples in the earth, but to take the gospel to all people.

ADAPTABILITY AND SIMPLICITY

"Church in the house" (Romans 16. 5), (Philemon 2), "Preaching in the hired house" (Acts 28. 30) etc. were characteristics of the first century Christianity. Far from a dogma, the need, adaptibility and pattern of

church gatherings and the simplicity of a local church, irrespective of the place of congregation, are implied in these words. "Where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18. 20). This rules out rigidity and a fixed "holy centre" of gathering. In the New Testament light "house of God" means only "habitation of God," not a building but an assembly of God's people.

PATTERN AND EMPHASIS

Israel of old in their wilderness journey and experience is described as "church in the wilderness" (Acts 7. 38). Likewise the New Testament Church (Gr. *Ecclesia*—called-out assembly) is a really separated pilgrim order of professed believers on the Lord Jesus Christ. They are to be baptised believers and only the Lord adds to the Church such as should be saved; yet baptism is not a condition for salvation, while its tremendous emphasis as an indispensable public witness, a great act of obedience, and the answer of a good conscience toward God, are clear from the apostolic practices recorded in Acts 2. 41, 47; 1 Peter 3. 21, etc. That besides baptism the Pilgrim Church has only one more ordinance (if it can be so called) is also clear in the New Testament teaching. This is for worship and praise, for Breaking of Bread, or observance of the Lord's Supper as instituted by the Lord to proclaim His death on the first day of the week (Acts 20. 7). Apart from this spiritual incense, there is no ornate service or rite which has New Testament foundation. Testimony, ministry of the Word, furtherance of the Gospel, are also to be consistent practices of this Pilgrim Movement. They are recorded in 1 Cor. 14. 26; Hebrews 10. 25; Phil. 4. 14-18 etc.

METHODS OF SUPPORT

For the Pilgrim Church the needs have to be met by the believers' generous and cheerful giving, not spasmodically but methodically, not by appealing to unsaved men and begging off ungodly people. For this purpose "upon the first day of the week, everyone lays by him in store as God prospers him" (1 Cor. 16. 2). For greater needs "the disciples, every man according to his ability, determines to send relief unto the brethren" (Acts 11. 29). This pattern of self-support was exemplified by the apostle Paul as "his own hands ministered unto his necessities and to them that were with him" (Acts 20. 35). By occupation Paul was a tent-maker, a good occupation for a nomad, a pilgrim! He laboured only to pay the expenses to serve God. Nevertheless, the principle for full-time workers of the Gospel which really means and ought to be a full and effective occupation for them and not a time of waste and ease, "the Lord ordained that they which preach the Gospel should live by the Gospel" (1 Cor. 9. 14).

CO-RELATIONSHIP AND CO-EXISTENCE

All professed believers without any distinction whatsoever constitute a kingdom of priesthood, an equal brotherhood (Rev. 1. 5-6; Matt. 23. 8). They, however, must recognise varied ministry gifts and liberty of the Spirit, enabling the pilgrim's progress (1 Cor. 12. 4-31). This does not suggest a careless attitude to order in the churches, and there is solemn emphasis for careful attention to decorum, every detail to be decent and in order. When perfected in gracious nature, a local church consists of "saints with elders (bishops) and deacons" (Phil. 1. 1).

OVERSIGHT NOT VESTED

The eldership in the apostolic local church was always plural. There is no instance of one bishop holding a

supreme office in a church in the New Testament. These elders were to "oversee" the assembly as a shepherd his flock (Acts 20. 28; Heb. 13. 17; 1 Peter 5. 2). The elders, therefore, are "oversight" brethren and they do not form a class or division by themselves. They ought to be examples to the flock. They are experienced men with higher spiritual abilities and stature for which respect must be given. In apostolic times, such leaders filled with the Holy Spirit were designated by the apostles (Acts 14. 23). With the completion of the New Testament revelations in writing through the apostles of the Lord, guidance to the church for such choice and recognition came from the qualifications laid in Titus, Timothy, etc. The Holy Spirit only 'sets' the oversight and the assembly acknowledges them in words, attitudes and and behaviour as "chosen men" and "chief men" among the brethren (Acts 15. 22). In this order, the churches of the saints have progressed throughout the centuries, although counterfeits have grown in greater and serious proportion. The former is the spiritual history of the Church which is God's story, and the latter is the nominal church's history which is man's story.

AUTONOMOUS AND MOBILE

Each local church should be autonomous according to the apostolic pattern, independent of dictated organisation of human skill or union of churches, but not failing to promote unity within the churches. Messages to the churches of Asia in the Book of Revelation are recorded separately and not for "Church of Asia" or one "Association" of churches for favour and social popularity under the patronage of the State or dignitaries. The true Church, therefore, has no 'headquarters' or 'central office' on the earth. However, intimate connection with churches in different localities is to be maintained without strings attached, and that fellowship is refreshed by visiting brethren able to minister the Word (Acts 15. 36). This is the spiritual exchange programme of the church as found in the Acts of the Apostles. Thus, mobility and unorganised unity make the Pilgrim Church a great spectacle in the world.

ONENESS AND 'TOGETHERNESS'

Scriptural designations for members of the Pilgrim Church indicate privileges and responsibilities. They are described only as disciples, Christians, believers, saints and brethren. This rules out sectarianism and denominationalism in the Church of Christ. However, the fact cannot be ignored that there are believers in sects and denominations to-dav. Sectarianism is limitation and denominationalism is exclusiveness. Sole adherance to scriptural principles and 'togetherness' of like-minded saints may narrow the sphere of fellowship, but the area of love must never be narrowed or limited and that must extend to all.

TASK AND MISSION

The Pilgrim Church is expected to be in this world only until her rapture, but alas! the world is in the Church to-day! To evangelise and convert, the Church need not be conformed to the world. If attempted, it will be like standing in a basket and endeavouring to lift it too! The mission is to reach the unreached, and that need is more than ever increasing. What is my contribution and yours?

Human Suffering in the Ways of God

By D. O. MURRAY, Australia.

HUMAN suffering, the ways of God, His government in human affairs, and His over-ruling providence are woven together in patterns beyond human understanding. It is obscure, yet profound according to His wisdom. The circumstances through which the people of God pass do not indicate that they know the love and grace of God in Christ. Sicknesses, losses, and misfortune befall Christians, yet the Christians had not contributed to the circumstances through which their troubles came. A man's own faithfulness can lead him into loss and trouble. The Lord Jesus knew it all. In His love to God and love to men He had not sought things for His own comfort. He had not where to lay His head (Matthew 8. 20).

The saints of God have wandered in deserts, been destitute, afflicted, tormented (Heb. 11. 37). In New Testament times some of the best of the saints of God came to untimely deaths: Stephen was stoned after a short but powerful ministry (Acts 7. 58). James, one of the Twelve, the brother of John, was killed by Herod the king (Acts 12. 2). Peter, James and John were generally chosen by the Lord on important occasions. During the infancy of the Church human reasoning would have kept these men, but God allowed the wickedness of men to prevail over them. The faithfulness of the prophets of Old Testament times led to their deaths. Numbers of the saints of God have sealed their faithfulness with their own blood. This must be precious to our God.

Not by any fault of his parents was a man born blind. They had the years of sorrow and disappointment that their boy was so afflicted. When he came to manhood, he was a beggar. God had a purpose. It was that the works of God might be made manifest (John 9. 3). He ended up with his sight, and a worshipper (John 9. 38).

Two sisters in a small family knew intense grief. Their brother had died. Before his death they sent word to the Lord Jesus that the one He loved was sick. On a previous occasion the Lord Jesus had healed a boy at a distance by His word (John 4. 47-52). The Lord Jesus remained where He was for two days, then set off and arrived when Lazarus had been dead four days. God had a purpose. It was that the Son of God might be glorified thereby. The Lord Jesus knew their grief. He saw the effect that death has on those who mourn. He wept. They had to endure it. The burden was softened and eased only by the knowledge that he would be raised from the dead in the resurrection. The Lord Jesus raised Lazarus from the dead and restored him to his sisters. It was not until afterwards that the purpose of God was seen in it. It was that the Son of God might be glorified by it. (John 11. 4). Nothing could stand before the power of our Lord Jesus Christ. Death and dissolution cannot exist where He cares to work. That small and ordinary family passed through an experience which brought glory to our Lord Jesus. Through the centuries Christians have been comforted and encouraged by it.

AYRSHIRE MISSIONARY HOMES

"GARTMORE," Ayr and "REDCROFT," Prestwick.

THE Homes have now been in operation for over eleven years, during which time they have met a very great need in affording missionary brethren and sisters, and their families, periods of rest and refreshment. From almost every foreign field, missionaries have come and enjoyed their residence in the Homes, and all have expressed grateful appreciation of their stay. The fields of service from which our visitors have come include France, Malaya, China, India, Philippine Islands, S. Africa, N. and S. Rhodesia, Belgian Congo, Angola, Tanganyika, Argentina, Brazil, Paraguay, Bolivia, British Guiana, West Indies, etc., and it should be noted that the Homes are available to all missionaries, irrespective of the country from which they have been commended. In addition to brethren and sisters who have gone forth from Scotland, we have enjoyed the fellowship of others who have gone forth from New Zealand, N. Ireland and England.

"Gartmore" has accommodation for two missionary families and is equipped with separate kitchen and toilet facilities. It has been occupied almost continuously since it was opened. "Redcroft" affords accommodation for a family of six, including father and mother.

With the passage of the years, there is need for renewal and repairs of both furnishings and fabric, and especially at "Gartmore" there is considerable depreciation outside and inside. It is estimated that it will take £300-£400 for this necessary reconditioning, and this need is commended to the prayerful exercise of assemblies, particularly in Scotland.

There is a commendable exercise among sisters in Ayrshire regarding the provision of curtains, table linen, bed-clothing, china, etc., but in order to prevent duplication and perhaps supplying materials unsuitable because of wrong shade or size it is suggested that sisters so exercised might consider sending their gifts in money to the Hon. Treasurer, Mr. W. R. Hood, 68 Irvine Road, Kilmarnock.

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Road, Kilmarnock, October to December, 1958.

Newmilns Ass. £9: W.J.C. £10: Anon 10/-: Annbank Ass. £10: Victoria Hall, Ayr, Ass. £20: Central Hall, Kilmarnock, Ass. £14: Ebenezer Hall, Dreghorn, Ass. £6: Anon. £10: Bute Hall, Prestwick, Ass. £20: Sister's S. Class, Largs £6: J.S. £5.

LANARKSHIRE MISSIONARY HOMES.

Received by Mr. A. Clark, 57 Ivanhoe Cres. Wishaw, Lanarkshire, during the period July to December, 1958.

Sister, Wishaw, £2: Glassford Ass. £5: Coatdyke Ass. £10: Baillieston Ass. £11: Lanark Ass. £3: Sister, Newmains. £1: Newmains Ass. £3: Bothwell Ass. £9: Burnbank Ass. £5: Greengairs Ass. £5: Bellshill Ass. £5: Tabernacle Ass., Glasgow. £5: Sister, Wishaw. £2: Hallelujah Ass., Motherwell. £10 10/-: Overtown Ass. £2.

† † † †

REVIEWS

Out of personal experience, our esteemed contributor, A. Pulleng, of *Echoes of Service,* has written a most affecting book, SORROW TURNED INTO JOY, in which he passes on to the bereaved words of comfort and cheer. The volume would be useful when visiting those who mourn. Published at 1, Widcombe Crescent, Bath, it is priced 4/6. Another book from Mr. Pulleng's pen is GO YE THEREFORE, a series of chapters on missionary work, embracing such themes as Responsibility of Local Assemblies, Education, Qualification and Preparation for Missionary Service. There are useful chapters on Resources, Aims and Methods. A brief introductory chapter provides a rapid survey of missionary work in connection with assemblies of God's people. Priced 7/6, it is published by The Paternoster Press.

From Zondervan Publishing House, Grand Rapids, Michigan, come MY THREE YEARS INSIDE RUSSIA by X, a moving story of Christian fortitude, but rather crudely written ($2); HOW TO TELL YOUR CHILD ABOUT SEX, by Clyde Narramore, a book which will appeal to young parents and youth workers, and contains a lot of sensible advice. ($2). By the same writer is THIS WAY TO HAPPINESS, ten chapters with a sound psychological approach, and a Biblical foundation. Very interesting reading ($2.95).

THE LORD'S FUND.

Amount received for month ending Dec. 31.

To missionaries and Labourers who look to the Lord alone for support.

6147	9 15 —	6184	8 —	6223	50 — —
6148	2 10 —	6186	10 — —	6224	16 — —
6149	15 — —	6187	2 — —	6225	3 — —
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6151	5 — —	6189	6 — —	6227	10 — —
6152	18 — —	6190	10 — —	6228	5 — —
6153	8 — —	6191	17 — —	6230	7 — —
6154	10 — —	6192	12 — —	6231	10 —
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For Needy Saints and Relief.

6235 10 —

Fellowship in Expenses: Banking, Postal, Printing and other Office charges.

6147	5 —	6190	5 —	6227	10 —
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6164	10 —	6212	2 —	6246	5 —
6167	5 —	6214	10 —	6247	2 —
6169	2 — —	6215	1 — —	6248	10 —
6170	5 —	6217	3 —	6249	10 —
6174	5 —	6218	10 —	6252	10 —
6175	5 —	6219	5 —	6254	5 —
6178	14 9	6220	9 —	6255	5 —
6179	5 —	6221	10 —	6256	5 —
6182	10 —	6222	4 — —	6257	15 —
6183	5 —	6223	10 —	6269	5 —
6187	5 —	6224	5 —	6260	3 — —
6188	2 6	6225	1 —	6261	1 — —
6189	5 —	6226	4 —		£45 5 6

For Text Poster Display and Gospel Literature.

6197 £6 — —

All such as had separated themselves . . . kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful. Ezra 6. 21, 22.

God calls us to joy. Joy not sustained in the soul by anything of our own, but God having given His Son to bear all that He had against us, He would have us to joy and rejoice in Himself; and never can we get to the end of that joy. The want of joy in Christians comes from the want of practically understanding that its spring must all be found in Christ. If my spirit is always occupied with the Lord as my portion, I shall be satisfied. If I am looking for His coming remembering that soon I shall be with Him, I shall feel that I have not time for a thousand things that might otherwise occupy me.

REVIEW

Most appropriate for this year is AND WITH FIRE, messages on Revival by A. Skevington Wood. Many are praying that 1959 will see a divine visitation as was experienced in 1859, and this book of 176 pages will fire the imagination, whet the spiritual appetite, and increase fervour in prayer in those who long for revival. The closing words confront us all: "The refining fire must go through *my* heart before it can reach an impotent Church and an indifferent world." (Pickering & Inglis, Price 12/6).

If we would understand the Book of God aright we must take it in its simplicity, believing that its Divine Author intends to convey to us His own thoughts by the power of the Holy Spirit.

News from Other Lands

BELGIAN CONGO

I expect you know that I have been in Africa now for 3 months. The first 6 weeks of that time had to be spent in Elisabethville fulfilling the compulsory period of attendance at the government medical services. After completing that 6 weeks and the previous 6 months in Belgium, I have been given the permission to practice.

As a new worker in Africa, I am being thrilled by the size of the work carried on by the Lord here, and realise how small and how few we are—all that is accomplished must be done by the Lord of the Harvest Himself, in answer to the prayers of His people.

Raymond D. Williams.

SPAIN

We had two interesting cases of conversion here this summer— one an intelligent lad who had been wandering from Romish error into philosophic doubts. but came clearly into the knowledge of the Lord after many months of real seeking: the other is a young woman who belonged to Catholic Action and was a sincere seeker but had been thoroughly misinformed about Evangelical believers (as is usual). Hearing the Gospel convinced her about the falsity of other views, and she seems to be standing firm in her profession of faith, but she needs much prayer. There must be many in this land who are quite ignorant of God's Way of Salvation, and often the only way to reach them is by Radio.

Edmund G. Woodford.

CHILE

For about three years we have been in touch with two men in the town of Puerto Montt. which is about five hundred miles south. They have subscribed to Christian magazines and have received other literature from us, but now they want to act on what they have been reading. Both are quite clear about conversion, and one of them is holding meetings in his house, giving simple explanations of the truths he has been learning to a small group of people. They understand the difference between scriptural assemblies and denominational congregations, and that is why they remained apart. The one who holds meetings in his house (a young man of 23) has now asked that someone go from here to baptise him. One of our number will probably do this soon.

A. Stenhouse.

CONGO BELGE.

At Mulambe, in the Tabwa area, the Christians are building a large new hall helped by a half-caste Greek lad who was converted a few years ago, and who has gone on brightly for the Lord. We heard on Sunday that this lad's brother, who has been a very wild character, and who only a few weeks ago beat his wife when under the influence of drink, has professed conversion out at Mulambe. He has sent in all his R.C. images, beads, etc. Andrew took the opportunity on Sunday at the Gospel meeting to point out that these things are just as ineffectual as their heathen fetishes. Do please pray for this lad.

The hall here is too small, so a building fund has been started and we hope in due time to put up a hall in a more central position and with permanent materials. It will be a big undertaking and we would value your prayers.

We have had the joy of seeing a number profess faith in the Lord Jesus at the various meetings. We have been holding special meetings once a fortnight or so at the hospital. We take along the projector and after showing a few slides of general interest we have a film strip. Ananiya gives the message, and Dr. Mercer takes recordings. Doctor has also photographed some Bemba hymns so we will be able to throw them on the wall and help with the singing. We know of two young men who have been brought under conviction and have since professed conversion through hearing the s ory of Pilgrim's Progress. We also get several hundreds when we have a film. We hope in time to have a portable generator and so be able to take the projector, tape recorder and loud speaker out to the villages and even to Tabwa. Please pray for this effort to reach the people with the Gospel.

Mary Caskie.

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 distinction, if any, is to be made between the expression in John 1. 1. "In the beginning," and that in 1 John 1. 1, "From the beginning"?

ANSWER

Some expositors think that no distinction should be made, and teach that both refer to the timeless nature of the Lord's existence—an expression of His eternal co-equality with God the Father. That such is the meaning of the verse at the opening of the Gospel there need not be any doubt. The statement there is emphatic enough.

Of the verse in the Epistle William Hoste has written (page 408 in *Bible Problems and Answers*: "Notice, it is not the Person of Christ that is the subject of the sentence, for then it would be 'He who"—whereas we read, "That which was from the beginning." I think the rest of the verse clearly shows that the Incarnation is in view."

It should be observed that verse 2 of 1 John is paranthetical and explanatory, maintaining that the Word of Life was manifested, a thought expressed in John 1. 14, "The Word became flesh and dwelt among us." The close parallelism between the opening verses of the Gospel and the opening verses of the Epistle should be noted.

"That which was from the beginning" in verse 1 is synonymous with "That which we have seen and heard" in verse 3. There can be no doubt that the second expression can refer to nothing other than the earthly sojourn of our Lord, The Word become flesh.

"From the beginning" is a favourite expression in the Epistle.

(a) Ch. 2. 7. "An old commandment which ye had *from the beginning.*" That evidently refers to the first time when they were taught the Christian Faith, the original message.

(b) Ch. 2. 24. "Let that therefore abide in you, which ye have heard *from the beginning.* If that which ye have heard *from the beginning* shall remain in you, ye also shall continue (remain) in the Son and in the Father." There again is an appeal to cling to the original teaching which embraced the doctrine of the Son and Father. From v. 23 it is learned that some were denying the Son.

(c) Ch. 3. v. 11. "This is the message that ye have heard *from the beginning,* that ye should love one another." Again the meaning is obvious.

(d) Ch. 2. v. 13. "I write unto you fathers because ye have known him that is *from the beginning.*" (see also v. 14.) Observe that the words *that is* are in italics, a reminder that there are no corresponding words in the original. Not being a Greek scholar it may be presumption on my part to suggest that the construction is the same as that in ch. 1. v. 1., only in the accusative case. If that is so then the rendering would be "ye have known that which was from the beginning," or "ye have known him from the beginning." The apostle was simply stating that the "fathers" had heard the message about the Son when they first accepted the Gospel, and that message had not been changed.

In the light of these passages it seems that in ch. 1. v. 1. the writer was referring to the "original message" as it had been preached about the Son and the Father.

Reading the principle clause in ch. 1. vv. 1-3 we have, "That which was from the beginning . . . declare we unto you": and I would paraphrase it as follows, "we declare to you the same message as ye heard at the beginning or at the first."

A.B.

CORRESPONDENCE.
NOV. ISSUE B.M.

Re Mr. Baillie's answer to second question: We speak about building again the things we destroyed referring to the "Sects," but are we in a position to so speak? A growing practice seems to be the erecting above the hall door, "Christian Brethren"—Is this not taking sectarian ground ourselves?

R. Mackay.

The LORD'S WORK and WORKERS

ENGLAND & WALES.

READING: Bridge Hall, Oxford Road. Feb. 14 at 6.30. A. Fallaize, C. E. Hocking. **WALTHAMSTOW:** Higham Hill Gospel Hall. Feb. 21 at 4 and 6. E. G. Ashby, S. E. Calcraft, C. Wadey. **NEWTON ABBOT:** Prospect Hall. Feb. 26 at 2.45 and 6. Annual Conference of brethren. Profitable questions to be sent to Mr. Frank White, Parkside, 17 Forde Park, Newton Abbot. **CARMARTHEN:** Ebenezer Hall, Blue St. March 7 at 3 and 6. B. Sutton, H. Thompson. **MANCHESTER:** Houldsworth Hall, Deansgate. March 7-29. Special Campaign by Peter Brandon. **MAIDSTONE:** Salisbury Hall, Boxley Rd. March 14 at 3.30 and 6.30. G. C. D. Howley, W. S. Galyer. **NORTH WEMBLEY:** Uxendon Hall, Elmstead Ave. March 21 at 3 and 6.30. P. W. Bullivant. K. T. C. Morris. **PLYMOUTH:** Ford Park Hall, Ford Park Rd., Mutley Plain. March 27 at 2.45 and 5.45. Correspondence—W. T. Haydon, 1 Swaindale Rd., Mutley, Plymouth. **BIRMINGHAM:** Central Hall, Corporation St. Annual Missionary Conf. April 11 at 3 and 6.30: April 13 at 3 and 6.45. Sisters in Midland Institute, April 14 at 6.45. Speakers—E. W. Rogers, G. T. Bull. Missionaries—D. W. Beattie, W. Bentley, R. Finnigan, W. E. Grunbaum, J. H. Milton, A. Naismith. Correspondence—R. M. Whitehouse, 26 Oakham Rd. Harborne, Birmingham 17. **KINGSTON-ON-THAMES:** Canbury Park Rd. Hall. April 25 at 4 and 6.15. J. Weston R. V. Court. **PORTSMOUTH:** Copnor Rd. Gospel Hall. Feb. 21 at 6.30. H. Thorp. **POTTERIES & DISTRICT:** March 7 at Stoke: March 14, Butt Lane, R. Darnell: March 30 at Stoke. Ministry Conf. **CARDIFF:** at 7. Feb. 7. C. E. Stokes: 14, E. W. Rogers: 21, D. Meadows: 28, W. Thurston Wales. **BARNEHURST:** Feb. 6, 13, 20, 27. Subject, Prayer. W. S. Loynes. **CARLISLE:** Hebron Hall at 7.15. Feb. 7. A. P. Weir: 21, S. Emery. **NOTTINGHAM:** Clumber Hall. Feb. 7/11. H. Lockyer. **SOUTHALL:** Ebenezer Hall, Kingston Rd. March 7 at 7. T. G. Smith: April 11, A. Fallaize.

IRELAND: REPORTS. CONFERENCES.

GRANSHA: Dec. 25. Large attendance and good meetings. Ministry by T. McKelvie, A. McShane, W. Johnston, J. Barker, W. Nesbitt. **COOKSTOWN:** Dec. 25. Helpful messages by J. Grant, S. Thompson, R. Beattie, James Hutchinson, H. Paisley. **AHOGHILL:** Dec. 25. One of the largest ever. Speakers: J. Hogg, W. Bunting, E. Allen, T. Wallace, A. Lyttle. The Lord helped throughout. **NEWTOWNARDS:** Dec. 25. A variety of profitable ministry by brethren J. Cuthbertson, W. E. Craig, R. Jordan, John Craig, W. Wilcox, R. Love, T. Campbell. **AUGHRIM:** Dec. 26. Good meeting. Ministry by brethren Jardine, Flannagan, Alexander, Spence, Martin, Holmes. **MULLAFERNAGHAN** Dec. 26. Ministry by H. Baillie, T. McKelvey, W. Wills, John Hutchinson, H. Scott. **LONDONDERRY:** Dec. 26. Helpful messages by W. Johnston, M. Kirkpatrick, R. Beattie, James Hutchinson. F. Knox. **ARMAGH:** Dec. 26. Large and helpful. Ministry by brethren E. Allen, A. McShane, J. Curran and others. **BUCKNA:** Dec. 26. Crowded and many closed out. Speakers: D. L. Craig, J. K. Duff, T. Wallace, W. Bunting, H. Paisley, A. Usher, T. Moore. God's people helped. **QUILY:** Jan. 1. Brethren W. Wills, D. L. Craig, R. Beattie, John Hutchinson, A. Lyttle shared in the ministry. **BALLYBOLEY, BALLYNASHEE:** Jan. 2. Was well attended. Helpful messages given by brethren McKelvey, Duff, Hutchinson, Wills. Craig, Neill (Africa).

WORKERS.

R. BEATTIE and T. WALLACE have had a good start in Dromore. **W. BUNTING** in Albertbridge Road, Buckna, and Bloomfield for ministry in January. **D. CRAIG** expected in Ballyhackamore for Gospel effort. **R. HULL** continues with good interest at Ballykeel, near Dromore. **J. G. HUTCHINSON** in Donegall Rd., Belfast. **S. JARDINE** in Ormeau Rd., Hall, Belfast. **A. McSHANE** and **A. LYTTLE** expected in Edenderry. **H. PAISLEY** at Clonkeen. **J. THOMPSON** and **Dr. HAGAN** ended 14 weeks in portable hall at Clare, Co. Armagh on 11th Jan. A number professed and local assemblies encouraged. J. Thompson hopes to commence in Bridgetown, Co. Donegal. Prayer requested. **H. BAILIE** having very helpful Bible Readings in Ahoghill. **J. MARTIN** continues near Portrush. **S. THOMPSON** going to Ballymoney.

SCOTLAND: FORTHCOMING (D.V.).

CAMBUSLANG: Albert Hall, Morriston St. Feb. 7 at 3.30. A. Naismith, India, Dr. W. E. F. Naismith, A. Naismith, Jnr. **KILMARNOCK:** Elim Hall. Feb. 7 at 3. A. Gray, G. Bull, J. R. Rollo. **CHAPELHALL:** Lauchope Gospel Hall, Feb. 14 at 3.30. R. McPike, J. Tennant, H. Scott, J. Gillespie. **GLASGOW:** Elim Hall, Feb. 21 at 3. Young Women's Conf. Mrs. V. Crofts, Mrs. I. McPhail, Mrs. A. Smith, Miss C. Cameron, Miss A. McWee. **SHETTLESTON:** Shiloh Hall, Feb. 21 at 3.30. W. Irwin, W. K. Morrison, G. Waugh. **CUMNOCK:** Lesser Town Hall, March 7 at 3. J. Cuthbertson, W. P. Foster, H. Scott. **KELTY:** Centre St. Hall. March 7 at 3. W. Prentice, A. H. McBroom, F. E. Stallan. **POLLOKSHAWS:** Greenview Hall, 1439 Pollokshaws Rd., Glasgow S.1. March 7 at 3.30. S. Emery, J. Malcolm, J. M. Shaw.

"WITH CHRIST."

PETER SMYLLIE, Dumbarton, on 18th Sept. 1958, aged 79. Saved in early life in Wigtown, where he was baptised in the sea, and received into fellowship. For over 50 years in Dumbarton, our brother, by his simple manner of life and easy approach to people had much opportunity of witnessing for his Lord and Saviour. **RICHARD B. THOMSON,** of Lochgilphead, Argyll, passed into the presence of his Lord on Oct. 29, 1958, two hours after being knocked down by a car near his home. He was in his 59th year. Converted at the age of 18 in Carmyle, near Glasgow, as a result of lis-

tening to an open-air meeting, he was for some years in assembly fellowship in Cambuslang, but for the last 25 years he was associated with the saints at Shiloh Hall, Ardrishaig, where he maintained a loyal witness for Christ. Forthright in all his dealings, our brother was a succourer of many. Leaves a widow and two daughters, for whom prayer is asked. **Mrs. E. WYPER**, Newmains, on Nov. 15, aged 81. In fellowship with the saints at Newmains for 50 years. A sister beloved, consistent in her walk and witness. Always in her place, even when her sight was failing. A true mother in Israel, and is much missed. **Mrs. MARGARET CAMPBELL GARRATT**, of Toronto, Ont., passed to be with the Lord in her 75th year, on Nov. 18, 1958. In fellowship with Danforth Gospel Hall assembly (formerly Swanwick Ave.) in 1908. Then in Scotland when first World War broke out in 1914, and, with her husband, remained in fellowship with the Valleyfield assembly, Fifeshire. During their stay in Scotland, her husband was commended to the Lord's work and, on their return to Canada, they made their home in Collingwood, Ont., thence they moved to Foxmead, where Mr. Garratt passed away in 1940. Mrs. Garratt entered the Elim Homes in Waubaushene two years ago. Funeral was held at Orillia on Nov. 20 and conducted by Messrs. T. Erwin and James Gunn. **ROBERT LESLIE**, Ballymena, called home suddenly on Nov. 24, aged 60. Saved for 44 years, and for over the last 36 years in happy fellowship in Ballymena assembly. Of a genial disposition and a godly, consistent life, our brother was highly esteemed by all who knew him. A keen student of prophecy, he loved the Word of God and enjoyed witnessing for his Lord. His faithful service was much appreciated, and he will be greatly missed. **FRED JORDAN** of Long Island, New York, was called home Nov. 30, 1958, aged 75. Born in Barrow-in-Furness, England, he was saved in Brooklyn, New York, over 50 years ago, and came into fellowship with Richmond Hill assembly in Long Island almost since its commencement. On account of failing health, he went to Florida, from where he was called home. Prayer for his widow and family—some of whom are still unsaved—would be valued. **Wm. MUIR**, Coatbridge, called into the presence of his Lord suddenly on Dec. 1. In fellowship in Shiloh Hall assembly, our brother bore a good testimony with a quiet, consistent life. **MISS ELIZABETH R. McLEAN** Coleraine, sister of the late Mrs. Robert Peacock, passed home on Dec. 11. Saved and in fellowship at Coleraine for almost 40 years, our sister was of a quiet and reserved disposition, but ever bore a consistent testimony. **Mrs. TOTTENHAM**, Airdrie, on Dec. 13. Saved 50 years ago, and was the oldest member of Airdrie assembly. A quiet, unassuming, and consistent sister. **Mrs. MARGARET WYSE**, Barrhead, on Dec. 16, aged 79. Forty-five years in fellowship at Barrhead, she was a succourer of many, a lover of hospitality, and faithful in her attendance at assembly meetings until laid aside four months ago. **Mrs. M. CRAIG** passed away on Dec. 22. For over 40 years associated with Catrine assembly, where with her husband the late John Craig laboured to establish and maintain the testimony of the Lord. Her home was ever open to give hospitality to the Lord's servants, and she was especially interested in missionary work. Latterly associated with believers in Troon. **Mrs. CAMPBELL**, Cumnock, aged 84. Widow of Joseph Campbell, New Cumnock, our departed sister bore a bright, faithful testimony to her Lord. She departed this life like a true mother in Israel, bestowing her blessings and benedictions upon those who had the privilege of attending her ere she entered into His Presence. **FRANK LEONARD** formerly of Halfway, but for many years in Burnbank, where he was in fellowship with the saints at Ebenezer Hall. A converted R.C., he bore a good testimony to the end. **Mrs. JOHN HAMILL**, Ballymena, passed into the presence of the Lord on 23rd Dec. Saved over 50 years and connected first with Broughshane assembly, but nearly all these years in happy fellowship with Wellington St., assembly, Ballymena. Given to hospitality, her home was ever open to missionaries and evangelists. Funeral was very large, evidence of the high esteem in which she was held. Services were shared by W. Bunting, T. Wallace, A. Buick and H. Paisley. **Wm. IMRIE**, on Dec. 31, aged 87. Suddenly called home. Was in Porch Hall on coming to Glasgow from Cupar, Fife then in Parkhead, Townhead, and latterly in Shiloh Hall, Shettleston. Cheerful, appreciative, he loved his fellow-believers and his Lord. **Mrs. JONES**, Ballymena, at home with the Lord on 31st Dec. A consistent and faithful sister. T. McKelvey conducted the services. **Mrs. E. A. NOBLE** (Nee Rebecca Ann Jones) went to be with the Lord on Dec. 11, aged 80. Saved in early life in Co. Fermanagh, Ireland. Went to the U.S.A. early in the century, she and her husband were in fellowship in the Richmond Hill assembly, New York for many years. Mrs. Noble manifested the ornament of a meek and quiet spirit. On Lord's Day, Dec. 13, a large company gathered in the funeral Home in New York for the service. She leaves her husband (also from Co. Fermanagh), four sons and three daughters to mourn her loss. **GEORGE PIRIE**, Aberdeen on Jan. 3 aged 66. When a youth of 18 he fell into the Caledonian Canal, where God spoke to him, and he accepted Christ whilst actually in the water. Associated with Victoria Hall for 38 years. Our brother loved the Lord, His Word and His people and was highly esteemed as a true and faithful shepherd. Although in ill-health for about 10 years, he was able to remember the Lord 4 weeks prior to his homecall. After commending his loved ones to God's keeping, the end came peacefully. Leaves a widow, son and daughter, and will be much missed. Some 200 friends gathered at the funeral, showing their esteem for a brother beloved. **DANIEL EZEKIEL OLLEY**, Lowestoft, on Jan. 12, aged 74. Associated with assemblies at Colville Hall, Oulton Broad for many years. A faithful brother, of good report, and widely known as Skipper Dan upon B.R. Harbour boat. A brother who will be missed by his sorrowing wife and the assembly. Although suffering for five years, he continued in prayer for the saints.

Addresses Personalia etc.,next month

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ABILITY TO PREACH

(Continued).

By the Editor.

ONE of the most interesting figures on the early pages of the Pilgrim's Progress is Evangelist, the man who came to the rescue of the distressed burden-bearer seeking guidance in his desperate plight to escape from the City of Destruction that "will be burned with fire from heaven." The passage is one of the most touching in the entire allegory, and shows Bunyan in a most sympathetic vein. He could feel intimately for the Pilgrim in his despair, for he himself had been in such a predicament before he found relief from the weight of sin upon his conscience. He knew personally the value of guidance for feet seeking the paths of righteousness, for he had sat under the ministry of godly and zealous John Gifford. It would be good for a preacher to pause betimes and examine himself as to the qualities for which he would wish to be remembered when his words are heard no more, and his audiences remember him only by what he has said. Should the question not be asked: "Do I wish to be remembered for my eloquence, my knowledge, my penetrating insight, or for my earnestness in presenting the whole truth of the gospel?"

BUNYAN could remember the impressive influence of Gifford, his preaching and his prayers, and was moved when he occupied the same pulpit to follow his predecessor's example and give himself without reserve to the business of so preaching that the unconverted in his audiences might be saved. In a touching biographical addition to Grace Abounding called *A Brief Account Of The Author's Call To The Ministry,* he wrote: "In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruit did appear in my work. If it were fruitless it mattered not who commended me; but if it were fruitful, I cared not who did condemn.

"WHEN I have been preaching, I thank God my heart hath often all the time of this and the other exercise, with great earnestness, cried to God that he would make the word effectual to the salvation of the soul; still being grieved lest the Enemy should take the word away from the conscience, and so it should become unfruitful; wherefore I should labour so to speak the word as that thereby, if it were possible, the sin and the person guilty might be particularised by it.

"ALSO, when I have done the exercise, it hath gone to my heart to think the word should now fall as rain on stony places; still wishing from my heart, O that they who have heard me speak this day did but see as I do what sin, death, hell and the curse of God are; and also what the grace and love and mercy of God are, through Christ, to man in such a case as they are who are estranged from Him. And indeed I did often say in my heart before the Lord that if to be hanged up before their eyes would be a means to awaken them and confirm them in the truth, I should gladly be contented."

WHAT a revelation of a true gospel preacher's heart, and how reminiscent of the Apostle Paul when he protested, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were

accursed from Christ for my brethren, my kinsmen's sake!" (Rom. 9. 2-3). What intensity of desire, and what deep sense of personal responsibility are manifested in words which ought to characterise every aspiring and every recognised preacher of the word, "Necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!" The same feeling of urgency and concern should actuate the preacher as moved the bewildered lepers who, after finding spoil in the camp of the Syrians, declared "We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household" (2 Kings 7. 9). Much of the amateurish preaching which passes muster in some quarters to-day would soon be detected as worthless if Christians in audiences demanded the announcement of good news from men whose response to the gospel provision was somewhat akin to that of the lepers overwhelmed by their good fortune.

IN *Pilgrim's Progress* Evangelist appears on three separate occasions, and doubtless the allegorist intended that important lessons should be conveyed by these three symbolic circumstances.

ON the first occasion he is introduced to give direction to the man who is overwhelmed by his grief because he has discovered his hopeless condition, and by his fear because he is afraid to die. Bunyan as always abides close by the Scriptures. He meant to convey the truth that men are not ready for the message of the Evangelist until they are convinced that they are lost and cry out like Graceless, "What shall I do?", "What shall I do to be saved?"

HOW came this condition about? By the personal application of the Word of God. The man had been reading a Book and therein made his discovery. Bunyan was wise enough to know from his own experience, and his observation as a preacher, that the preacher's first duty is to rouse the conscience of the sinner to such a state that he not only fears death, but also groans day and night under a burden of guiltiness before God. How seldom does much of the preaching we listen to accomplish that! It is necessary not simply to make passing and general reference to sin; but more particularly to dwell upon its "exceeding sinfulness" by studied and continued exposition of the appropriate portions of the Bible. One serious criticism of mass evangelism is that it courts the danger of creating in certain types in the audience an emotional reaction to sensational preaching which does not really reach the conscience because there is no body of scriptural truth in the mental content upon which the Spirit of God can work. Hysteria should never be mistaken for repentance.

IT might be profitable at the beginning of every winter in a local assembly, or at the commencement of every gospel campaign, if a series of addresses were given on the subject of sin and its consequences. One of the most valuable expositions of the Epistle to the Romans is that by Robert Haldane based upon the Bible Readings he had in Geneva with a group of young students who at first resented and were stunned by his mode of procedure, until at length, as he laid bare the corruption of the human heart while he unfolded the teaching of the first three chapters of the Epistle, they were thoroughly convicted, and then, by the exposition of the sections dealing with the death of Christ, they were led out of bondage into the liberty of a new life.

SUCH experiences come to the preacher when he himself has

been gripped by the Biblical insistence upon the corruption of the human heart, and the powerlessness of the captive to free himself from the thraldom of Satan. Every gospel meeting becomes to the exercised preacher a conflict between himself and the Enemy active in the minds of the unconverted. The preaching fails when it gives the slightest evidence that the preacher is in quest of popularity. That quest, wrote Dr. Gore, is the disease of the modern pulpit. And how subtle is the disease, present without being personally recognised! Since modern civilisation has tended to blunt the conscience because standards of moral judgment have been lowered, it is the preacher's primary business to raise a standard of judgment in the mind of the listener so that he may be easily convicted of wrong-doing, of sin. C. S. Lewis maintains that "Christianity now has to preach the diagnosis—in itself very bad news — before it can win a hearing for the cure." In another revealing passage he remarks that, "when men attempt to be Christians without this consciousness of sin, the result is almost bound to be a certain resentment against God as to one who is always making impossible demands and always inexplicably angry."

BUNYAN introduces his pilgrim as an isolated individual, a person who has had a disturbing experience such as had not come even to his own wife and children. It is in that respect that the preaching of a social gospel and mass evangelism often come short—they do not aim at the individual. Good preaching disturbs the conscience by being specific about sin, and by particularising the evils which men do. "We cannot, we must not, lose the individual note. It is absolutely basic to our whole Christian outlook, and in particular to our work as preachers we cannot preach except to individuals" (*The servant of the Word,* p.127)

IT must be borne in on the audience that sin is not only serious, it is fatal. The listener must be made to feel that here is a matter the consideration of which demands the utmost urgency. The pointed word of Scripture has said to him, "Thou art the man." The business of the preacher is to make the sinner miserable, uncomfortable, as preparation for the good news that in the Cross of Christ there is salvation. "If the Christian Church is 'obsessed with sin,' as some complain, so is the Christian God. To depreciate sin is to depreciate Christ. Even if He were reduced to a teacher, the sermon on the Mount is a manifesto against sin. But 'we preach Christ crucified.' If sin is not fatal, Christ is redundant. The New Testament divides hearers into believers and disbelievers because the latter commit the Sin of Sins." (C. Ryder Smith in *The Bible Doctrine of Sin*" p.182)

PERHAPS if there were more forthright preaching about sin, Christian communities might be taking the first step towards that experience which is commonly called Revival. Perhaps the Spirit of God is beckoning us that way. It is worth thinking about.

WHY WORRY?

"I've nothing to do with to-morrow,
Save to take it to God in my prayer;
Its grace and its strength I can't borrow,
Then why should I borrow its care?

Anon.

The Turbulent Nations

by W. W. FEREDAY

THE Psalms were not all written by David, although probably the majority of them were. Many were written by Asaph and others, but Psalm 2 strikes me as a very ancient production and only preceeded by a simple Psalm, number 1, which distinguishes the godly from the ungodly. Then we plunge into a very turbulent world, perhaps not more turbulent than at the present time. The Psalm breathes rage throughout. Men are determined to displace God and His Son together; but the folly of men is evident and laughable. There are words of advice to rulers in the Psalm. The Holy Spirit suggests that the nations are on the verge of ruin and He bids them call a halt in their folly. It was reserved for the last book of the Bible, the Revelation, chapter 2, to mark our part in it, and the time is terribly near when we shall rule the rising powers with a rod of iron. God will not always be defied by men; the time will come, and it may be very soon, when God will put down all rule, authority and power.

"The fear of the Lord is the beginning of wisdom" (Psalm 111. 10), and the Lamb comes before us in the Revelation as the One Who rules all things for God, and it will be wisdom on men's part. A blessed finish to the Psalm is, "Blessed are all they who put their trust in Him" —surely a suitable Gospel finish to One Who would not willingly destroy a bruised reed or smoking flax (Isaiah 42. 3). He is the One Who walked the earth in lowly grace and was cast out of it violently—a crime long foreseen and to be avenged in God's time. He will see Him full of honour when it suits Him.

"WITH CHRIST"

(Continued from page 69).

Bellshill aged 67. For many years in fellowship with assembly meeting in Gospel Hall, Johnstone St., Bellshill. In early years was very active in the Lord's work. **SAMUEL McALONAN**, Motherwell, on Jan. 15, aged 88. Saved when he was 26, and was in assembly fellowship in Roman Road Hall, Motherwell and in Shields Road Hall from its commencement. Was S. S. Superintendent for a number of years, and a faithful overseer for many years. Will be greatly missed. **Mrs. DUFFY**, Motherwell, on Jan. 15. aged 82. Saved in her early teens and in fellowship in Ebenezer Hall, Motherwell for many years and for the last 17 years in Shields Road Hall assembly. In failing health for a number of years: always bright and cheerful and a lover of God's Word. Will be much missed.

ADDRESSES, PERSONALIA, Etc.

MUIRKIRK: Correspondence for assembly should now be addressed to Mr. Ronald Murdoch, 31 Colthart Drive, Muirkirk, Ayrshire. **NEW DEER**: Assembly now meets in Meeting Room at 3 Fordyce Terrace, New Deer. Correspondence should be addressed to Mr. S. Ironside, Sunninghill, New Deer, Aberdeenshire. **HEBRON HALL ASSEMBLY, RUTHERGLEN**: Mr. C. D. Pollard, 30 Watson Avenue, Rutherglen has lost his diary through a fire, and would ask all speakers already booked to contact him. **COATBRIDGE**: Hebron Hall. Correspondence should now be addressed to **Mr. Alex.** Plant, 44 Kelso Quadrant, Summerlee, Coatbridge. **CASTLE DOUGLAS**: Correspondence for assembly meeting in Trinity Hall should be addressed to Mr. J. P. Rudd, "Allanbank," 26 Cotton St., Castle Douglas, Kirkcudbrightshire. **HAYWARDS HEATH**: Correspondence for assembly to Mr. Bridger, 10 Eastern Road, Haywards Heath, Sussex. **A. T. BANNISTER** should now be addressed at 30 Franklynn Road, Haywards Heath. **Mr. D. PROCTOR** of Iceland, with Mrs. Proctor and their little girl, have returned to England for specialist's treatment for the little one, and should be addressed at 56 Rothbury Gardens, Lobley Hill, Gateshead 8, Co. Durham.

PLYMOUTH: Correspondence for Ford Park Hall, Mutley, to Mr. W. T. Haydon, 1 Swaindale Road, Peverell, Plymouth. **CARFIN**: Gospel Hall. Correspondence to Mr. H. Millar, 13 Loanhead Crescent, Newarthill, Lanarkshire. **SCARBOROUGH**: Gospel Hall. Correspondence to Mr. R. Erskine, 2 Fairfax St., Scarborough. **BELFAST**: Joseph St. Assembly. Corespondence to Mr. E. B. Haworth, 150 Ballygomartin Rd. Belfast. **BOGNOR REGIS**: Visitors for Easter will be glad to know that the enlargements to the Burnett Hall, London Rd., are near completion. The re-opening will be held on March 21.

Chosen, not for good in me;
Wakened up from wrath to flee;
Hidden in the Saviour's side;
By the Spirit sanctified;
Teach me, Lord, on earth to show
By my love, how much I owe.

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

3. ON LEARNING By KEN. H. MATIER, Glasgow.

THE Lord Jesus not only calls upon us to LEAN: He calls upon us to LEARN (Matt. 11. 28-29). The tragedy is that so many appear to make so little progress in learning. The charge of the New Testament is that when we should be teachers we have need of teaching, and when we should be feeding upon strong meat we are clinging to the feeding bottle. This is not because the task that God has set before us is impossible: *it is because we have never learned how to learn.*

In the first nine verses of Proverbs chapter 2 the rules of learning are stated. They are the essence of simplicity, but the cost of putting them into practice in our lives appears to be more than we are prepared to pay. We apply ourselves diligently to the mysteries and intricacies of the scientific, technological and kindred subjects deemed necessary for our earthly calling, and shamefacedly we must confess that we know so little of the Word of God so necessary for our heavenly calling. It should be stated emphatically that every young Christian who desires to learn, can learn. God defines the law of learning, promises the help of the Holy Spirit, and *guarantees results.* The first rule is found in verse 1. "My son, if thou wilt RECEIVE MY WORDS." This I have termed

IMPORTATION

It means more than attending meetings and listening to the ministry of the Word, eminently desirable though that may be. It means receiving the Word of God into your ears, into your mind, into your heart, and into your life: it means weaving it into the fabric of your being until it becomes part of you; it means feeding upon the Word of God so that you develop and grow into the man or woman God wants you to be: it means opening your heart and life to God with no department from which He is excluded: it means the daily deliberate and systematic importation of the Word of God. The cry of the politician is "Export or perish." The cry of the Word of God is "Import or perish." The second rule is also found in verse one. "HIDE MY COMMANDMENTS with thee." The word for this is

ACCUMULATION

It means the storing of the Word of God in our hearts for private meditation and future use. The parable of the Sower shows that seed that lies on the surface is soon plucked away, and only seed that is hid in the heart will grow to the glory of God. We attend the Ministry Meeting and receive a blessing from the Word of God, but how many of us, a week later, could recall the blessing or even remember the passage of Scripture. In Proverbs 7. 3 we are enjoined to "Write My commandments upon the table of thine heart." You may discover that the best way to write them on your heart is to write them on paper. If you get a blessing from your private reading or from the ministry of the Word, make a note of it, and you can refer to it again

and again and renew the blessing. Paul says, "Let the word of Christ dwell (take up permanent residence) in you richly;" and the Psalmist cries, "Thy Word have I hid in mine heart that I might not sin against Thee." You must accumulate your knowledge and experience of God must be added to day by day and week by week, and your heart must be a treasurehouse of the truth of God. The next rule is in verse two. "INCLINE THINE EAR unto wisdom." Here we have

CAPITULATION

The word "incline" means "to cause to attend." Your ear may not want to attend, but you must make it. There are so many voices clamouring for the ear of the young Christian, that unless you cause your ear to attend you may never hear the voice of your Lord. The thought is expressed in Isa. 50. 4-5. "The Lord God hath opened (digged) mine ear, and I was not rebellious." The law of the servant was given to Israel from the mount of God by Moses and later incorporated into the law in the promised land. A servant should serve for six years and on the seventh should go out free for nothing. But if the servant should say. "I love my master . . . . I will not go out free," the master took the servant, male or female, to the door of the house and bored the ear through with an awl, and the servant became a *servant for ever*. That is capitulation: complete surrender to the Master's will. You will never learn as you ought without this surrender to the claims of God, this capitulation to His mind and will. "I was not rebellious" says the Master who became the Servant. Is the cost too great? The next rule answers that question. "APPLY THINE HEART to understanding." This indicates

APPRECIATION

The heart is the seat of the affections and desires, and if we love Christ as we claim to, no sacrifice will be too great. If we are not progressing in the things of God, our love must be suspect. We will be ready learners if we are responsive lovers. The servant said, "I love my master" and he applied his heart to his master's service. The lack today is a lack of love. We have truths in our minds that do not grip the hearts. We are too coldly intellectual; our affections are not affected, our emotions are not stirred. Our love to Christ is the crux of the matter. If we get our appreciation of the beauties and glories of the person and work of the Saviour right, we will apply our *hearts* unto understanding. In verse three the next rule is found. "IF THOU CRIEST after knowledge and LIFTEST UP THY VOICE for understanding." This is surely

SUPPLICATION.

The treasures of wisdom and knowledge are God's. He holds the key. Revelation and understanding come alone from Him. Therefore, there must be supplication. We must learn upon our knees. We don't progress because we don't pray. The Psalmist pleads, "Open Thou mine eyes that I may behold wondrous things out of Thy law," and we miss the wondrous things because we do not pray for the opened eyes. When we lift up our Bibles we must lift up our hearts: while we ponder we must pray. All the men of God, in Scripture and in church history, have been men of prayer. Don't omit supplication. The final law states, "If thou SEEKEST HER as silver, and SEARCHEST FOR HER as for hid treasures" (v. 4). This, surely, is

EXPLORATION.

God does not leave His treasures lying on the surface for men to obtain without effort. Men suffer and

(Continued on page 68).

EPHESIANS

By Prof. F. F. BRUCE, Sheffield

V. 7 *But unto each one of us was the grace given according to the measure of the gift of Christ.*— Alongside the sevenfold uniqueness of the preceding verses Paul now introduces the variety of the gifts bestowed on the Church. As he had already written in 1 Cor. 12. 4, "there are diversities of gifts, but the same Spirit." Whereas the gifts are spoken of in 1 Cor. 12 as gifts of the Spirit, they are spoken of here as gifts of the exalted Christ. There is, of course, no essential contradiction in this: the Holy Spirit Himself is given by the exalted Christ to His Church (Acts 2. 33), and so the gifts of the Spirit may also be thought of as gifts of the exalted Christ. The grace which each believer has received for the discharge of his particular function in the community is proportionate to the gift which he has freely received from his glorified Lord.

V. 8 *Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men.*— In this bestowal of gifts by the ascended Christ, Paul finds the fulfilment of an Old Testament passage (Psalm 68. 18) which (significantly enough) was associated in the synagogue calendar with Pentecost. He introduces his quotation with a phrase which may mean either "Wherefore He (i.e. God) saith" or "Wherefore it (i.e. Scriptures) saith." In practice it makes no difference: such expressions as "God says," "Scripture says" and "it says" are used indiscriminately in the New Testament where the Old Testament is being quoted. As Paul quotes the passage, there is one noteworthy divergence from the Hebrew and Septuagint texts. Where they read "Thou hast *received* gifts *among* men," he quotes the form "He . . *gave* gifts *unto* men." This reading is also attested in Jewish antiquity; it found its way into the Syriac version of the Old Testament (the Peshitta) and into the Targum or Aramaic paraphrase of the Psalter. (In the Targum the passage is interpreted of Moses ascending Mount Sinai to receive the Law which he then delivered to Israel). The original is of a victorious king ascending the mountain of the Lord in triumphal procession, attended by a long train of captives, receiving tribute from his subjects (according to the one reading) and bestowing largesse upon the crowds which line his processional route (according to the other reading). For Paul's present purpose the reading which speaks of the conqueror as *giving* gifts is more appropriate than that which speaks of him as *receiving* them; but if this secondary reading had not been available to him the first would not have been unsuitable; the ascended Christ may well be pictured as receiving from His Father the gifts which He proceeds to bestow among men. Very reasonably, however, Paul selects from the two alternative readings the one which best fits his immediate context And after quoting the text, he gives an exposition of the salient words. He does not relate the clause "he led captivity captive" to his present argument; if he had done so, we may infer which line he would have followed from Col. 2. 15, where Christ turns His Cross into a triumphal chariot, before which He drives the vanquished principalities and powers whose attack upon Him has been so signally frustrated. There is but little basis for the traditional view that the cap-

tivity which He led captive consists here of the souls of men whom His victory liberated from the thraldom of death.

V. 9 *Now this, He ascended, what is it but that he also descended into the lower parts of the earth?*—A number of texts insert "first" after "descended" (thus making explicit what is in any case implicit). Some texts also omit "parts" (Gk. *meré*) after "lower" (Gk. *katótera*), and this omission may well be original; but so far as the English version is concerned, a word like "parts" or "places" is required to complete the sense. The fact, says Paul, that the psalmist speaks of Christ as having "ascended on high" implies that, before doing so, He must have *descended;* and descend He did — into the lower regions of the earth. But what exactly are these lower regions? The reference may be to Hades (the Old Testament Sheol), the abode of the dead; in Scripture this is regularly a region to which one goes *down* from the earth's surface. So, in Acts 2. 25-32, the fact that Christ was not left in Hades is the correlative of His being exalted to God's right hand. Again, the reference may be to the sepulchre in which His body was laid. Thirdly, the phrase "of the earth" may be construed as a genitive of definition, in which case the lower regions are themselves the earth, to which He came down from heaven and from which He was raised to His present place of glory. A comparison with Rom. 10. 6 f., where ascending into heaven is contrasted with descending "into the abyss (that is, to bring Christ up from the dead)", suggests that the first of these three alternatives is the true interpretation here. We may also compare Phil. 2. 8 f., where it is from the lowest depths of death that Christ is "highly exalted" by the Father. So, Paul seems to say here, Christ descended from heaven not merely to earth but Hades, and from Hades He has ascended again "far above all the heaven."

V. 10 *He that descended is the same also that ascended far above all the heavens, that he might fill all things.*—Christ's exaltation to the place of highest supremacy has been emphasised by Paul in Eph. 1. 20, 23. In our present passage the purpose of His exaltation is said to be "that he might fill all things"—that is to say, that He might pervade the whole universe with His presence, from the lowest depths to the highest heights. This, as we have seen, corresponds with a possible (though not perhaps the most probable) meaning of the clause "that filleth all in all" in Eph. 1. 23. At any rate, He who Himself embodies the fulness of the Godhead (Col. 2. 9) is the one who now fills the universe. That is why His people can now enjoy His immediate presence simultaneously, wherever they may be, whereas in the days of His flesh He could only be in one place at one time.

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"RECEPTION TO GOD'S ASSEMBLY

By W. Bunting

The third edition of Mr. Bunting's booklet dealing with Reception, Fellowship, and Order in the assembly has been issued in revised and enlarged form. These helpful considerations with an appeal to the Word will be welcomed by all having a care for the Flock of God.

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Obtainable from the Author, 1 Jubilee Road, Dromore, Co. Down: Northern Publishing Office, Ann St., Belfast: or John Ritchie Ltd., Sturrock St., Kilmarnock. Price 1/-, postage 2d on single copies.

'I AM THAT I AM'

A. E. LONG, Ashtead

THERE are seven 'I AM' declarations of Christ in John's Gospel, viz. 'I am the bread of life,' 'I am the light of the world,' 'I am the door,' 'I am the good shepherd,' 'I am the resurrection and the life,' 'I am the way, the truth and the life' and 'I am the vine.'

Apart from the miracle of Christ's resurrection, there are also seven miracles or 'signs' in John's Gospel, viz. turning water into wine, healing the nobleman's son, healing the impotent man, feeding the five thousand, healing the blind man, the raising of Lazarus and the miraculous draught of fishes In their sequence, these express a perfect balance, the first, last and central ones being miracles of supply and the intervening ones miracles of healing.

Three of the 'I am' declarations are especially notable because they are associated with miracles. The discourse epitomised by 'I am the bread of life' followed by the feeding of the five thousand. 'I am the light of the world,' and 'I am the resurrection and the life' were respectively demonstrated in the healing of the blind man and the raising of Lazarus.

The Jews to whom these declarations were made, would readily have understood the significance of the use of the 'I am,' however lacking they were in an understanding of the Christ in the context of these declarations. At the end of the 8th chapter of John, following controversy with the Jews, the Lord had said 'Your father Abraham rejoiced to see my day; and he saw it, and was glad.' They incredulously replied 'Thou art not yet fifty years old, and hast thou seen Abraham?' This provoked an equally extraordinary claim from Christ 'Before Abraham was, I am,' whereupon the Jews would have stoned Him for blasphemy. They rightly understood His claim to be the 'I am' as a claim to Diety (cf. 10. 33).

When God would send Moses to Pharaoh to demand the release of the Israelites, and Moses asked what name he would give them as authority for his mission, God said 'I am that I am . . I am hath sent me unto you.' In this Name the self-existence self-sufficiency and timelessness of Deity are implicit. It can bear another meaning 'I will be that I will be,' which has regard to the future and presumes a time relationship with men: to Israel in its first revelation. God was about to become to them what their special need as Pharaoh's captives required. Indeed, in their jubilation over the overthrow of Pharaoh they exulted 'The Lord . . . is become my salvation.'

In the Lord's application of the 'I am' to Himself, the Jews would have recalled the origin of the Name; hence their accusation of blasphemy that the Lord 'being a man, makest thyself God.' His reiteration of the Name in the seven 'I am' declarations not only underlines the truth of His Diety but reveals Him in various relations to men, becoming to them what they needed Him to be in those situations to which He applied Himself. This is clearly seen in the three 'I am' declarations associated with signs. Were men in need of spiritual food? Then Christ is the bread of life. Were they in need of spiritual renascence? Then Christ is the resurrection and the life. Consequently, these declarations are not jewels merely to be devoutly admired from afar, but familiarly handled, and bringing Christ down to the level of our

deepest needs. We purpose in a series of papers to consider these three great declarations in relation to the miracles they expound.

1. *'I am the bread of life'* John 6. 35.

Some of Christ's statements in the discourse on the bread of life greatly confused and even revolted many of His hearers. His saying concerning eating His flesh and drinking His blood was taken literally by them and, so understood, were naturally repugnant. They regarded it as a 'hard saying.' That the Lord never intended a literal construction is clear from His words 'It is the spirit that quickeneth. the flesh profiteth nothing.' He used the words in a metaphorical and spiritual sense. The confusion produced in the minds of many of His hearers is reflected in some modern notions, although it has shifted somewhat off its original centre.

Taken strictly in its context, Christ's teaching on the bread of life is not an exposition of the Lord's Supper, although that is an aspect of the general truth of Christ as the bread of life. We rightly sing 'Thy flesh is meat, Thy blood, blest Saviour, shed, is drink indeed; On Thee, the true, the heavenly living Bread, Our souls would feed,' when we meet to remember Him in the breaking of bread, but it would be to limit Scripture to restrict the truth of Christ as the bread of life to the Lord's Supper. Far less do Christ's words countenance the Romish mass and its notion of transubstantiation. The Lord's thesis in His discourse is that of *spiritual life*. He said 'I am the bread of life,' that He had come to give 'life unto the world,' 'that a man may eat thereof, and not die,' 'the living bread which . . if any man eat . . he shall live for ever,' 'the bread which I give . . for the life of the world,' 'he that eateth my flesh and drinketh my blood hath eternal life,' 'he that eateth me, he also shall live because of me' and 'he that eateth of this bread shall live for ever.'

The processes of eating and drinking are spiritual and not to be literally understood. 'He that cometh to me shall not hunger, and he that believeth on me shall never thirst.' We may equate eating and drinking, even as coming and believing. To come is to believe, to believe is both to eat and drink. The assimilation of the bread of life is therefore a spiritual process. As the physical assimilation of food sustains physical life, so the spiritual appropriation of Christ by faith supports spiritual life.

The discourse on the bread of life stemmed from the Jews' request for a sign, with its implied suggestion that Christ should be something comparable to the giving of the manna during Moses' lifetime. There are interesting resemblances between Christ as the bread of life and the manna.

The giving of the manna was a *recurrent miracle* during the 40 years of Israel's desert wanderings. It ceased only when the produce of Canaan became available to them. With the exception of the Sabbath the manna came with unfailing regularity. Despite their recalcitrance, there was no intermission in its supply, 'thou . . withheldest not thy manna from their mouth.' As with the manna, so was Christ miraculous —in His birth, life, death and resurrection. The element of the supernatural was never absent. Yet even when He said, 'I am the bread which came down out of heaven,' the Jews murmured 'Is not this Jesus, the son of Joseph, whose father and mother we knew?' It was not the only time when, confronted with the miraculous in Him, those who knew Christ only after the flesh conveniently dismissed the phenomenon with the facile words 'Is not this Joseph's son?'

The manna was *associated with the dew*. It fell with it. In Scripture

the dew speaks of divine blessing; its withholding of divine displeasure. The Psalmist writes of 'the dew of Hermon, that cometh down upon the mountains of Zion: For there the Lord commanded the blessing.' The Lord Jesus came as the blessing of God to men. As to His coming we read that 'God, having raised up His Son Jesus, sent Him to bless you.' In His going, He departed from this world in an attitude of benediction. 'He lifted up His hands, and blessed them.' His whole life was a benison.

The manna was *unrecognised* when it was first given. The people said 'What is it? for they wist not what it was.' Moses subsequently spoke of the manna, 'which thou knewest not, neither did thy father know.' Likewise was Christ unrecognised in His coming; 'He came unto His own, and they that were His own received Him not.' They failed to receive Him because they failed to recognise Him.

The manna was *rejected* by the people on two occasions. Once, lamenting the lost delicacies of Egypt, they mourned 'we have nought save this manna to look to.' Later, they complained 'our soul loatheth this light (vile) bread.' They despised 'the bread of the mighty.'So was Christ decisively rejected by the Jews in the words 'Away with Him . . crucify Him.'

All who gathered the manna had to *stoop* to do so. It fell 'upon the face of the wilderness . . on the ground.' Rich and poor alike had to stoop to gather. Moses said that the purpose of the giving of the manna was that 'He might humble thee;' doubtless part of this experience was in the necessity to stoop in order to gather. The proud never gather Christ. The despised publican who stood afar off with downcast eye and smote upon his breast saying, 'God be merciful to me a sinner,' was much more in the way of gathering the heavenly manna than the haughty Pharisee who declaimed his supposed moral excellence before God.

The gathering of the manna was *each morning's task,* with the exception of the Sabbath, for two days' supply might be gathered the previous day. Attempts to gather more than the day's requirement, except on the sixth day, were futile because 'it bred worms and stank.' It was not possible to conserve it for future use. Likewise there must be a daily gathering of Christ as the heavenly manna: last year's gathering, or last month's, or last week's, or yesterday's portion will not suffice for to-day. Only freshly-gathered manna will serve each need.

In its preparation the manna was a *widely adaptable food,* even as it was suited to all ages. The people 'ground it in mills . . beat it in mortars . . seethed it in pots and made cakes of it.' Christ as the bread of life is infinitely adaptable to the need of His people, whether young or old. There need be no stereotyped presentation of Him as the bread of life. There may be different emphases among different circles of Christians, different modes of presentation as between one community and another, nonetheless consistent with a true ministry of Christ as the food of His people.

REVIEWS

ALL THE MEN OF THE BIBLE.

The Zondervan Publishing House. Grand Rapids, Michigan, has done well in issuing Dr. H. Lockyer's Encyclopedia of Bible Men. The work is most painstaking, gives helpful comments on most names, and devotes considerable attention to the most important. One section deals with The Greatest of All Bible Names. 37/6. 381 pages. Through John Ritchie.

MOTHER.

This tastefully produced booklet of sixteen poems by Clara Simpson is intended for those who wish to remember the "best friend they ever had." Published by Pickering & Inglis at 9d. (2d post), it has beautiful floral illustrations.

Studies in Genesis

By ANDREW BORLAND, M.A.

(3) THE WRITER'S METHOD.

IT is always of great interest to discover the method upon which a writer of a book of the Bible went about his task. Sometimes the writer himself discloses the secret. Luke, for example, announces in the opening of his book that while he was under considerable obligation to the labours of others, he did not rest satisfied until he had made thorough investigation of the facts for himself. John, at the close of his gospel, (20. 30-31) informs us that the method he adopted was to select from a great mass of material a few representative miracles or signs and use these to prove that "Jesus is the Christ, the Son of God."

There are no such declarations in Genesis. On the other hand, however, internal arrangement of material seems to suggest the method upon which Moses proceeded. Evidently Moses had access to existing documents (clay tablets), and these he was guided to put together in such a way as to form a history of events leading up to the time of the Exodus. Thereafter his work was simply to record what was happening before his eyes as the people marched towards the Promised Land.

Professor Wilson, one of the best informed scholars on these matters, has given his verdict that "the Pentateuch as it stands is historical and from the time of Moses; and Moses was its real author; though it may have been revised and edited by later redactors, the additions being just as much inspired and as true as the rest." Moses' method is self-evident. He compiled genealogies, generations. The genealogies are the "starting points of distinct historical paragraphs, though too much veiled from us by our unfortunate divisions into chapters and verses" (Green).

Here are these books of generations

2. 4. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Man is the offspring of heaven and earth, having spiritual capacities and physical form.

5. 1. "This is the book of the generations of Adam." That section is carried on to verse 8 of chapter 6.

6. 9. "These are the generations of Noah." That section contains the story of the Flood and ends with chapter nine."

10. 1. "These are the generations of the sons of Noah," continuing to chapter 11 and verse 9.

11. 10. "These are the generations of Shem," a short section ending at verse 26 of the same chapter.

11. 27. "These are the generations of Terah," a section which introduces the history of Abraham, and continues for a number of chapters, because Abram was the father of the faithful "in whom all the kindreds of the earth shall be blessed." That section ends at 25. 11.

25. 12. "These are the generations of Ishmael, Abraham's son," a very short section consisting of only seven verses in our Authorised Bibles.

25. 19. "These are the generations of Isaac, Abraham's son." This is a long section, because the main purpose of the narrative is becoming apparent, namely to give details about the Chosen Race which had begun with the call of Abraham.

36. 1. "These are the generations of Esau." This, too, like the one dealing with Ishmael, is a short section,

merely giving a list of names without any narratives attached, because such narratives as might be given would not serve the purpose of Moses.

37. 2. "These are the generations of Jacob," the last section which contiues to the end of chapter 40.

It is the belief of P. J. Wiseman that Moses had in his possession written tablets preserved and handed down from the very beginning, and that the task of the "man of God" was to put these into a continuous narrative, himself supplying the last chapters dealing with the history of Joseph. His main contention is difficult to refute, and "quite a hard nut for the critics to crack." His conclusion is as follows: "The facts regarding the origin of the narratives are plainly stated in Genesis, and these need no support from imagination. It is sufficient that all evidence we have before us indicates that these records have been kept in their original purity and compiled by Moses. The more rigid the tests applied to Genesis, the more minute the examination of its contents in general and the words in particular, the more it is read in the light of the newer facts of archaeology, the more irresistibly does it lead us to the conclusion that Moses—the one outstanding man who is named by the consensus of ancient thought, and confirmed by all the implications of scripture—compiled the book, using the pre-existing records he named at the end of each section" (p. 94).

Every book in the Bible has its own purpose, its own specific part to play in the unfolding of the plan of the whole. Each, as has been noted, fits into the entire scheme, and when once that purpose has been discovered, it becomes an engaging exercise to observe how the writer develops his theme. The purpose of the book of Genesis seems to be the tracing of the fulfilment of God's plan of redemption through the line of the chosen people. Professor Young states that the purpose of the first book of the Bible is to give a summary of the history of the divine revelation from the very beginning of Creation up to the time when the Israelites are brought into Egypt where they were gradually, through four hundred years, formed into a theocratic nation. In that brief compass the author of Genesis passes in review the creation of the world, the creation of man, the covenant God made with man, man's fall into sin through disobedience, the establishment of the covenant of grace, followed by the lives of the patriarchs given in biographical detail.

Dr. Griffith Thomas divides the book into sections dealing with God in Creation, God in History, God in Providence, God in Redemption, God in Human Lives.

Another summary is given thus: "Genesis supplies men with the rudiments of the science of God. It offers a theory of the order of the universe. It says the first things concerning the science of man. It lays the foundation of the science of society. It reveals the simplest matters of the science of sin. It introduces the study of the science of races. Finally, it presents the initial truths concerning the science of salvation" (G. Campbell Morgan). Here in Genesis are to be found theology and cosmology, anthropology and sociology, hamartology ethnology and soteriology. (It would be a profitable mental exercise if uninformed students consulted a dictionary for meaning of these terms).

The overall message of the book is "the just shall live by faith." The writer of the Epistle to the Hebrews fastened upon that fact, and twenty verses out of a total of forty verses are devoted to suitable illustrations from Genesis.

"By faith Abel offered a more excellent sacrifice than Cain."

"By faith Enoch was translated that he should not see death."

"By faith Noah . . . prepared an ark to the saving of his house."

"By faith Abraham . . . obeyed, and went out, not knowing whither he went."

"By faith Sarah received strength to conceive seed."

"By faith Abraham . . offered up Isaac."

"By faith Isaac blessed Jacob and Esau concerning things to come."

"By faith Jacob . . . blessed both the sons of Joseph."

"By faith Joseph . . made mention of the departing of the children of Israel; and gave commandment concerning his bones."

"Without faith," asserts that epistle, "it is impossible to please God," and the records of the failures of men given in Genesis exemplify that principle over and over again, for example, Cain, Ishmael, Esau.

Let us finish this study with two quotations. The first is from *The Unfolding Drama of Redemption* by Graham Scroggie. "This, then, is the Book of Genesis, supplying the Prologue to the Unfolding Drama of Redemption, and Scene 1 of Act 1. In these is found implicitly all that is afterwards revealed. Here are profound truths concerning *God,* His nature, designs, activities, and methods; concerning *man,* his creation, responsibility, sinfulness, and hope; concerning the *human race,* its unity, vanity, and divisions; concerning *life,* individual, domestic, tribal; concerning *Providence,* the immanence of God in the affairs of men, and the way in which He uses both their willingness and waywardness; concerning *redemption,* in promise and symbol; and concerning *destiny,* the necessary connection between character and fate" (p. 130).

The second is one of the closing paragraphs in Genesis by Dr. Griffith Thomas. He writes: "The value of the book is evident. It is in some respects the foundation of the Biblical revelation of God. It is the germ and explanation of everything that follows in the history of Divine redemption through the seed of the woman. It may almost be said that there is no truth of the Bible that is not found here in germ. Thus the seven great doctrines which form the warp and woof of the Bible are all in this book. (1) The Doctrine of God as Creator, Preserver, Law-Giver, Judge, Redeemer. (2) The Doctrine of Creation as an act and process of the Divine will, wisdom and power. (3) The Doctrine of Man in his contact both with earth and heaven, a union of flesh and spirit in a two-fold nature. (4) The Doctrine of the World as sphere of the human race in its unity, variety and divisions. (5) The Doctrine of Human Life, first as an individual, then as social and in the family, then as tribal, and at length gradually developing into national life. (6) The Doctrine of Sin as the assertion of man's independence of God, his unwillingness to remain loyal to the Divine will, with the results of evil both negative and positive in the loss of holiness and fellowship with God, and the impossibility of rendering to God the obedience and glory due to His Name. (7) The Doctrine of Redemption, with the universe as its sphere, man as its subject, Divine grace as its source, the Covenant as its method and the people of Israel as its repository and instrument" (Vol. 3. pp 223-24).

SOUL HEALTH

J. H. STEWART, Gateshead

3rd EPISTLE or JOHN, verse 2. *"Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth."*

Our great need as sinners was life (spiritual life), being by nature dead in trespasses and in sins (Eph. 2. 1). We needed to be quickened by the Spirit of God. It is the Spirit that quickeneth, the flesh profiteth nothing (John 6. 63). Our great need as those who have been quickened, is the maintenance of Soul Health.

Have we, as Christians, sufficiently recognised the importance of living in the vigour of spiritual health?

Health supposes life; there can be no health until there is life, but there may be life without health; this is true of the soul, as well as the body.

For physical health we need essentially three things—Good Food, Pure Air and Exercise; likewise in the spiritual realm, we need these three requisites.

1st. *The Food of God's Word.* Upon that inspired word, the believer must feed daily, if he or she would be strong, as our Lord said in His temptations in the wilderness—"Man should not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4. 4), and as the Lord aforetime would counsel Israel—"Hearken diligently, unto Me, and eat ye that which is good, and let your soul delight itself in fatness"—(Isaiah 55. 2).

One of the marks of the disease of the soul, as well as of the body, is loss of appetite, which leads to that backsliding state of soul, and expresses itself in no desire for communion with God, no desire for prayer and the reading of the Holy Scriptures and for fellowship with God's children, yea no desire to serve their Lord and Master. I remember reading an illustration of two birds being put into a cage, the one a dove, and the other a raven. As food, flesh was placed into the cage and it was observed that the raven was being fed, and the dove was being starved; then bread was placed into the cage, and the reverse happened—the dove was being fed, and the raven was being starved—Oh that we may feed the divine nature, with the good Word of God, and the flesh will truly be starved; and let us beware, lest if we feed the flesh, then the divine nature will be starved.

But, "put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lusts thereof" (Rom. 13. 14).

So, then, if we would be healthy Christians let us feed on the good food of the Word of God and meditate *therein,* feed *thereon* and grow *thereby.*

2nd *Pure Air* (the atmosphere of His presence).

Where do we live? (John 1. 37, 38, 39). We have John's two disciples so attracted to Jesus as He walked as the Lamb of God. They followed Him, and, not only so, they had the desire to dwell in His presence—"Master where dwellest thou?" and He saith unto them, "Come and see," they came and saw where He dwelt and abode with Him that day for it was about the tenth hour (that was two hours before night). The more we are attracted to Christ the more we desire to come into the atmosphere of His Divine presence, whether in the attitude of worship or in prayer.

It is good to enter into His presence at the beginning of the day, as

the Psalmist could express—Psalm 5. 3, "My voice shalt thou hear in the morning, O, Lord, in the morning, will I direct my prayer unto Thee and will look up." It has been well said that prayer is the key of the morning and the lock of the evening.

Then we have the two disciples on their way to Emmaus, Luke 24. 13-35. What an experience they had in the presence of the ever living One! Jesus drew near and went with them; They were sad at heart—"But we trusted that it had been He which should have redeemed Israel (from Roman tyranny) and besides all this, today is the third day, since these things were done." What a ministry from the Risen One—how He expounded unto them in all the Scriptures, things concerning Himself! They constrained Him, saying "Abide with us." The atmosphere of His blessed Presence had a two-fold effect upon them—their hearts and their feet.

It was the revival of their affections towards the Lord Jesus—"Did not our hearts burn within us, while He talked with us by the way and while He opened to us the Scriptures." When the heart is right, the the walk will be right—"and they rose up that same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them." Their feet wended their way to where the Lord's own were gathered together—in measure we will have a zeal for God's testimony.

Moses had a unique experience of God, and his breathings in prayer would indicate where he lived in his soul's experience—"Lord, Thou hast been our dwelling place in all generations" (Psalm 90. 1).

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91. 1).

How we need our soul's refreshment in this barren wilderness scene!

This world is like a desert, and the
ground is parched and dry,
But Canaan's trees and rivers give
one's soul a rich supply;
Men look and wonder, how God's plants
are kept so fresh and green,
They're watered like a garden, by God's
hand that is unseen.

3rd. *Exercise. The exercise of faith*—the Epistle of James seems to be very appropriate in its setting, in following Hebrews (the Holiest), for James, as it were, is waiting outside for us coming out, with words of counsel for his brethren, for the wilderness. "Knowing this that the trying of your faith worketh patience" (James 1. 3). There is nothing wrought for God apart from exercise, and here we are to exercise faith which worketh endurance.

Faith tested is faith strengthened in the One Who is called the God of patience. Romans 15. 5.

Faith reasons from God and His Word, never from self and circumstances. Faith honours God and God honours faith. 2 Cor. 5. 7, "For we walk by faith, not by sight." Hebrews 11. 6, "But without faith, it is impossible to please Him." Oh, that we may give Divine pleasure to the heart of God in this exercise of faith.

The exercise of a Good Conscience. Acts 24. 16. "Herein do I exercise myself to have always a conscience, void of offence, toward God, and toward men." The apostle Paul had a twofold ministry,—he was a minister of the Gospel, and a minister of the Church. Whether his ministry was to sinners or to saints, he had the consciousness that his ministry was in Divine Light and could be carried through in the exercise of a good conscience toward God, and toward men. Whether in the service of the Sanctuary or in our pilgrim pathway, we need to maintain a good conscience

—a conscience that is *so awake* that it cannot be surprised, *so just* that it cannot be bribed, *so pleased* with that which is right, but *so pained* with that which is wrong.

A Christian with a bad conscience is silent before the enemy and, furthermore, is vexed with one's self and grows angry with others, Herein is wisdom, to cultivate holy intimacy with Christ, which will keep the conscience alive, and the heart happy.

So then our conscience can be kept in godly order, in sweet communion with God, controlled and directed by the Word of God. The apostle Paul writing, to his son Timothy in the charge committed unto him, exhorted him that he might war a good warfare, "Holding faith and a good conscience" (1 Timothy 1. 19).

The Exercise unto Godliness. 'Exercise thyself unto godliness" (1 Tim. 4. 7). We see how the grace of God would teach us how we should live in this present world—"Denying ungodliness and worldly lusts, we should live soberly, righteously and godly" (Titus 2. 11). In 1 Cor. 6. 20—"For ye were bought with a price, glorify God therefore in your body" (R.V.). To glorify God would mean to display Him in these mortal bodies in this present evil world and also to go in for spiritual gain. "But godliness with contentment is great gain" (1 Tim. 6. 6). The spirit of this world is to get rich quick in material riches, which are only temporal, but, oh how the Christian pursuing after the spiritual and eternal riches gets great gain, being characterised by godliness with contentment!

Let me then be always growing,
Never, never standing still;
Listening, learning, better knowing,
Thee, and Thy most blessed Will.
That the Master's eye may trace,
Day by day, my growth in grace.

Godly Care in the Assembly

By O. B. WYLIE, New Zealand.

VERSE 27 of 1 Cor. 12 views the assembly, firstly as a whole, "Ye are body of Christ", and then as to its individual components, "and members in particular." We here draw attention to the fact that the believer is a "member" only in relation to the body. As the health of the body depends upon the condition of its individual members, so it is with the assembly. "If one member suffer, all the members suffer with it" (v. 26). It is impossible for a member of the body to be injured or impaired in its function as an isolated part. It is the body as a whole that is affected. So the lack of care one of another shown by all in the assembly should be regarded as a serious lapse from the true pattern of assembly life. The spiritually sick, those not able to receive and respond obediently to communications direct from their Lord, should become the subjects of general concern expressed in special help being given in sympathy and love. Weakness and even paralysis results from prolonged disuse of any member of our body; so a like spiritual condition is sure to ensue where one member of the body of Christ remains responseless to the impulses from the Lord in Heaven.

As impurities in one member endanger the health of the body, so sin in one saint imperils the spiritual life of the assembly. If all within it are convinced that they have been made one, and that it is impossible for God to bless where sin is allowed, hindrances to the testimony will become the loving concern of all. The late Robert Chapman whose shepherd care of the flock was such a feature

of his godly life was known to weep on the neck of an erring saint. Our zeal for the Lord's house would show more reality if marked with affectionate desire for the good of all within it. Demand for compliance with every other principle of assembly life, while manifesting no godly care for the weak among us, reveals a lack of those graces of the Spirit (Gal. 5. 22-23), Whose life permeates that which is truly "body of Christ." It is love begotten of Him that causes us to esteem all His precepts concerning all things to be right (Ps. 119. 127-128). When an extreme case of sin confronted the Corinthian assembly the saints were rebuked because they were puffed up and had not rather mourned (1 Cor. 5. 2).

When reception into the assembly is contemplated, the character of the testimony as "body of Christ" should be kept in view. Any impression that its fellowship may be of the passive, dormant nature similar to "church membership" in a sect, involving only the occupation of a seat in a pew to receive what is given forth by another, should be dispelled. As each member of the body has its distinctive function, so each one within the assembly should be exercised in heart to discern the will of God as to his or her place and service, and fulfil it accordingly. (See Romans 12. 4, 5).

Only those who have become "disciples indeed" and have openly confessed in baptism their identification with Christ in His death, burial and resurrection are divinely fitted to participate in this fellowship (Matt. 28. 19-20). Due care in relation to these basic requirements will solve most of the problems that gather round this subject today, dealing effectively with that of "occasional fellowship." Whole-hearted obedience to the Lord Jesus Christ that characterises the true disciple, would never allow of such fickle conduct as being in an assembly of the New Testament order one Lord's Day and in a sect the next. Disciples are followers of their Lord, and therefore seek guidance for each step from the Word of God.

† † † †

CORRESPONDENCE

Dear Editor,

I wonder if I may be permitted a few comments in answer to a question in your October issue in which it was stated that the offering of Isaac was not a type of the death of the Lord Jesus. The reason given was that the substitutionary aspect was absent. If this teaching was followed to its logical conclusion it would deprive us of most of the typology of the Old Testament. No type is complete in itself, indeed never could be. Only the actual death of Christ was perfect in all its aspects. Adam, the Ark, Joseph, David, Solomon and others were all types of Christ, though none of them died sacrificial deaths. Isaac came nearer to death than any of them. It is certain that he thought that he was going to die, and offered himself to this prospect in obedience to the will of his father. The carrying of the wood, the fire, the knife speak of judgment. Can we read such words as "Thy son, thine only son, Isaac" without being moved at the thought of the giving of God's only Son. The very place Moriah reminds us of the future sacrifice, and we bow in worship at the thought of Father and Son going "both of them together" to the place of the burnt offering.

Bolivia Rodger H. Brown (Dr.)

Dear Editor,

Mr. Campbell's letter on "Abraham and Isaac" in the October issue demands a little attention.

He has evidently overlooked the clear distinction between strict interpretation and elastic application.

It is quite true that Isaac wasn't offered to save anyone as our Lord was. But on the principle that "whatsoever things were written aforetime were written for our learning," and "all these things happened unto them for types", we are justified in seeing in the story a typical picture of the death and resur-

rection of Christ. Mr. Campbell has also missed "the double type" principle so clearly outlined in the O.T.

In Abraham we have a picture of the father giving up the son as God gave His only begotten Son. In the ram offered up instead of Isaac we have Christ as the substitute, dying for others.

Quite obviously two things were necessary to picture Christ as the Son, and as the Substitute. Other similar examples are found in the two birds in the cleansing of the leper, and the two goats on the Day of Atonement.

No type is 100% perfect, and following Mr. Campbell's argument to its logical conclusion we would not be able to preach the Gospel from Exodus 12, the Cities of Refuge, or the story of Rahab. Mr. Campbell's argument reminds me of what Mr. C. F. Hogg said in Stirling many years ago. He was dealing with the story of the Good Samaritan and his opening remark was, "If you want to preach the Gospel from this story you must put it into it because it isn't there." A rather sweeping remark! He contended that the lesson was that of neighbourliness. That is, of course, the first and main lesson but it isn't the only lesson.

The story of Isaac and Abraham contains the lesson suggested by Mr. Campbell but it is too much to say that when the story sets forth that lesson, it "has fully served the purpose for which it was recorded." Surely that wasn't the only purpose.

U.S.A. H. K. Downie.

REMEMBRANCE HYMN

Tune: *Holley.*

O God most holy, turn we now to Thee,
Set Thou our minds from care and conflict free;
Humble our hearts as here we lowly wait,
Be this blest place as Heaven's gate.

No rite, no bounden duty calls us here,
But the glad knowledge that our Lord is near;
Close all our thoughts to everything but Christ,
As in Thy courts we keep the tryst.

Thine was the grace that brought us from afar
Thy changeless mercy made us what we are;
All that our ransomed beings can command,
Humbly we bring, with open hand.

Touch us anew with gratitude divine,
Draw from our soul's love true response to Thine;
Here, as before Thy throne we bow the knee,
No man save Jesus, may we see.

So as around Thy table thus we meet,
Our hearts aglow in union pure and sweet;
With single purpose, and with voice as one,
Sing we the praise of Thy dear Son.

Wm. Landles.

YOUNG BELIEVER'S PAGE (cont. from page 54)

sacrifice, strain and strive to find gold and silver and other precious materials: but when they "strike" the cost is swallowed up in joy. So with the Scriptures. The treasures of God yield only to seeking and searching. Said Erasmus, "There is little good to be gotten by reading the Word cursorily and carelessly. But do it daily and diligently, with attention and affection, and you shall find such efficacy as is to be found in no other book." Seek as for silver; search as for hidden treasure.

Young Christian! If you receive, and hide, and incline your ear, and apply your heart, and cry to God, and search as for hid treasure, THEN . . . . and this follows, as surely as night follows day, as surely as spring follows winter . . as surely as God is upon His throne . . . "THEN thou shalt understand the fear of God, and find the knowledge of God . . . ." plus all the other blessings enumerated in verses five to nine of the passage.

REVIEW

HEAVEN'S CURE FOR EARTH'S CARE by George Henderson deals in most beautiful language with the Christian's Past Present and Future. Such chapters as these occur—Return to God, God a Living Reality, The Mystery of Suffering, The Blessedness of Old Age. The last chapter Christ's Final Triumph points to the glorious consummation. 8/6 (Post 9/3). **ALL THE DAYS** by J. Danson Smith is No. 23 of "Meditation" series, and contains daily meditations in verse for thirty-one days. Tastefully produced. 1/3 (Post 1/5).

THE LORD'S FUND.

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6266	5 — —	6298	6 — —	6329	5 — —
6267	3 — —	6299	50 — —	6330	3 10 —
6268	10 — —	6300	27 — —	6331	20 — —
6269	10 — —	6301	30 — —	6332	8 — —
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6271	13 5 —	6303	8 13 6	6334	10 —
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6281	20 — —	6314	5 — —	6345	150 — —
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6286	10 — —	6316	1 — —	6347	5 10 —
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6263	5 — —	6291	1 3 9	6322	10 —
6264	5 — —	6292	1 — —	6323	5 —
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6268	7 6	6297	10 —	6329	5 —
6269	10 —	6298	6 —	6330	2 6
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6274	10 —	6304	1 — —	6333	5 —
6275	2 6	6305	2 — —	6334	3 —
6276	10 —	6306	5 — —	6336	1 — —
6277	2 10 —	6307	2 6	3337	10 —
6278	7 —	6308	1 — —	6339	1 — —
6279	5 —	6309	2 —	6342	1 — —
6280	7 6	6310	6 6	6343	10 —
6282	10 —	6311	15 —	6347	5 —
6283	10 —	6313	5 —	6348	10 —
6285	14 3	6314	5 —	6349	10 —
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News from Other Lands

ETHIOPIA

We have re-opened the school after the Christmas holidays and have 29 students on the roll. I have 2 Ethiopian teachers helping me with the teaching programme and they are getting on very well. We look to the Lord to give us another good term. We will value your prayers for the young lives under our influence.

The attendance at the Gospel meeting on Sunday mornings has been very encouraging of late. We had 82 present at our Christmas service when one of our teachers gave a short message on the meaning of Christmas. Perhaps the cup of tea and a piece of bread helped to attract more people than usual. We will value your prayer for the preparation and giving forth of the Gospel message. After the Gospel meeting we have our Bible Class and have now reached Genesis 20 in our studies. Please continue to pray for blessing.

My wife has around 15 or 20 girls at the Girl's Class held each Thursday afternoon. It is very encouraging to see the same girls attend regularly. Please pray for the contacts made with these young girls and for my wife as she gives forth the Good News.

J. & M. Flynn.

ST. KITTS, WEST INDIES.

It is now over 22 years since we started Assembly work in these islands and as we look back and remember all the way He has led we cannot but praise His holy name; and as we think of the many times we have failed Him we rejoice that He has ever been faithful. How He has borne with us! As we look around these Leeward Islands our hearts are made glad as we see that not only are there 10 halls here in St. Kitts, but over in Antigua there are three others and married couples caring for the Lord's work over there. Then in Anguilla another couple have a small hall and a small assemby. Now the Lord has laid it upon our hearts to go over to the island of Nevis to build a hall and home combined for a young couple who hope soon to come from Bermuda. Charles F. Brown.

ARGENTINE

You will have gathered from the newspapers that the Argentine is passing through difficult days, days of inflation, strikes and unrest. We know the only solution to her many problems is the Gospel of the Grace of God and we praise our God that as yet we have perfect freedom to preach and teach and spread the printed page. I have just returned from a visit to the cities of Salta and Jujuy in the north and it was a joy to see numbers of unsaved in the meetings and to hear how the believers themselves are seeking to make known the gospel in the surrounding districts. I had the joy of leading one young man to Christ. He comes from a district in the Argentine Chaco where recently there has been quite a movement, whole families have been saved. He went home to visit his people and found that they had accepted the Gospel, so on his return to Jujuy he found the Gospel hall and is now rejoicing in the Saviour. There is another Christian in the barracks (he is doing his military service) so they should be a help one to the other. Frank Bryant.

"WITH CHRIST."

(continued from page 72)

known in the Lord's work. **THOMAS NEILLY** Ahoghill, passed into the presence of the Lord on Feb. 8, aged 96. Saved in early life at Killymuck under the preaching of the late J. Blair and W. Johnston, and with others gathered to the Name of the Lord under much reproach. For over 70 years he was associated with assemblies at Tivaconavey and Ahoghill. A very large company of neighbours attended the funeral, which was conducted by Messrs McKelvey, Buick and Paisley. **THOMAS IRWIN,** Magherafelt, called home suddenly on Feb. 9. In fellowship for 30 years. and acted as correspondent. our brother, who was highly esteemed, will be greatly missed for his quiet and consistent testimony. The funeral was large and was conducted by Messrs Beattie, Wallace, Hutchinson and Craig. Mrs. **GEORGE KYLE,** Rasharkin, on Feb. 9, in her 80th year. For a number of years was in fellowship in Bellshill, but for the last 13 years in the assembly at Rasharkin. A quiet and consistent believer. Mrs. J. **CORRY** passed into the presence of her Lord on Feb. 12 four weeks after an operation in Belfast City Hospital. Saved 47 years ago through the preaching of the late George Gould and J. Poots, our sister has since been in fellowship in Ballymagarrick assembly. Highly esteemed for her godly consistent life and her interest in the Lord's people and His work. Given to hospitality she will be much missed by her husband and son and by all who knew her. The large funeral was conducted by Messrs J. Hutchinson, J. Grant and Wm. Johnston. **ANDREW CULLEN,**

(continued on page 52)

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

Could you give us some information about the ancient manuscripts upon which scholars work when translating the Bible?

ANSWER

When the translators of the Authorised Version, published 1611, were at work they did not have access to the ancient manuscripts which scholars may now consult. In 1516 Erasmus, the famous Dutch scholar, edited the first printed Greek New Testament, but the manuscripts upon which it was based are not very ancient. In 1627, the Patriarch of Alexandria presented to King Charles 1 the Codex Alexandrinus which had been written in the fifth century. It is now in the British Museum.

Older still than the Codex Alexandrinus are the Codex Vaticanus, so-called because it is deposited in the Vatican in Rome, and the Codex Sinaiticus, given that name because it was discovered in the monastery of St. Catherine's in the Peninsula of Sinai. The story of its discovery is one of the romances of history. In 1844, a young German scholar, Dr. Tischendorf, who had already become famous as the editor of numerous manuscripts of the Bible in both Latin and Greek, arrived at the monastery at the foot of Mt. Sinai, and in the course of his search found some parchment leaves of a Greek Old Testament. With almost uncontrolled delight he observed that the manuscript was at least a hundred years older than the Codex Alexandrinus, that is, it belonged to the 4th century. He was given 43 leaves of the Old Testament, and was permitted to have a glance at a good many more.

Later, in January, 1859, he returned to the monastery, and after much negotiation and considerable persuasion, the monks agreed to hand their manuscripts to the safe-keeping of the Czar of Russia as the Patron of their church. The gift included almost 200 more leaves of the Old Testament, and a complete New Testament dating back to the fourth century.

Tischendorf also visited Rome in 1866, and made copies of pages of the Codex Vaticanus, and in 1872 he published a revised text of the New Testament based on the Vaticanus and Sinaiticus, both belonging to the fourth century. Modern translators are greatly indebted to the labours of the indefatigable German scholar.

Other discoveries have been made since—and just as thrilling. In the Nile Valley, an American collector, Mr. Chester Beatty, acquired a group of manuscripts, now known as the Chester Beatty Papyri, and containing, besides parts of the Old Testament, almost the whole of the New Testament. Scholars date these papyri as early as 250 A.D. Besides other discoveries, perhaps the most interesting is the one in the Rylands Library in Manchester. It had been brought to Britain by Professor Grenfell of Oxford University, and when its presence in the Library was discovered, scholars could hardly believe their own eyes. The small fragment of John's Gospel, scholars are agreed, dates back to the first half of the second century, that is to before 150 A.D. It is almost contemporary with the apostle John himself.

Sir Frederick Kenyon at the close of his interesting book *The Story of the Bible* declares: "It is reassuring . . to find that the general result of all these discoveries and this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God."

A.B.

REVIEW

RECEPTION TO GOD'S ASSEMBLY.

Wm. Bunting has revised and enlarged his useful pamphlet, and its new format should have a warm welcome. Never extremist, the author steers a clear course and shows how necessary it is in the matter of reception to be sympathetic, logical and scriptural. Price 1/- postage 2d on single copies. Obtainable from John Ritchie.

The LORD'S WORK and WORKERS

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.

ENGLAND & WALES.

READING: Bridge Hall, March 14 at 6.30. G. K. Lowther, J. H. Large. March 27 at 3 and 6. R. Guyatt, A. Burr. **ST. LEONARD'S-ON-SEA**: Rainbow Hall, Silverhill St. March 14 at 3 and 6. C. Goldfinch, S. Jardine. **HORSHAM**: Gospel Hall, Denne Rd. March 21 at 3.30 and 6. J. Rowberry, R. North. **LONDON, BLOOMSBURY**: S.S. Teachers Convention, March 21 at 3.30 and 6. L. Cook. D. J. Ellis, H. L. Ellison. **LUTON**: Hockwell Ring Ann. Conf. in Leagrave Junior School. March 21 at 3.15 and 6. C. H. Stacey, F. Holmes. **SWINDON**: Liddington St. Gospel Hall. March 21 at 3 and 6. V. G. C. Joseph, P. Parsons. **BURNLEY**: Gospel Hall, Brunswick St. March 27 at 3 and 6. W. Trew, J. Hutchinson. **FOLKESTONE**: Victoria Hall. March 27-30. C. Hocking. **NEWCASTLE-ON-TYNE**: In Trinity Presbyterian Church. March 27-30. E. Bermejo, G. Harpur, R. McNeill, J. M. Shaw. **BRIDLINGTON**: Gospel Hall, St. John's Walk. Mar. 30 at 3 and 6. C. McMillan, J. Jackson. **CARDIFF**: Adamsdown Gospel Hall. March 30 at 3 and 6.15. J. Hunter, A. Leckie, R. Lightbody. **LIVERPOOL**: In Richmond Baptist Chapel, Breck Rd. March 27: In Newsham Park Chapel. Denham Drive. March 30. A. Naismith, A. Pulleng, J. Harris, D. Clifford. **LEEDS**: Joseph St. Gospel Hall. March 30 at 2.30 and 6. J. Cuthbertson, R. McPike. **PORT TALBOT**: Gospel Hall, Ynys St. March 30 at 3 and 6. J. Anderson, I. Yelland. **READING**: Gospel Hall, Silver St. March 30 at 3 and 6. E. Barker, J. Field. **CARLISLE**: Hebron Hall at 7.15. March 21, W. B. C. Beggs: April 4, G. Bull. **NOTTINGHAM**: Clumber Hall. March 7/10. G. T. Bull. **PORTSMOUTH**: Gospel Hall, Copnor Road. March 21 at 6.30. F. A. Tatford. **POTTERIES**: March 7, Stoke: 14, Butt Lane, R. Darnell: 30, Stoke. **SOUTHALL** Ebenezer Hall, Kingston Rd. March 7 at 7. A. E. Vince: 14, G. Gaunt: 21, J. Dalgleish: 28, Heath Meetings. **BARNEHURST**: March 6, 13, 20. J. H. Large. **BRADFORD**: Yorkshire S.S. Workers' Conf. April 25 at 3.15. Aneurin Ward. **NUNEATON**: Manor Court Rooms. May 2 at 3 and 6. Dr. S. S. Short, J. H. Edwards. **EASTBOURNE**: Bible Readings in Victoria Court. May 9-16. H. Bell, A. M. S. Gooding. Particulars from G. Wakefield 67 Bridge Rd., London, N.W.10. (Tel. Willesden 0926). **HOPTON**: May 16. J. Hunter, A. M. S. Gooding. **STOWMARKET**: Violet Hill Room. May 18. J. Hunter, A. M. S. Gooding. W. H. **CLARE**: March 1-11, Paignton: 14, Hilltop: 15, Walsall.

IRELAND:

J. **MARTIN** in portable hall at Tullylagen with some encouragement. **R. JORDAN** at Ballycastle. **S. THOMPSON** at Ballymoney. H. **PAISLEY** being encouraged at Clonkeen. T. **McKELVEY** expected at Gransha. **WESLEY CRAWFORD** has been giving interesting accounts of the Lord's work in India in various halls around Belfast. J. G. **HUTCHINSON** having large meetings in Donegall Road Hall, Belfast, where several have professed and others seem concerned. J. G. **GRANT** having good interest at Donemana. Expected in Aberdeen in early March. J. **THOMPSON** having encouraging interest at Bridgetown, Co. Donegal, where some are attending their first gospel meetings and a number appear anxious. R. J. **CRAIG** and W. **BUNTING** have had a good start in Bellaghy, Co. Derry.

SCOTLAND: FORTHCOMING (D.V.).

CUMNOCK: Lesser Town Hall, March 7 at 3. J. Cuthbertson, W. P. Foster, H. Scott. **KELTY**: Centre St. Hall. March 7 at 3. W. Prentice. A. H. McBroom, F. E. Stallan. **POLLOKSHAWS**: Greenview Hall, March 7 at 3.30.: S. Emery, J. Malcolm, J. M. Shaw. **LOCKERBIE**: Ebenezer Hall. Ann. Conf. in St. Cuthbert's Church Hall. Bridge St. March 21 at 3. S. Emery. R. Goldfinch. **UDDINGSTON**: Union Hall. Crofthead St. March 21 at 3.15. E. W. Rogers, A. P. Campbell, J. Smith. **BLANTYRE**: Bethany Hall, March 14 at 3.30. J. Merson, J. Hunter, J. Smith. **EDINBURGH**: Gorgie Gospel Hall annual in the Gorgie War Memorial Hall, March 28 at 3. H. Pope, A. Allan, J. M. Rollo. **MUSSELBURGH**: in Town Hall, April 4 at 3.15. J. Hislop, A. McBroom, W. P. Foster.
OVERTOWN: Gospel Hall. March 28 at 3.30. W. Harrison, J. McNeill, E. W. Rogers. **MOTHERWELL**: Shields Rd. Hall. April 4 at 3.30. W. Trew, H. Bell, J. Douglas, R. Price. **ASHGILL**: Bethany Hall, in Public Hall. April 11 and 12 at 3. A. Allan, F. Stallan, W. Robb, H. Scott. **GLENGARNOCK**: Hebron Hall. April 11 at 3. A. McNeish, A. Allan, E. Grant. **KIRKCALDY**: United Ann. Missy. Conf. in Victoria Rd. Church. April 11 at 3.30. Messrs. Bester, Budge, Rowberry, R. McPike. **INVERNESS**: Ebenezer Hall, Celt St. April 18 at 3. F. E. Balfour, G. Bull, D. Morrison. **DREGHORN**: In Parish Church Halls, May 2 at 3.15. D Craig, R. Price, W. Trew, H. Bell.

"WITH CHRIST."

NAN WILLIAMS, Largs, on Jan. 15 within a few days of her 74th birthday. Saved in early years and connected with Hebron Hall Glasgow where she was active in S.S. and hospital work. In 1918 left for U.S.A. but returned as a widow about 6 years ago, and thereafter had fellowship in Brisbane Hall, Largs. A quiet, devout sister. Mrs. **DIACK**, Belfast, widow of Jas. R. Diack, evangelist. In her younger days a constant worker amongst the aged, sick and infirm, cycling long distances in tract distribution. Her home was ever open to the Lord's people, and a warm welcome awaited all in need of a rest-

ing place. Mrs. JAS. LECKIE, Fortwilliam Hall, Belfast. A quiet woman, who feared God and desired His glory in the salvation of her family. The large funeral was taken by Messrs D. Craig and J. G. Hutchinson. Mrs. McCLEMENTS, Londonderry, saved many years ago and in fellowship with the Lord's people in East Wall assembly. Will be much missed by the saints for her kindness and consistency. The funeral was taken by J. G. Hutchinson. Mrs. TRUESDALE, Ballynahinch. For many years with the assembly there and ever sought its good and the welfare of God's people. Prayer valued for her family. J. G. Hutchinson was responsible for funeral. JOSEPH THOMSON, Wishaw, on Dec. 14, aged 59. Saved at the age of 17 and for over 40 years in Ebenezer Hall assembly, Wishaw, where he was an active worker in Sunday School and later was Superintendent. Took a leading part in the Saturday evening meetings, and his bright testimony and happy disposition placed him in high esteem by his associates in Public Works, etc. The large company attending the funeral bore testimony to the esteem in which our brother was held. PETER CROW, Holyoke, Mass. U.S.A., on Dec. 24, aged 70. Born in Glasgow, he went to U.S.A. and was in fellowship with Holyoke assembly for over 40 years. With his late wife, he was much given to hospitality and entertained the Lord's servants. A warm-hearted brother, he will be much missed. Funeral services conducted by Messrs D. J. Bell and E. Hicks. Mrs. JONES Ballymena. on Dec. 31, aged 75. Saved in early life and associated with Rasharkin assembly before moving to Ballymena. Was in fellowship in Wellington St. assembly and latterly in Harryville assembly, Ballymena, but for a long time unable to attend because of infirmity. A faithful sister, who had a great love for the Lord and His people. J. B. TRIMBLE, New York, U.S.A. was called home on Jan. 8 in his 90th year. Son of the late W. J. Trimble of Dungannon, he was saved as a lad in his teens and soon became an active preacher of the gospel, being much appreciated for his labours amongst assemblies at home and abroad. For almost half a century he was associated with the testimony in New York city, where he was acknowledged as a true shepherd and a succourer of many. Was deeply interested in the Gospel Hall Home for aged Christians at Longport, New Jersey, which he often visited, and where he remained to be cared for during his last lingering illness. "Whose faith follow, considering the end of their conversation." ALEX. BROWN, Motherwell, on Jan. 4 aged 74. Taken ill on his way to the morning meeting, he passed into the presence of the Lord that evening. For the past 25 years was associated with Roman Road Hall assembly. A quiet, consistent brother, whose regular attendance will be much missed. Mrs. ALEX BROWN, on Feb. 7, aged 61. Just five weeks after her husband was called home, she passed into the presence of the Lord. Baptised and received into assembly fellowship in Roman Road Hall 25 years ago. Mrs. MARGARET LEITCH, Barrhead, on Jan. 9, aged 81. Was 43 years in fellowship at Gospel Hall assembly and, although an invalid for many years, she sustained a good testimony in much suffering. Wm. JAMIESON, Newton Mearns, on Jan. 10, aged 65. Converted in early days of the assembly at Newton Mearns and has been a devoted worker there ever since. Bore a bright testimony in his native village. FREDERICK JAMES WREN, Sevenoaks, on Jan. 17, aged 79. Had a long association with the assemblies at Belmont Hall, Harrow, and in later years at Vine Hall, Sevenoaks. For nearly 40 years served with the United Kingdom Evangelisation Trust, and his ability and wise judgment in the affairs of the Counties Evangelistic Work will be greatly missed. Highly esteemed for his labour of love with kindness and affection. Mrs. J. HILL, Belfast, called suddenly into the presence of her Lord on 24th Jan. Wife of the late Capt. R. J. Hill, she was saved as a girl in her teens and associated with Mourne Street, afterwards Albertbridge Road assembly for a lifetime, A true mother in Israel, and like Phoebe, a servant of the church and a succourer of many, her prayers and presence in the gatherings of the saints will be greatly missed. The funeral was large and representative, and the services were conducted by Messrs H. Baillie, T. Campbell, R. Jordan and D. Jemphrey. Wm. CAMPBELL, on Jan. 30, aged 77. Saved in early life and connected with New Stevenston assembly, where his labours in the gospel are well remembered. Later in Roman Road Hall, Motherwell for a prolonged period, then 7 years in Irvine, and the last 8 years in Largs assembly. Was associated with Netherhall Holiday Centre from its inception, and latterly was Chairman of the Board. Had a long life interest in assembly work and was a diligent student and an able minister of the Word. His long illness was borne with Christian fortitude and confidence in his Lord. THOMAS BURCHILL. London, passed home on Jan. 31. Well known in his association with the Scripture Gift Mission, which he represented amongst the Scripture trade of the U.K. for over 40 years. A faithful brother, he witnessed a good confession wherever he travelled, and whose life and testimony in association with Bignold Hall, Wembley, Forest Gate, London, was much appreciated. NELSON WM. E. COLBOURNE, passed away from a lingering illness on Jan. 31, aged 78. Formerly of East Sheen, he resided later at Minehead, Bishops Lydeard and New Milton. An enthusinastic and energetic Christian, he will be sorely missed by a vast number who valued his sound advice and practical sympathy. JAMES KYLE, Corby, Northants on Feb. 1, aged 60. With others, he founded the assembly at Rockingham over 20 years ago, where he took an active part in oversight and Sunday School work. Ever ready to witness for his Lord, he will be greatly missed by his wife, family and assembly. For a number of years was in Bellshill assembly. Mrs. JOHN FERGUSON, widow of John Ferguson, Evangelist, went home to be with her Lord on Feb. 3. Saved at the early age of 16 in Belfast, at meetings conducted by Major Whittle, she became an active winner of souls, visiting hospitals and sick persons in her service for the Lord. After her conversion she came into fellowship with the assemblies and has been associated with them for almost 80 years. Since the passing of her husband, Mrs. Ferguson has been amongst her family in Detroit, and leaves four daughters and two sons—William and John, who are both well-

(continued on page 69)

The Believer's Magazine is posted for 12 months to any address: One copy 6/6. Two 11/-, Three 17/6, Six inclusive, 33/-. Magazines not cancelled will be continued
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"RECEPTION TO GOD'S ASSEMBLY

By W. Bunting

The third edition of Mr. Bunting's booklet dealing with Reception, Fellowship, and Order in the assembly has been issued in revised and enlarged form. These helpful considerations with an appeal to the Word will be welcomed by all having a care for the Flock of God.

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ABILITY TO PREACH

(Continued).

by the Editor

RICHARD NIEBUHR has scathingly denounced a certain type of colourless preaching in the following forceful manner: "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a Cross." Whenever men begin to speculate and philosophise about the gospel for the modern mind without having respect for the pronouncements of the Bible they very soon concoct a mixture which is as far removed from the NewTestament message as darkness is from light. When the seriousness of sin is tempered with the preacher's reaction is to nullify the value of the sacrificial work of Christ on the Cross, and to abandon the doctrine of the retributive nature of divine punishment of sin in man. In the Bible sin and punishment are never dissociated. "In Paul, as in the whole Bible, the belief that God punishes men who knowingly sin and do not repent, is a postulate . . . On a review of the whole New Testament discussion, certain conclusions can be drawn about the nature of the punisment of God. It is not *arbitrary.* Man is not punished except for known and intentional sin. It is not *vindictive,* whatever such a word as "vengence" may suggest to the modern mind. On the other hand it is *retributive,* as the discussion of the term *ekdikesis* in particular shows . . . The New Testament writers know that there is a disease called 'sinfulness' from which all men suffer and that to cure this disease punishment is of no use. Broadly speaking, in the New Testament the punishment of bad men is future and retributive, not present and disciplinary. Finally where the New Testament speaks of punishment, it is always as a background for "good news" (C. Ryder Smith).

PREACHERS who make light of the Bible teaching about divine retributive punishment forget that it is the preacher's business to warn men to flee from the wrath to come. Men must be aroused to a sense of desperate, personal need, to a discovery of imminent danger, and to a realisation of the unbeliever's impending doom. It is in that mood that Bunyan opens his *Pilgrim's Progress.* He introduces the reader to a man in an unenviable plight, carrying a burden grevious to be borne, and in his hand a Book, the reading of which has produced his seemingly forlorn condition.

HE has learned that he is an inhabitant of a world in rebellion against God, and as a consequence, a world that is exposed to His fierce and righteous indignation. The world in which he lives is a veritable *City of Destruction.* Nothing he can do can avert the stroke of divine judgment, nor is there any hope of escape while he remains within its walls.

FURTHER he has discovered that he is in rags. The garments he once prided himself in have become loathsome in his reckoning, and fit only to be discarded if he could be assured of better coverings. Bunyan, of course, most vividly portrays the state of mind of the sinner that all his acts of righteousness are in the estimation of God nought but "filthy rags"—undesirable and detestable, if they are meant to procure His favour. That is not a palatable doctrine to the self-righteous man who has never exposed himself to the searchlight of the word of God.

MOREOVER, he felt he had a burden, becoming more and more oppressive as he sought means of relief. It was his constant companion, by day and by night, in the home and in the fields where he walked solitarily and alone. Bunyan knew from experience the "deadly bitterness of sin;" he knew how consciousness of evil could haunt a man until life became almost intolerable, until he is almost driven to despair. And the preacher must remember that many who are "dead in trespasses and in sins" go about not conscious of the fact, unaware that sin is "exceeding sinful," an affront to God. Faithful preaching aims at producing such an effect that those who hear will be roused to realise how perilous is their state.

PREACHING of that nature cannot be popular, and is often scornfully attacked by the selfrighteous or the self-indulgent. Robert Burns stigmatises it in *An Epistle To A Young Friend* in familiar words.

"The fear o' hell's a hangman's whip
To haud the wretch in order."

The servant of God must not hesitate to use "the fear o' hell" as an instrument to quicken in the minds of men the sense of eternal retribution if the divine means of escape is neglected. God Himself made such an appeal to Adam, declaring as a warning, 'The day thou eatest thereof thou shalt surely die." Noah acted from the impulse, as it is written that "being warned of God, moved with fear, he prepared an ark to the saving of his house" (Heb. 11. 7). Our Lord, too, spoke in terms of undisguised severity. "Fear him who is able to destroy both soul and body in hell" (Matt. 10. 28). Preachers must not shrink the duty of bringing to bear upon the unconverted the consequences of the neglect of salvation.

IT WAS not until Graceless (afterwards Christian) had discovered that his position was hopeless that he determined to leave the doomed city and seek safety in escape. It was at such a juncture that he met Evangelist for the first time. How illuminating is the Allegory! How full of instruction for the observant! Evangelist's prime duty to the man overwhelmed with grief and distracted in his fear was to warn him "to flee from the wrath to come:" and when such warning provoked the question, "whither shall I flee?" promptly came the answer, "to the Wicket Gate," a direction which would soon lead to the Cross where the burden would be removed and disappear.

SO IMPORTANT is the theme under review that it is necessary to repeat that it is the prime duty of the gospel preacher so to rouse the conscience of the unconverted as to make him be filled with anxiety and determination to "flee from the wrath to come." One of the characteristics of Revival has been the uncanny sense with which men and women and even children become aware of their exposure to divine wrath. The physical manifestations of grief accompanying the preaching on many occasions were not exhibitions of hysteria but were genuine demonstrations of the power of the Holy Spirit "to convince of sin, of righteousness and of judgment." Men are in terror when they discover what John Newton discovered: "I believe that sin is the most hateful thing in the world: that I and all men are by nature in a state of wrath and depravity, utterly unable to sustain the penalty or fulfil the commands of God's Holy Law."

IN 1630 John Livingstone of Ancrum preached at Shotts in Lanarkshire, Scotland, a sermon based upon Ezekiel 36. 25-26, *"Then will I sprinkle clean water upon you, and*

ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." When he had discoursed for over an hour and was about to finish, a few drops of rain began to fall on the vast open-air audience, and he felt constrained to continue in a different approach, asking, in impressive tones, if they were prepared to shelter from the wrath of God. Such a fear descended upon the company that, after preaching for a further hour, the preacher applied the sickle and over five hundred souls were harvested that day.

PREACHING the wrath of God has Scripture to commend it. Everywhere is evidence that "God is angry with the wicked." All dogmatic preaching includes it, and follows the example of John the Baptist and our Lord, both of whom called insistently on their hearers to repent. The great reformers of the sixteenth and seventeenth centuries were fearless in their denunciations of sin, following in the line of the ancient prophets Isaiah and Jeremiah, Amos and Joel, and faithful in their announcement of the wrath of God hanging over the impenitent. Luther and Calvin, John Knox and George Fox concurred in the urgent necessity to call upon men to "flee from the wrath to come."

WHITEFIELD and Wesley made men tremble under their words as they unmasked the vile wickedness of the human heart and man's rebellion against God. Over one hundred times John Wesley preached from the text, "Repent ye, and believe the gospel" (Mark 1. 15). How burning hot were his words! "Knowest thou not that every sinner is not merely in danger of hell-fire;" that expression is far too weak; but rather "is under the sentence of hell-fire;" doomed already, just dragging to perdition.

"AND what wilt thou do to appease the wrath of God, to atone for all thy sins, and to escape the punishment thou hast so justly deserved? Alas! thou canst do nothing."

WHILE there are matters upon which no sensible and restrained preacher will dilate, no one can be faithful and at the same time refrain from being dogmatic about the fact that upon the person who does not believe on the Son of God abides the divine wrath (John 3. 36). It is dogmatic preaching, even on such a subject which still wins men, if not always by love, at least by fear.

LET me quote Dr. James Black of Edinburgh in *The Mystery of Preaching*. "We have become "mealy-mouthed" in speaking about punishment. Punishment! Why the whole creation is grim with it. It is the one religious doctrine that has been buttressed by every discovery . . . use fear, gentlemen, healthy fear; and preach "sin". Sin in its protean form is the world's big fact. It is so big that it takes a Cross with a Christ to measure it . . . you can have any views you like about the after-life or about punishment, but you cannot miss this, that Jesus said some plain and terrible things about those who do not repent." (p. 25).

THE prayer of every true evangelist after the type of the one in *Pilgrim's Progress* should be for "Power to lift the warning cry
To souls from wrath to flee."

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* A reader, Mr. Sam Morgan, draws attention to the fact that while no fault can be found with the present quotations from Ryder Smith, he advises that most of his books should be read with critical discrimination because, being a modernist, in many instances, he is very liberal in his views. (*Editor*)

Raised Incorruptible

by W. W. FEREDAY, Newton Stewart

RESURRECTION is the greatest known manifestation of the power of God. Creation in all its vast variety reveals much of His great power, and its secrets are continually being discovered by earnest seekers, but the marvel of resurrection exceeds all the marvel of Creation. Nowhere is man made to feel his helplessness more than when confronted with death. Physicians may alleviate suffering and work marvels with the gravest diseases, but when death comes in the most renowned in the world of science must retire baffled and silent.

It was a great day when God raised up His beloved Son, thus exposing the futility of both Satan and men in their design against Him. The great stone was rolled away from the sepulchre, not to release the One who lay there, but to show to the enquirers that He had gone. The angel sat upon the stone thus treating it with contempt. Matthew gives us the important information that other graves were opened; and "many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went in to the holy city and appeared unto many" (Matthew 27. 53). In this way God testified that His victory over death in the case of His beloved Son has broken its power for all who believe in His name. What happened in Jerusalem nineteen centuries ago will be repeated on an immense scale at the second coming of the Lord Jesus, but with this difference, the myriads of saints then raised will shine forth before the whole universe in the glory of Christ (Colossians 4. 4).

Resurrection is not a subject for argument or discussion, it is a revelation from God to be believed in all the simplicity of faith. It is beyond all creature understanding; all the skill of the ages will not avail to work it out, with answers to all the questions which may arise as to it; but it is not beyond faith for those who believe to rejoice that nothing is impossible with God. To King Agrippa in Caesarea, Paul said, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26. 8). The Apostle had already confessed his own faith to Felix in the same city: "I have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24. 15).

All dead persons will not be raised at the same moment, a thousand years will elapse between the resurrection of the just, and that of the unjust (Revelation 20. 5). The Lord Jesus hinted at two resurrections in John 5. 29, the one unto life, and the other unto judgment. God will thus clearly distinguish between those who love the Saviour's name, and those who love it not. It is the first resurrection only which occupies us in this paper.

Let it be carefully noted that resurrection applies to the body only. Quibblers sometimes say that it is persons who are raised, but not their bodies, which have in the majority of cases disappeared hopelessly. This is mere trifling with words. Nothing is laid down but the body, and if the body is not raised then there is no resurrection at all. John 5. 24-29 should be studied as to this. In

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YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

4. ON GUIDANCE by KEN. H. MATIER, Glasgow.

WHERE shall I make my home? What occupation shall be my life work? Whom shall I marry? Add to these great problems, the other problems, great and small, that face us daily, and then ask, "Is it possible to be guided by God, or must we just use our own judgment?" I cannot think of anything more tragic in life than to be in a place to which God has not called, except it be not to be in the place to which God *has* called.

In the book of Proverbs, we discover that there is a formula for guidance: that God has laid down condtions, and as is the case with all the promises of God, compliance with the conditions guarantees the fulfilment of the promise. Here is the formula, "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3. 5, 6.

"Trust in the Lord." The New Testament puts it thus, "The just shall live by Faith." We think of faith as being something unreal, and abstract, and ethereal, and otherworldly; something about which to exercise our minds and employ our words. But faith is real; faith is practical. According to Hebrews 11, faith is evidence and substance. Faith is assurance, trust, confidence, dependence, surrender. It is committal to to God; it is abandonment to God. We trusted Him for deliverance; we must trust Him for direction. Any kind of faith will do for deliverance; "Lord I believe, help Thou mine UNBELIEF" will secure deliverance. But any kind of faith will not do for direction. It must be ENTIRE. "With all thine heart." Just as a child depends completely and unquestionably on father and mother, so the child of God must "trust in the Lord." The Bible is full of histories of men who trusted in God and triumphed; they trusted "with all their hearts." There must be no reservations; no holding back; no portion of life or heart closed to God; faith must be complete, unquestioning, ENTIRE. It must also be EXCLUSIVE. "Lean not on thine own understanding." There cannot be two captains at the helm, two drivers at the wheel, or two kings upon the throne. If you are leaning upon God, you cannot lean upon your own understanding. If God is guiding, you cannot choose your own way. We are so loth to acknowledge that we do not know what is best for us; or that we do not know how to go about achieving the ends that God sets before us. We hate to pass a vote of no confidence in the flesh (see Phil. 3. 3). I cannot read this passage without thinking of our Parliamentary system. We have two parties, Government and Opposition. If the Opposition succeed in a vote of no confidence, the Government resigns and the Opposition takes over. "No confidence in the flesh." Put it out; don't let it govern you. But beware. The flesh has merely moved over to "the other side of the house;" it remains in opposition, and will assert itself, and resume government at the first opportunity. Many examples could be quoted from Scripture of those who

leaned to their own understanding, with resultant disaster. Do not depend upon your own understanding or judgment. Faith must be EXCLUSIVELY "in the Lord." Faith must also be EXEMPLIFIED. "In all thy ways acknowledge Him." Your faith will be demonstrated by your acknowledgement of God. Every department of your life will be governed by Him. All your words and actions will be subjected to this test, "Is it for the glory of God?" It is James who points out that faith cannot be shown apart from works, and if you are not acknowledging God in all His ways, it follows that you are not "trusting in the Lord with all your heart." If your faith is entire, exclusive and exemplified, here is the positive promise of guidance, "He shall direct thy paths." "He." The God who rules the universe will rule you; the God who directs the planets will direct you; the God who orders the histories of the nations will order your history; the God who makes the wrath of men to praise Him will make all things work together for your good. "SHALL." There is no dubiety about it, no possibility of failure. It is a guarantee from God who cannot lie. "DIRECT." He will make the crooked places straight, the rough places smooth, and the dark places light. "THY PATHS." Not singular, but plural; not one but all. Every detail of your life, however inconspicuous and unimportant it may appear, will be subject to the guidance of the great God of heaven.

Now notice that although the text promises guidance, it does not say that we will understand the guidance, or that we will understand the end toward which God is working. We must live a day at a time, and take a step at a time, not knowing where or when or how it will end, but knowing of a truth that God is leading. How wonderful to look back on life, as most children of God can, and see with unmistakeable clearness, the guiding hand of God.

Most young minds propound this question, "How will God guide?" This is a subject for a volume rather than a paragraph, but a brief reference may be helpful. God will not open heaven and speak to you; He will not come to you in visions of the night, as He did to some in the Old Testament. Most of your guidance will come from the Word of God. This is one of the purposes for which God has given us His Word. There may not be guidance on every problem, but there are principles laid down which will guide in every crisis and circumstance of life. The trouble is that we do not know our Bible well enough to recognise the principles, and we are often groping in the dark when we should be walking in the light of some relevent Scripture or resting upon some precious promise. Make your heart a storehouse of the Word of God. Secondly, the Spirit of God is given to us, especially for guidance. If our lives are open to the Spirit, if He is ungrieved, we shall have His guidance in every difficult circumstance. We shall find ourselves instinctively choosing right, and avoiding evil, when we are led by the Spirit. Thirdly, God will guide you by your circumstances. I suggest that, if you are exercised before God, and have no conviction that the path you are treading is wrong, then you may take it that God is directing your paths. We sometimes pray for "the still, small voice." I feel that we ought to pray that we will *not* hear the voice. Isaiah 30. 21 says, "Thine ears shall hear a voice behind thee, saying, this is the way, walk ye in it; *when ye turn to the right hand and when ye turn to the left*" (the italics are mine). It is when you are

turning from the paths in which God is directing that you may expect to hear the still, small voice. Do not be dismayed when you do not hear the voice for which you have prayed. The absence of the voice means, if you are governed by the Word and filled with the Spirit, that God IS guiding and that you are at the moment in line with His purposes for you.

"Trust in the Lord with all thine heart; and lean not on thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Raised Incorruptible

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this passage the Lord Jesus speaks of death in a two-fold way—death spiritual and death physical. The hour is now present when men dead, in trespasses and sins, hear the voice of the Son of God in the Gospel message, and pass from death unto life. This places them beyond all judgment truly a wonderful position for sinners saved by Grace! The Lord added. "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." The hour was "coming" when our Lord thus spoke and it is still coming —it has not yet come. Mark His words "all that are in the graves." Nothing goes into the grave but the body, and this will be called forth by the commanding voice of the Son of God, when God's time comes for it. The rich man in Luke 16, "died, and was buried," i.e. his body was buried; but before this took place his spirit was already in the anguish of Hades; in like manner, Stephen's battered body was buried amidst the lamentations of devout persons, but his spirit was already in the bliss of the Lord's presence (Acts 8. 2). The bodies of both will yet be raised at the Lord's command, not at the same moment, nor with the same issues. (The word "hour" has an extended meaning in the writings of John. It denotes a period, probably lengthy, with particular characteristics).

The Apostle has some strong words in 1 Corinthians 15. 32, for persons who raise difficulties as to the resurrection. He bids them learn lessons from their own gardens and fields. Insignificant-looking seeds are placed in the ground, and in God's appointed time there appear beautiful flowers and valuable food plants. What men thus see and enjoy could never be if there were no sowing of humble seeds. Men do the sowing, and God does the rest. This is patent to observers all the world around. In like manner the poor body of the believer in Jesus is placed in the grave until the Lord comes. Then will arise something vastly different from that which was sown. "It is sown in corruption; it is raised in incorruption: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Corinthians 15. 42-44). The Lord's shout of joy and triumph will be heard, the trump of the Lord will ring out, and multitudes in every land will respond joyfully. Job's knowledge of the truth of resurrection was slender compared with what is now revealed, yet he rejoiced to say, "Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of thine hands" (Job 14. 15). There is no mention of a trumpet-call when the lost are raised; this is a special honour for the redeemed, who will for ever have bodies like their Lord's body of glory. What triumph for Him; what joy for us!

EPHESIANS

by Prof. F. F. BRUCE, Sheffield

V. 11 *And he gave some apostles; and some, prophets; and some evangelists; and some pastors and teachers;*— In 1 Corinthians 12. 4 ff the gifts of the Spirit are endowments bestowed by Him upon the individual Christians, which they are expected to exercise in the church. Here the gifts of the ascended Christ are the individual Christians thus endowed, bestowed by Him upon the church. The substance of this verse is paralleled in 1 Cor. 12. 28 ("And God hath set some in the church, first apostles, secondly prophets, thirdly teachers . . ."), although there the apostles, prophets and teachers are not expressly called "gifts"; they are rather thought of as men who have received the respective gifts of apostleship, prophecy, teaching and so forth. An honourable status indeed is conferred on those who exercise their special ministries in the church when they are presented to the church as gifts imparted to her by her exalted Lord.

The first two gifts are "apostles" and "prophets", both these terms to be understood in the sense which they bear in Eph. 2. 20 and 3. 5. In our note on Eph. 2. 20 it was suggested that the "foundation of the apostles and prophets" there is a reference to the apostles and prophets of the first Christian generation, who formed the Lord's foundation-gifts to His church. Paul used the term "apostles" in two main senses: (i) of those who were immediately commissioned by Christ to preach the gospel, (ii) of others who, though not immediately commissioned by Christ as Paul and the Jerusalem apostles were, preached the gospel in close association with those who were apostles in the stricter sense (so in 1 Thess. 2. 6 he links Timothy and Silvanus with himself as "apostles of Christ"). The prophets of the apostolic age were men who from time to time spoke in the churches under the direct prompting of the Spirit of God (cf. Acts 11. 27 ff.; 13. 1 ff.; 21. 4, 9; 1 Cor. 14. 1 ff.). Toward the end of the apostolic age it became increasingly necessary to test the claims of these people, to see whether they spoke by the inspiration of the Spirit of God or of a very different kind of spirit (1 John 4. 1 ff.; Rev. 2. 20). In the church of the first generation the apostles and prophets discharged a rôle which was unique, not requiring to be repeated.

The second pair of gifts, evangelists and pastor-teachers (or teaching pastors), are required in each generation. The church can never dispense with men who preach the gospel and bring men and women to the knowledge of the truth, nor yet with men who can teach and guide in the way of truth those who have been evangelized and converted. The two terms "pastors (shepherds) and teachers" denote one and the same class of men. They are the men who "tend the flock of God" and care for its wellbeing, showing other Christians by precept and example alike the path of Christian faith and life (1 Peter 5. 2; Acts 20. 28). They are the same people as are elsewhere called elders and bishops, one of whose qualifications is being "apt to teach" (1 Tim. 3. 2).

V. 12 *for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ*:—The gifts mentioned are not the only ones bestowed by Christ upon the church; but these are of the

first imporance. And their purpose is "to equip the saints for work of service, for building up of the body of Christ." This rendering of the verse (for which see Arndt and Gingrich's *Greek-English Lexicon of the N.T.*, under *katartimos*, the word rendered "perfecting" in R.V.) is supported by the fact that there is a change of preposition in the verse, indicated by a corresponding change in R.V., from "for" (*eis*) to "unto" (*pros*). That is to say, the gifts enumerated in v. 11 do not monopolize the church's ministry; their function rather is so to help and direct the church that all the members may perform their several ministries for the good of the whole. "In the theocracy of grace there is in fact no laity" (E. K. Simpson). The word *katartimos*, rendered "perfecting", denotes adjustment or equipment; the verb *katartizö*, from which it is derived, has a wide and interesting range of meaning in the N.T., for which W. E. Vine's *Expository Dictionary of N.T. Words* may be consulted (under "perfect", B.3). As Paul uses the biological verb "growth" in Eph. 2. 21 in a context where the building figure is being used of the church, so here he uses the term "building up" in a context where the figure of the body is being used. The healthy growth of the believing community is the aim in view in all the ministries which the Lord has entrusted to His people.

V. 13 *till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ*:— This "unity of the faith" is not so much the fact that there is "one faith" (emphasized in v. 5) as the unity among believers which is produced by their common sharing of "the knowledge of the Son of God". Each individual Christian ought to grow up into the spiritual maturity, but spiritual maturity in the individual Christian is not enough: there must be spiritual maturity in the corporate personality of the church. And an indispensible prerequisite for such corporate maturity is spiritual unity. Paul has already spoken of "the unity of the Spirit" in v. 3, and it is no different unity that he has in mind here, although he describes it in terms which draw attention to some of its outstanding features. The "unity of the faith" to which he desires his readers to attain along with himself depends not simply on the initial act of faith by which one enters into the family of God, but on that ever-increasing appreciation of all that is involved in Christian faith for living and thinking. And this appreciation is best reached in fellowship with one another. His words, "till we all attain", remind us of his language in Eph. 3. 18, where he prays that his readers "may be strong to apprehend with all the saints" the many-dimensioned fulness of Christ. The higher reaches of the Christian life cannot be attained in isolation from one's fellow-believers. The "knowledge of the Son of God" which is a further feature of this unity is not so much a mental comprehension of the doctrine of Christ as an increasing personal acquaintance with Him in corporate as well as individual experience. A community of believers which manifests this "unity of faith, and of the knowledge of the Son of God" is a mature church, in which the doctrine of the body of Christ is not merely honoured in word but exhibited in deed as a living reality. What is stated as the goal for the Church Universal can be sought and attained here and now only in particular local churches. The Greek word *helikia*, translated "stature"

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I AM THE LIGHT OF THE WORLD

by A. E. LONG, Ashtead

'I am the light of the world' John 9. 5.

IN the context of His giving sight to the blind beggar, Christ's declaration 'I am the Light of the world', was anticipated in chapter 8 verse 12, in a different setting. The scenes differ, as do the spheres and application of these utterances. Christ's word concerning the blind man was spoken *outside* the temple: that in chapter 8 *inside* the temple (v. 20). In the temple, the Lord taught the people (7. 14, 28; 8. 2, 20) in order that through His teaching they might receive *spiritual* enlightenment, 'If any man willeth to do His will, he shall know of the teaching'. Outside the temple, the Lord demonstrated the truth 'I am the Light of the world' by the act of giving physical sight to a blind man. More than that, He gave him a large measure of spiritual sight, of which physical sight was but an earnest and token.

Spiritual sight is markedly a feature of every conversion. Near Damascus, Saul of Tarsus was smitten with blindness which was significant of his darkened spiritual state. Subsequently 'there fell from his eyes as it were scales', significant of a new enlightenment. This same man was commissioned by Christ to go to the Gentiles 'to open their eyes, that they may turn from darkness to light'. Similarly, Paul wrote to the Ephesians, 'having the eyes of your heart enlightened' and to the Corinthians, 'God . . shined in our hearts, to give the light of the knowledge of the glory of God'.

The Lord's announcement of Himself as 'the light of the world' was consistent with what had previously been stated of Him by others. In the prologue of the Gospel, John wrote 'the life was the light of men. And the light shineth in the darkness; and the darkness apprehended (overcame) it not'. John the Baptist 'was not the light, but came that he might bear witness of the light'. John himself was truly 'a burning and a shining lamp', but actually only a torch lit from that effulgence which was Christ. Despite the prevailing moral darkness into which Christ came, there was never any diminution of the light of moral glory which streamed from Him; 'the darkness apprehended (overcame) it not'. By His coming among men as the light, they were put to a moral reaction to the light, whether by spurning or welcoming it. It was not God's purpose, in sending Christ, to judge men. If they are judged, they will be self-judged by their wrong reaction to the light, for, 'This is the judgment, that the light is come into the world, and men loved the darkness rather than light; for their works were evil! For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." This diverse reaction to light created a moral division among men. Consequently, three times in John's Gospel it is stated that there was 'a division' because of Him. (7. 43; 9. 16; 10. 19). His position on the central cross reaffirmed this truth in that He was a physical and moral separation between the two thieves. Having received natural sight in obedience to Christ's command, the former blind

man grew quickly in spiritual awareness of his new-found mentor.

There are five steps to be remarked in his spiritual progress. When pressed by his neighbours to say how he had received his sight he replied *'The man* that is called Jesus made clay, and anointed mine eyes'. Clearly he regarded Jesus as no ordinary man. His attitude was not that of many others 'Is not this Jesus whose father and mother we knew', which was a facile way of reducing Christ to their own puny level, but 'the man ... Jesus', as emphasising His unique personality. When Pilate at length led Christ forth to the Jews, it was not by chance that he introduced Him with the words 'Behold, the man!' Christ is unique in all history, by every standard of comparison. He is unique in His discourse 'Never man so spake'; unique in His life 'this man had done nothing amiss', and unique in His death, 'Certainly this was a righteous man'. Contrast with the former blind man's confession the contemptuous and slighting references of the Pharisees to 'this man' (chapter 9 vv. 16, 24, 29), to judge of the moral gulf which separated them from him in relation to Christ.

The intervention of the Pharisees and their conclusion that a supposed Sabbath-breaker could not be 'from God', led to the former blind man being asked 'What sayest thou of Him?'. He replied 'He is *a prophet*'. Others had made that confession before him. The Samaritan woman had said 'I perceive that thou art a prophet'. The multitude fed by Christ had said 'This is of a truth the prophet'. The nature of the constraint behind these confessions is clear, in the case of the woman that of Christ's omniscience, in the case of the crowd, His omnipotence. By a different process of reasoning, the former blind man had arrived at the same truth.

When Christ bade him 'Go, wash' there was nothing specific in His words to support any assumption that sight would follow obedience. Yet such was the nature of the man's faith in Christ that he construed the command as a promise. His faith was in the veracity of Christ. Long before, Moses had affirmed that a word spoken by a prophet could be accepted as the message of God by its fulfilment (Deut. 18. 18-21). Being pressed a second time by the Pharisees, who sought to shake his faith in Christ as 'a prophet', the former blind man, with a show of spirit, demanded of them 'would ye also become his disciples?'. By that question, he confessed to *his own discipleship* and thereby became the object of their derision. He had taken an irrevocable and momentous step by becoming a disciple of 'the Way'. It led to excommunication from the Jewish communion and probably being disowned by his parents (9. 22, 34). From the Jewish point of view it seemed religious suicide, but from God's point of view it was a confirmation of spititual life.

Nothing the Pharisees could say could budge him from his unshakable conviction in Christ as teacher. They tried to belittle Christ. 'Give glory to God', they said; as though to suggest that the former blind man did wrong by giving credit to Christ. 'We know not whence he is', said they, comparing Christ unfavourably with Moses. To all their importunacy, the man had one demolishing reply, that Christ had given him sight. To him an ounce of evidence was worth a pound of Jewish theology. That he was a ready learner cannot be doubted. He had become so apt a pupil as to presume to instruct the ostensible teachers of the law. 'Dost thou teach us?', they angrily said and thereupon excommunicated him. Like the Psalmist he might have said 'I have more understanding than my teachers'.

The former blind man summarised his argument with the words 'If this man were not *from God,* He could do nothing'. By this statement, he gave the lie direct to the Pharisees. The same miracle had led him and the Pharisees to diametrically opposite conclusions. The Pharisees had stated that 'This man is not from God, because He keepeth not the Sabbath'. This incident throws into sharp relief the division between those whose moral nature is dark and those whose moral nature is light.

Christ's finding of the former blind man and His question to him, 'Dost thou believe on the *Son of God?*', elicited the man's greatest confession to Christ and reached the zenith of his spiritual awareness. Belief in Christ as the 'Son of God' led to worship, than which spiritual enlightenment can lead no higher. In his thinking 'the man which is called Jesus had become equal with God.

EPHESIANS

(continued on page 81)

here, may be used not only of height (as in Luke 19. 3, where Zacchaeus is "little of *stature*") but also of age (as in John 9. 21, where "he is of age" is literally "he has *hēlikia*"). The church is already the fulness of Christ by the call of God (cph. 1. 23); now she is to attain that fulness in the spiritual growth and life of her members. When the goal is ultimately reached, and the body of Christ has grown up sufficiently to match the Head Himself, then will be seen that fullgrown Man which is Christ together with His members. That spectacle will not fully appear until the day when they are glorified together with Him; but the expectation of that day will act as a powerful incentive to spiritual development in the present time.

PRAYER THAT AVAILS

PRAYER avails according to what we are who pray. The Lord shows us this by the words, "Though Moses and Samuel stood before Me, yet My mind could not be toward this people" (Jer. 15. 1); that is, He could not listen to the prayers of His mightiest pleaders, Moses and Samuel, who had uncommon power with Him. But why those two? Because they gave themselves to God fully and so their prayer had power with Him.

In another place He says, "Though these three men—Noah, Daniel, Job—were in it, they should but deliver their own souls," teaching us again this truth, that if any had power with Him, it was because of what they were as men of God. Noah, as an intercessor with God on behalf of a guilty world; Daniel on behalf of his own people, Israel; and Job, on behalf of his own friends. But He could not grant even THEIR requests. How true, then, that prayer is prayer, ACCORDING TO THE WEIGHT OF THE CHARACTER OF THE MAN WHO PRAYS. There is something in words, men say, when there is a MAN BEHIND THEM.

Take the words of our closets, and the littleness of the ways of any of us behind our words, and what can we say? This came before me as I heard Isaiah 57 read. No sooner had Samuel offered up his sucking lamb than the heavens by thunder answered his prayer. But he could say, "Behold, here I am; witness against me before the Lord." No sooner had Daniel begun to pour out his heart in prayer and confession than the angel could not fly swiftly enough to bring the answers. But who was Daniel? The man whose history began with the food he ate, and he who would not eat that which was not according to the law of his God. He ate his bread in the fear of God, and God says, as it were, I must listen to that man.

Finally, turn to Hebrews 5. 7, "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard IN THAT HE FEARED."

Henry Dyer.

Studies in Genesis

by ANDREW BORLAND, M.A.

(4) ARCHAEOLOGY AND GENESIS

ARCHAEOLOGY has been defined as "the scientific study of human antiquities," so that the findings of the archaeologist embraced a realm of interest far broader than that included in the Bible only. But just as archaeologists have been busy discovering information about Troy and the Trojan Wars, about the engulfment of Pompeii and Herculaneum, or about the Mayas of Yucatan in Mexico, so some have been profitably engaged with remarkable success in investigating sites in Bible lands. The discoveries of these latter enthusiasts have been a source of great encouragement to the Bible student and have given him confidence to accept as reliable even the earliest statements in the Sacred Volume, and convinced him, if convincing were needed, that the authority behind the accuracy of the Bible is not human but divine.

First-hand information derived from personal work on the spot has had a salutory effect upon many a sceptic who has been inclined to accept as true the pronouncements of the Higher Criticism which emanated from Germany last century. Illustrative of similar experiences in the lives of others is that of Professor Sayce, one of the most brilliant of the Assyriologists who have made extensive excavations in Bible lands. His story is worth re-telling, because it serves as a splendid example of the effect personal work by the archaeologist may have upon an honest mind.

In 1882, Dr. Pusey, Professor of Hebrew at Oxford, died, and it was generally supposed that Mr. Gladstone, then Prime Minister, would offer the vacant chair to his young friend, Sayce, and there was no little surprise when the post was given to another promising scholar, S. R. Driver, the reason given for his appointment being that Sayce was tinged with modernism and his rival was not. As a result of the disappointment the young scholar travelled in the East and devoted many years to archaeological research, and the writing of books on his findings. He became an ardent advocate of the reliability of the statements of the Bible which he had formerly doubted, whereas Driver who remained at home went over to the side of the Higher Critics and propogated his ideas from his professorial chair.

In the concluding chapter of his book *The Higher Criticism And The Monuments* Professor Sayce remarks that "we cannot fail to be struck by the fact that the evidence of oriental archaeology is on the whole distinctly unfavourable to the pretensions of the 'higher criticism.' . . . The cuneiform inscriptions have restored the historical credit of certain passages of the Pentateuch which had been resolved into myth, and have demonstrated the worthlessness of the arguments by which their mythic character had been maintained.

"The archaeology of Genesis seems to show that the literary analysis of the book must be revised, and the confidence with which one portion of a verse is assigned to one author and another portion to another is a confidence begotten of the study of modern critical literature and not of the literature of the past."

In another place he has declared,

"I do not for a moment hesitate to assert that, according to my knowledge, the investigations in Assyria and Egypt thoroughly corroborate the statements of the Old Testament."

According to the Higher Critics Genesis was not to be accounted in any degree historical. Like the other books of the Pentateuch its authorship could not be assigned to Moses, because as we have previously noted, the art of writing was not known in the days of the great deliverer. But archaeological discoveries have completely nullified that contention. The art of writing ante-dates the generation of Moses by over a thousand years. Professor F. F. Bruce in *The Book And The Parchments* informs us that "the cuneiform script was first used by the Sumerians, an early population of Mesopotamia, for writing their language. It goes back to c. 3000 B.C." Again he tells us that "the Egyptian scribes, as early as 3000 B.C., began to develop out of their hieroglyphic writings a sort of alphabet of twenty-four signs, representing all the consonants current in their language" (p. 25).

It is now well known that hundreds of years before the time of Abraham cuneiform writing was employed for recording business transactions and legal enactments, and tablets were used in schools in Ur for boys to do arithmetical calculations.

In 1888 a poor peasant woman in Egypt poking about at a place known as Tel-el-Amara came upon a remarkable find. She had unearthed the ruins of a Record Office of one of the Pharaohs, and there discovered over three hundred clay tablets with cuneiform writing on them. They were in the Babylonian language. When they were deciphered it was discovered that they contained appeals from petty rulers in Palestine asking help from their Egyptian overlord, Pharaoh Amenhetep III who reigned somewhere about 1400 B.C. Apart from their significance as confirming the invasion of Palestine by the Hebrews they are of importance in proving that correspondence between rulers was already well established in Moses' time, slightly earlier than the date assigned to these letters.

Sir Flinders Petrie, another eminent archaeologist, maintains that "we have no monumental evidence of any time when the Accadian people of Babylonia were destitute of writing and science, and we now find that there were learned scribes in all the cities of Canaan, and that the Phoenicians and Southern Arabians knew their alphabet ages before Moses."

Serabit, a mining settlement in the Sinai Peninsula at the very time when Moses was in "exile" in the land of Midian, was visited by an expedition headed by Sir Flinders. He made many interesting discoveries in the mine-shafts which were still open, but most important for our purpose were those relating to the art of writing. He found dedicatory inscriptions in Egyptian hieroglyphics, references to Queen Hatshepsut who is sometimes identified as the Princess who rescued Moses from the Nile, and some alphabetic writings which are considered amongst the earliest examples of their kind. If these miners in Serabit were accustomed to writing, is it unjustifiable to assert that Moses who "was learned in all the wisdom of the Egyptians" had not mastered the art?

The quotation from Sir Flinders Petrie mentions the Phoenicians, that remarkable people who lived north of Palestine, on the edge of the Mediterranean, and whose chief centre later was Tyre. In 1929 some French excavators were digging at a place called Ras Shamra, the site of an ancient capital named Ugarit. They unearthed a number of tablets, writ-

ten in a hitherto unknown type of script. It was alphabetic and was composed of twenty-nine signs and gave evidence that it had been derived from a form of writing much more ancient. Scholars date the tablets variously from the fifteenth to the eighteenth century B.C., and Dr. Schaeffer, a leading French archaeologist, has declared that "they prove conclusively that the Canaanites were familiar with writing from the middle of the 2nd millenium. Moreover these documents show that from the fourteenth century B.C. the Canaanites, or Pro-Phoenicians possessed a literary tradition even then far from its origin."

He goes on to aver that there is such a striking resemblance between practices recorded in the Ras Shamra Tablets and those recorded in the book of Genesis about the Patriachs that we must cease to regard the latter records "as a collection of traditions of little historical value, arbitrarily brought together in the Old Testament."

While on this theme it might be interesting to mention Hammurabi's Code. Hammurabi has been identified with Amraphel mentioned in Genesis 14, and although that identification has not been universally accepted by scholars, Sir Charles Marston, in *The Bible Comes Alive* (p. 49) has no hesitation in accepting the pronouncement of Dr. Langdon, another eminent Assyriologist, "In my opinion Hammurabi, Ammarabi, etc., is Amraphel." If the judgment is correct, then Hammurabi was contemporaneous with Abraham: but whether or not the discovery of the Code is important for our present consideration.

In 1902, an excavator, M. de Morgan discovered in Susa (Shushan, the Palace, of the Bible, Nehem. 1. 1), a huge stone eight feet high on which is represented one of the national dieties presenting to King Hammurabi a code of laws. The title of the Code runs as follows: "Laws of righteousness which Hammurabi, the mighty and just king, has established for the benefit of the weak and oppressed, the widows and orphans." Omitting, for the present any consideration of the significance of the Code in connection with the Mosaic Code, it may be concluded from the discovery that long before the days of Moses writing was being practised, and was being used for the promulgation of laws.

Professor Yahuda of Madrid, a recognised authority on the Old Testament and Semitic languages, has maintained that every archaeological discovery relevant to Bible times bears ample and incontrovertible witness to the historical accuracy of Biblical statements. It is not difficult to believe that Moses had access to records made on tablets long antedating his own time, and that he himself was skilled in the art of writing and composition, that he was capable under the guidance of God of producing the book of Genesis substantially as we have it today.

ELDERSHIP

A pamphlet containing a synopsis of addresses given in London on 29th October, 1958 contains most valuable instruction. No Christian who aspires to leadership in a local church should be without a copy. It is one of the best we have read on the subject. Get it, read it, and keep it for frequent use. 3d. per copy plus 2d. postage from Echoes of Service, 1 Widcombe Crescent, Bath.

Assembly Testimony in France

by BRIAN B. TATFORD B.Sc. (Econ), Ph.D. of Paris

THE first assemblies in France and Switzerland date from the time of the visits of J. N. Darby, and are today mostly in fellowship with those known as "exclusive brethren." One or two of the so-called "open assemblies," Roanne, le Chambon, sur Lignon, and in part Paris, trace their origin back to these beginnings, but in general work has been established either in the immediate post-war years. or in the last decade. It is a wonderful experience to meet around the Lord's Table with these newly converted French brethren so conscious of all that they possess in Him. In some assemblies, reminiscent of Darby practice, they stand to pray, and one is thrilled to the core to hear five, ten or even more successive prayers of brethren, young and old, pouring out their hearts to the Lord they adore. In Paris we have had some worship meetings where the presence of the Lord has been so tremendous that we have been reluctant to separate.

From two or three assemblies in half a century ago, the number has grown today to just over thirty. Two thirds of these are still in the pioneer stage and dependent upon the help of an evangelist in full-time work, but there is a growing number of indigenous assemblies where the gifts of teaching and evangelism are being manifest among French brethren.

The distribution of tracts and leaflets is still a very much blessed means of making known the good news, although there is a great lack of suitable literature such as Bible Study helps. "Priests and Preachers," by Robert Rendall, has been translated and has been well received in the Alps and Switzerland. "The Church," a symposium edited by our late brother Mr. J. B. Watson, appears in the form of monthly atricles in the Assembly magazine "Servir en L'attendant" (Serve while waiting for Him), and has been a great help to young assemblies.

All these encouragements must not be allowed to mask the appalling spiritual need of France where there are millions yet unreached by the Gospel. A contiguous area covering nearly one third of the country had until recently only two tiny assemblies (about 15 believers in all) at Bordeaux and Mazamet, two hundred miles apart. A year or so ago, a third assembly in the area was formed at Auch as about twenty believers displaced from Morocco came to live together in one centre in the Mother-country which they had never known.

Three assemblies in a city of nearly 8 million leaves much to be conquered for the Lord. Paris for long had only one struggling assembly. This work has virtually disappeared and in its place in the city are two fine assemblies and a third of the suburbs, which are in a healthy spiritual state. The ministry of our brethren Herbert Beattie and George Jones is much appreciated in all three assemblies, and has in past years been a blessing to young believers both throughout France as well as in Switzerland and Belgium.

In addition to the French work, the assemblies in Paris witness among Spanish and Polish speaking people respectively.

There is still a dire need of consecrated young men who love their Master, and who are not afraid of facing privation comparable with that on any other mission field in the world. Long distances between assemblies, tiny halls of a makeshift fashion are difficulties far outweighed by the rich fellowship with these first generation. Christians whose love for the Lord is so contagious.

A periodical news bulletin of work in the assemblies entitled "Jottings from France" will gladly be sent on request to H. L. Jacquier, 50, Park View, Hatch End, Middlesex.

THINE

A young man gazing intently at a chart showing the organs, bones muscles, nerves and veins, and arteries in the human body exclaimed, "And to think that the first time that body was put together, it worked!"

Lord we are Thine: our God Thou art,
Fashioned we are and made by Thee;
These curious frames in every part,
Thy wisdom, power and love we see;
Each breath we draw, each pulse that beats,
Each organ formed by skill divine,
Each precious sense aloud repeats,
Great God, that we are only Thine

THISTLEDOWN

by D. M. PATON, B.A.

(An encouragement
to all Tract Distributors)

DO we realise the extraordinary dynamic of the printed page? Dr. Goodell, of the American Board of Missions, passing through Nicodemia in 1832, having no time to stop, left with a stranger a copy of "The Dairyman's Daughter" in the Armenian-Turkish language. Seventeen years afterwards, he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred. Dr. Griffith John tells of eight churches in China reared by tracts alone. Sir Bartle Frere, travelling in India, was amazed to find a small town in which the idol shrines and temples were empty, but the townsfolk professed the Christian faith. It transpired that some years earlier, one of the townsfolk had been given an old garment by an English resident, in a pocket of which, forgotten. lay a Gospel portion with eight or nine tracts in the vernacular.

The Life is not in the sower, but in in the seed. Even if an infidel scattered the Scriptures, he would only be exploding his own battlements.

For, in scattering Divine literature, we liberate thistledown, laden with precious seed, which, blown by the winds of the Spirit, floats over the world. The printed word never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never gows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed word is a visitor which gets *inside* the home, and *stays there;* it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool.

Another powerful reason for using literature is that the printed page will reach those otherwise utterly unreachable, and may be the only chance they will ever have of *Eternal Life.* Someone once gave four copies of H. L. Hastings' lecture on the Inspiration of the Bible to four infidels at different times. *All four were converted, and became ministers of the Gospel in four different denominations.* Many decades ago, a lady gave some leaflets to two actors. One of the actors led by this tract to attend church and so becoming converted, was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hands of a woman.

An Unlimited Influence.

Nor can any limit be put to the extent of its possible influence. Luther wrote a pamphlet on Galatians which, falling into Bunyan's hands, converted him; and the 135th translation (an African) of ""Pilgrims Progress" has just been issued. More than 150,000,000 copies of Spurgeon's sermons have gone into circulation. Nor is even its political influence measurable. A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. *He read it and was converted by* it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. *The influence which she had upon that man reacted upon the whole Continent of Europe, for he was William of Orange, who became the champion of liberty in the Netherlands.*

The printed page is deathless: you can destroy one, but the press can reproduce millions: as often as it is martyred, it is raised: the ripple started by a given tract can widen down the centuries until it beats upon the Great White Throne. Its very mutilation can be its sowing. When Leigh Richmond was once travelling by coach, passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow-travellers smiled derisively as he saw a tract treated con-

temptuously by the receiver, torn in two and thrown down on the road. A puff of wind carried it over a hedge into a hayfield, where a number of haymakers were seated: and soon they were listening to the tract, read by one of their number who found it. He was observed carefully joining the two parts, which had been torn asunder, by a thread. The reader was led to reflection and prayer, and subsequently became an earnest Christian and tract distributor himself! And for the rest, within twelve months three became active Christian workers.

A Powerful Influence.

Nor let us forget the enormous electric voltage prayer can put behind a tract. God's thistledown enters doors locked to the evangelist; it can be enclosed in every letter; its economy places it within the reach of all; it preaches in the factory, the railway carriage, the kitchen; it visits the hospital ward and the workhouse, and whispers in the ear of the dying. For prayer—that is God—is behind it. "On every tract or copy of the Holy Scriptures which we give," says George Miller, (1) We should as much as possible ask God's blessing. (2) We should expect God's blessing upon our labours and confidently expect it; yea look out for His blessing. (3) We should labour on in this service, prayerfully and believingly labour on, even though for a long time we should see little or no fruit; yea, we should labour on as if everything depended on our labours whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus."

The final—and most incredible incentive is that the opportunity is rapidly passing. The printing and distribution of the Word of God and Christian literature in many countries is sharply limited. It may soon be over for us.

THE sunset burns across the sky;
Upon the air its warning cry;
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!
The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim.

WITNESSING

I have just commenced with a new group of 29 students. They are in the classroom for a 12 week period so I feel that it is a wonderful opportunity to witness for God in this way.

Those of us responsible for the classes are deeply exercised to know how best to use the short time at our disposal. We have proved God in a wonderful way up until now and continue to look to Him for daily guidance.

It was encouraging to learn that one of the last group of students had been restored to the Lord. She had been a backslider for 2½ years, entered nursing, tried to forget God, and made such a reputation for herself that she was on the verge of having her training discontinued.

We rejoice that with our God all things are possible and that she now witnesses a good confession before others. She is also seeking fellowship with one of the assemblies in the city.

These young girls need much prayer and encouragement as, in a profession where one would expect it to be otherwise, it appears to be extremely difficult to hold fast to the things that are good.

Thanking you for your interest and prayers

Sister Tutor Helen M. Dickie

O WHERE is now that glowing love
That marked our union with the Lord?
Our hearts were fixed on things above
Nor could the world a joy afford.

Where is the zeal that led us then
To make our Saviour's glory known?
That freed us from the fear of men,
And kept our eye on Him alone?

Behold, again we turn to Thee;
O cast us not away, though vile:
No peace we have, no joy we see,
O Lord, our God, but in Thy smile.

—Thomas Kelly.

CORRESPONDENCE

Dear Sir,

As you are no doubt aware the hymn book "Hymns of Praise and Spiritual Songs" containing 630 hymns, and published by Oliphants Ltd., of London, has been out of publication for some considerable time, so that it has been impossible to obtain replacements.

We have now heard from the publishers that they would be prepared to issue a new edition provided they are sure of orders to the extent of 1500 copies, when the cost would be in the region of 8/6-9/6 in cloth binding.

I feel sure if publicity could be given to this fact in your Magazine "Believer's Magazine" that many Assemblies would like to take advantage of this offer. Our Assembly, for instance, would place an order for 50 copies, and there is another Assembly in this city which would require 75 copies.

It would be much appreciated, therefore, if this matter could be brought to the notice of your readers to see if sufficient orders would be forthcoming to justify an new edition being published.

Yours faithfully
L. G. Agnew
31 Tywern Avenue
Rhiwbina, Cardiff

Dear Editor,

At our recent quarterly Superintendents' meeting several Superintendents expressed concern at the growing threat of Sunday Television programmes during the hour of 3-4 p.m. Although the programmes are not called Children's Television many of the items are apparently attractive to children and teen-agers.

I have therefore been asked to write you with the request that all who feel with us should protest to the authorities concerned, and insist that this hour which has for so long been recognised as "time for Sunday School" should remain so, and that programmes during this hour should be exclusively "adult" in appeal.

Yours sincerely,
C. Clinch

The authorities are:—
B.B.C. (Television Centre)
Wood Lane, London C. 12
Independent Television Authority
14 Princes Gate, London, S.W. 7

REVIEWS

WE are glad to draw attention to the re-issue by the Paternoster Press of *Men Spake From God* by H. L. Ellison. The book has already won its place as one of the best shorter introductions to the Hebrew Prophets, and in its second edition it should be welcomed by those who wish for a scholarly and illuminating companion to the literature of that part of the Old Testament frequently neglected. (Price 10/6) Also from the same press is another engaging collection of stories from Paul White, *Jungle Doctor's Tug-of-War*. As usual these fables have their own important lessons to teach. (Price 3/6)

FROM A. C. Jacob, an Indian brother, we have received two books, *The Purposes of God* and *The Promises of God*, both worthy of persual by English-speaking readers, although the language is at times somewhat strange. They cover a wide range of subjects, and their scope reveals a mind well furnished with a knowledge of the Scripture. Obtainable from the author, G/31 Race Course, Coimbatore, S. India. Price in India Rs2/00 and Rs2/80 each.

FOR children, Pickering and Inglis publish *Sheila Comes To Scotland* (Helen Turner), *The Room Beneath The Bushes* (B. R. Clark), and *Penny Goes a Sailing* (Elsie Milligan). We can recommend these for younger children—good adventure stories with sound gospel teaching (3/6 each). Also from the same publishers come *Action Pieces* Bk. 4 (John Waddell) and *Through The Eye To The Heart*, the latter being a re-publication of over sixty original object lessons compiled by Henry Pickering. Useful for S.S. work.

He Dared To Live, by Jean Rees, is the story of a remarkable man of faith and grit, Ernest Luff. It is a record of triumph in many trying circumstances. Readers may remember him as the leader of the Pilgrim Preachers, and will be glad to have this account of a man who, even although now an octogenarian, is still active for the Lord. (Victory Press, price 7/6).

News from Other Lands

SPAIN

Protestants are not "recognised" in Spain but are supposedly "tolerated" where they "unfortunately" (?) exist, with a right to "private worship", but it is insisted that this does not include a right to expand. One of the big problems, therefore, is that of our meeting places. For a brief period in 1945/6 halls were reopened fairly easily but few leaders insisted on written permits from the governor of the province, thinking that the general tenor of the law was sufficient. Since then a number of meeting places have been established, on the basis of detailed written advice being given to the authorities, after which the police have investigated the situation and have taken note of persons responsible. New works have encountered great difficulties, but some have "got through" to a "tacit" permission more by persistence than by goodwill. It has now occurred to someone in high places that it would be possible to close down a number of the hated Protestant chapels by demanding *a written permit* in each case. This has resulted in the closure of a number of chapels recently, and the situation is considered serious enough for new measures of approach to be adopted. It is hoped to have, not only a Committee for Defence of Rights, but also a wholetime secretary to work at the complicated legal problems all the time, energetically pursuing the "demarches" undertaken in the different Ministries, and in the event of negative attitudes (our petitions usually receive no answer) to be prepared to inform world opinion in a more thorough way, as was done in the case of Roman intransigence in Colombia. Pray that something may come of this, as the "appeal to Caesar" is legitimate enough, though we realise that our help must come from the Lord who alone holds the hearts and lives of princes in His hand.

E. & G. M. Trenchard

SOUTH AFRICA

In the Work there is also cause for praise and thanksgiving. This year it has been our joy to see six baptised and added to the little companies, five here and one in Robertson. It is encouraging to see the changed lives of some who were very deep in sin. The last man to be baptised was in prison this time last year where he did two years for theft and where he got saved without any human instrument. He immediately began holding meetings in prison and when he came out continued to do so in his own home. He came one night to a cottage meeting we held in his district and has continued with us ever since and is now zealous in serving the Lord in our midst. There are seven brethren in fellowship here most of whom are keen to serve the Lord in the open air and indoor meetings and are busy most nights in the week.

F. & D. English

INDIA

The other day I was out at a place 10 miles from here where a representative group gathering was held and hospitality was shown to all by the little group of believers that meets in that country place week by week. Some 16 assemblies were represented. We had 2 sessions, with an interval for food when we all sat on the floor and partook of our curry and rice from banana leaves in true Indian fashion. These meetings were begun a good many years ago but they were allowed to lapse after a time. Now that they have been recommenced on the initiative of our Indian brethren we feel the Lord is giving us a little reviving in these days of difficulty and strife. There was a real spirit of contrition and prayer and praise which made us feel the Lord was at work among us, and we praise Him for it. The hall in that place nestles near the foothills of the Western Ghats. To commence with, the believers there were subject to much persecution, but the folks around them have now become more friendly.

"We'll praise Him for all that is past,
And trust Him for all that's to come."

A. Soutter

BOLIVIA

We rejoice in the evident interest of those who profess faith in the Lord Jesus and find encouragement in their going on for Chirst. Dona Pilar scarcely misses a meeting, and is out and out in her witness to the Master. So too

is Dona Perfecta. So out and out has been her witness to Christ that she has had the joy of seeing her sister decide for Christ. So real has been the latter's conversion that on arriving home she destroyed the Catholic images in her home. Too several of the sons of Dona Perfecta are interested in the gospel and one at least is under deep conviction. Don Milanio is giving a full witness to Christ. He was formerly a drunkard, and his home was a very humble affair. Now his whole earnings go to the upkeep of his family. It is just wonderful to see him walking along the public street, his Bible and Hymn Book in his hand, making his way to the meetings. God has certainly changed his manner of living. Then there is Don Pablo. He is doing very well, although he has problems to face. For these genuine cases of conversions we praise the Lord.

Do join in prayer that they may be kept for His honour and glory.

Peter & Mima Horne

THEORY or PRACTICE

IN the Book of Job one of his comforters in Elihu. "His tragedy is that he has become the prisoner of a theory. With Elihu we gain the impression that he has never thought of applying the theories he has learnt off by heart to life around him.

"This is a constant danger in any church, where the theological manual threatens to displace the Bible as a text-book for the young."

life around him.

book on Job. *From Tragedy To Triumph* is one of many which makes this volume worth reading. Fashioned on the anvil of his own experience the author has produced a volume which will bring instruction and comfort to all who read. Published by the Paternoster Press price 10/6.

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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

Should a Christian who is ill accept a blood transfusion?

ANSWER

In connection with the infirmities and trials of the saints there are times when it is the will of God that His people remain in the trial as in 2 Cor. 12. 8-10. Sometimes the Lord delivers directly without any means. See Philipp. 2. 27. Then there are times that He uses means as in Acts 9. 23-25, and 1 Timothy 5. 23. It is in this latter connection that we have the answer to our question.

The transfusion of blood from a healthy donor has saved many thousands of lives. Operations, which would have been thought impossible in the past, can now be performed with relative safety. The writer knows several who when at the gates of death, and with no alternatives but to trust their God and leave themselves in the hands of the doctors and nurses, by means of blood transfusions have had their lives saved.

H. Bailie

QUESTION

Is there any principle in Scripture to prevent the marriage of Christians in a Registry Office?

ANSWER

I am not aware of any principle in Scripture that would be transgressed through Christians getting married in a Registry Office. Scripture does not legislate as to where marriage should take place, or as to what form the ceremony should take. Marriage is not so much a religious ceremony as it is a legal one. Of course, as Christians, it is good that all our undertakings be sanctified by the word of God, and prayer, and this is not readily attainable in the Registry Office. It is preferable with many of the Lord's people, or perhaps, I should say with most of them, indeed, to have the marriage take place where reading the Scriptures and prayer are available. But, for any who prefer the simple legal requirements gone through without any religious ceremony being observed, I know not of any Scripture prohibiting it.

T. Campbell

QUESTION

Can you explain why some verses found in the Authorised Version have been omitted from the Revised Version? e.g. Mark 16. 9-20; Acts 8. 37; 1 John 5. 7.

ANSWER

This question opens up the great controversy of Authorised versus Revised Version, on which volumes have been written on either side. For ourselves we prefer the A.V. and use the R.V. as a commentary on it. Mr. W. Hoste was a doughty champion of the A.V. and Messrs C. F. Hogg and W. E. Vine were all in favour of the R.V. The R.V. was based almost entirely on two of the oldest manuscripts which are regarded with suspicion by such authorities on textual criticism as Dr. F. H. Scrivener, Dean J. W. Burgon and many others. As regards Mark 16. 19-29, they are not found in the two oldest manuscripts we have, but in over 600 other manuscripts they are, and in the Syriac, Latin Gothic, etc., versions. They are also in the writings of Papias, Justin Martyn, Irenaeus etc., in fact, nearly a hundred ecclesiastical writers before 350 A.D. and some two hundred writers between 300 and 600 A.D. and *they all* refer to these verses, showing they are undoubtedly genuine. As regards Acts 8. 37, most texts omit this verse, and the R.V. puts it in the margin. As for 1 John 5. 7-8, the judgment of critics is that they should read "For there are three that bear record, the Spirit, the water and the blood; and these three agree in one." The words omitted are not found in any Greek manuscript before the 16th century. They were first seen in the margin of some Latin ones and have crept into the text.

R. G. Lord

The LORD'S WORK and WORKERS

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.

ENGLAND & WALES

PENN, WOLVERHAMPTON: Prayer requested for campaign in Cleveland Hall Warstones Rd., conducted by Peter Brandon Apl. 4-19. **NOTTINGHAM:** Clumber Hall, Apl. 4-6. S.S. workers. J. R. Hill. **CARDIFF:** every Sat. at 7. Apl. 4. F. Howliston; 11, F. Holmes. **READING:** Bridge Hall, Oxford Rd., Apl. 11 at 6.30 p.m. J. Bathgate, G. C. Tryon. **BARNEHURST:** Apl. 3, 10, 17, 24, F. Lawther. **PORTSMOUTH:** Gospel Hall, Copnor Rd., Apl. 18, at 6.30 D. Meadows. **PLYMOUTH:** Wolseley Rd., Gospel Hall, Ford, Apl. 18. C. Ingleby, F. Lawther. **NOTTINGHAM:** Westbridgford Assembly, Gordon Rd. Apl. 18, at 3 and 6 C. Gahan, A. Salisbury. Apl. 20 & 23 at 7.30 p.m. C. Gahan. **CARLISLE:** Hebron Hall, Botchergate at 7.15 p.m. Apl. 18, W. G. Stephen. **COLCHESTER:** Assembly Hall, Maldon Rd. Apl. 25 at 3.15 and 6 G. B. Fyfe, C. Goldfinch. **BRADFORD:** Yorkshire S.S. Apl. 25 at 3.15. Aneurin Ward. **NUNEATON:** Manor Court Rooms, May 2 at 3 and 6 Dr. S. S. Short, J. H. Edwards. **HALESOWEN:** Gospel Hall, Albert Rd. May 2 at 3 and 6. J. Cuthbertson, C. Hocking. **EASTBOURNE:** Bible Readings in Victoria Court, May 9-16. H. Bell, A. M. S. Gooding. Particulars from G. Wakefield, 67 Bridge Rd., London, N.W. 10. **LONDON:** Bloomsbury Central Church, Shaftesbury Ave., W.C. 2. Counties Evangelistic Work Day of Prayer, May 9 at 3 and 6-8 p.m. H. Cockrell. Particulars E. A. Edmonds, 300 Mayplace Rd., East Barnehurst, Bexleyheath, Kent. **SHEFFIELD:** Cemetery Rd., S.S. Workers May 9 at 3 and 6. T. Brayshaw. **HOPTON:** May 16, J. Hunter, A. M. S. Gooding. **HILLINGSTONE, DORSET:** May 16, in Portman Hall at 3.30 and 6.30. Preceding above meeting the new Dorset Caravan will be opened by E. H. Childs in forecourt of Gospel Hall. **STOWMARKET:** Violet Hill Room, May 18, J. Hunter, A. M. S. Gooding. **LOWESTOFT:** Colville Hall, Clifton Rd., May 18 at 11 a.m. 2.30 and 6 p.m. Correspondent E. H. Fennell, 57 Maidstone Rd., Lowestoft. **GUILDFORD:** Manor Rd. Hall, May 18 at 2.30 and 5.30 p.m. A. G. C. Payne, T. G. Smith.

IRELAND REPORTS:

A. McSHANE and **J. LYTTLE** have seen some saved at Edenderry. **J. GRAHAM** and **R. CRAIG** having meetings in a barn near Ballymena. **H. PAISLEY** and **W. JENNINGS** in Ballybollan, with interest. **S. W. LEWIS** had a good finish at Lisnagar, with a little blessing. Now at Portadown, with an encouraging beginning. **JOHN FINEGAN** and **JACK FINEGAN** (N. Rhodesia) just concluded 6 weeks good gospel meetings at Newry, Co. Down. **T. McKELVIE** being encouraged by interest and attendance at Gransha. Brethren **JOHNSTON**, late of New Zealand, and **HUGH ALEXANDER** having good meetings in a portable hall at Warringstown, Co. Down. **R. HULL** having well attended gospel meetings in Bleary Gospel Hall, Co. Armagh. **E. ALLEN** and **W. J. NESBITT** had an encouraging start in Ballyneenagh Orange Hall, Co. Derry. **J. THOMPSON** in his ninth week at Bridgetown, Co. Donegal, where some are anxious. Prayer requested. **Wm. McCRACKEN:** prayer will be valued for our aged brother, who has not been well.

SCOTLAND: FORTHCOMING (D.V.)

MUSSELBURGH: in Town Hall, Apl. 4 at 3.15. J. Hislop, J. Lightbody, W. P. Foster. **MOTHERWELL:** Shields Rd. Apl. 4 at 3.30 W. Trew, H. Bell, J. Douglas, R. Price. **ASHGILL:** Bethany Hall, in Public Hall. April 11 and 12 at 3. A. Allan, F. Stallan, W. Robb, H. Scott. **GLENGARNOCK:** Hebron Hall. April 11 at 3. A. McNeish, A. Allan, E. Grant. **KILMARNOCK:** Elim Hall, Apl. 11 at 3.30 Women's Missionary Con. Mrs. Naismith, India, Mrs. Budge, N. Rhodesia, Miss Prentice, Pakistan. **KIRKCALDY:** United Ann. Missy. Conf. in Victoria Rd. Church. Apl. 11 at 3.30. Messrs Bester, Budge, Rowberry, R. McPike. **INVERNESS:** Ebenezer Hall, Celt St. April 18 at 3. F. E. Balfour, G. Bull, D. Morrison. **CALDERBANK:** Welfare Hall, Apl. 18 at 3.30. A. Allan, F. Stallan, E. H. Grant, A. Clark. **DYKEHEAD, SHOTTS:** Gospel Hall, in Masonic Hall. Station Rd., Shotts, Apl. 25 at 3.30. J. Lightbody, Jas. Campbell, J. Smith, Dr. Wm. Greenhalsh. **TROON:** Bethany Hall, Apl. 25-27 (Sat. Con. 3.30). D. Craig, A. P. Campbell, A. Naismith. **HAMILTON:** Baillies' Causeway Gospel Hall, Apl. 25. A. Naismith, E. H. Grant, S. Emery. **DREGHORN:** in Parish Church Halls, May 2 at 3.15. D. Craig, R. Price, W. Trew, H. Bell. **DUNFERMLINE:** in Abbey Church Hall (off St. Margaret St.) May 2 at 3. A. P. Campbell, J. Tennant, J. Hislop, A. Allan. **NETHERHALL, LARGS:** Bible Readings, May 4-8. Philippians—E. W. Rogers; 2nd Peter—J. M. Shaw. **BLACKBURN, West Lothian:** in Miners' Welfare Hall, May 9 at 3.15. Wm. Harrison, S. Emery, A. Borland, E. W. Rogers. **GREENOCK:** Cruden Gospel Hall, May 9 at 3.30. A. P. Campbell, J. Hislop, S. A. Williams. **AYR BIBLE READINGS:** May 11-15 E. W. Rogers, A. Falliaze, James St Gospel Hall first session 2 p.m. Monday. Morning Session 11 a.m. Victoria Hall, John St. 7.30 p.m. Sat. May 9 Bible Reading in Victoria Hall at 7.30 Subject Letter to the Church at Ephesus. Particulars W. D. Morrow, 15 Alberta Ave., Westwood, East Kilbride. **BROXBURN:** in Town Hall. May 30. A. Allan, J. Currie, J. Douglas. **HAWICK:** in East Bank Church Hall, May 30 at 3 A. Borland, W. K. Morrison A. Roxburgh.

"WITH CHRIST"

SAMUEL MOORE, Ballylintagh, Coleraine, on Jan. 26, aged 85. Saved early in life, he was received into fellowship in Coleraine in 1920. On the formation of an assembly at Ballylintagh, he became one of its first members and continued as overseer and correspondent till his home call. A quiet, consistent elder, he will be much missed in the assembly. Funeral was very large. and services were conducted by T. McKinley. Mrs. M. MacLEOD BEERS, Orillia, Canada, on Jan. 29, in her 85th year. Widow of the late Col. Beers, who went to be with the Lord some years ago in Dublin. They made their home in Toronto for several years, the Col. addicting himself to the ministry of the Word. Later at Greystones, near Dublin, until the passing of Col. Beers. Mrs. Beers proved a worthy helpmeet to her husband, accompanying him in many of his journeys in the ministry, both in Canada and the British Isles. On her return to America, she became supervisor at Bellevue and Allied Hospitals, New York. Returning to Orillia on the death of her father, she resided there until her home call. Our sister was associated with the assembly at West St., Orillia, and her hospitable home was ever open to the Lord's servants. She sought to encourage the testimony for the Lord by her presence and active service as much as was in her power, and was one of the remaining links with the Alex. Marshall revival in those parts of Canada. **Mrs. ALEX. BUCHAN,** Peterhead, aged 77. In fellowship at Peterhead Assembly for many years. Saved 40 years ago under the ministry of the late Alex. Marshall. She bore a bright testimony under sever trials. **Mrs. BURTON,** Kirkcaldy, Feb. 3 aged 79. Saved in early years and in fellowship at Tayport. Fife. For nearly 40 years in fellowship at Dunnikier Evangelistic Hall, Kirkcaldy. Loved her Lord and His people, and fearless in her confession of His Name. Regular in her attendance at the Lord's Table, she will be missed. The funeral was conducted by brethren J. K. Robertson and Wm. Graham. **JOHN McNICHOL,** Collingwood, Ontario, on Feb. 3 after three years of patient suffering. As a young man was in fellowship at Olive Hall, Hamilton, Lanarkshire, but on immigrating to Canada, for many years he was in fellowship with saints in Red Wing, Ontario, and, more recently, in Collingwood. He was a devoted brother, with an excellent testimony in the town, and highly esteemed by all who knew him. **Mrs. CATHERINE HUNTER,** Clydebank, Feb. 3. Saved in Kilwinning 61 years ago under the preaching of T. Sinclair, Alexandria. In fellowship in Larkhall for many years, and the last 30 years associated with the assembly in Victoria Hall, Clydebank. Loved the Lord, His Word and His people, and bore a consistent testimony to the end. **Mrs. A. WATSON,** Lochgelly, on Feb. 6 aged 80. Saved at 14 years, she was formerly connected with Lochore Assembly, and later, for almost 50 years with Buller Street, Lochgelly. A beloved sister of sterling character, whose chief joy was to meet with the believers. Her unflagging zeal and consistent testimony were an inspiration to those who had the privilege of her fellowship, and her loss is keenly felt by the saints. **Mrs. GILMORE,** Belfast, on Feb. 11. Many years in Cregagh St., Assembly. Had been in Bulawayo with family for ten years and was only a short time home when she passed away. A godly sister who left a good testimony and saw her family saved. **HUGH TODD** Port Seton, on Feb. 11 aged 64. Baptised and received into B'ness assembly about 30 years ago, then associated with believers in Prestwick, Broxburn, Lanark, Edinburgh, Hawick and Port Seton. Had a bright and loveable disposition, and full of zeal in the things of the Lord. Much missed by all. **Mrs. MARGARET ANDERSON,** Craigavad, Co. Down, on Feb. 13 (widow of John Anderson). Saved in her teens almost 70 years ago, she was connected firstly with Ballymaconaghy Assembly, afterwards Ballymagarrick, and, for about 40 years, with Central Hall, Bangor. It was her chief joy throughout her life was to put God and His kingdom first, and this the Lord honoured in saving most of her large family. Like Phoebe, she served the church, and was a succourer of many. Funeral was large and representative, and conducted by brethren Hutchnson, Watson, Finegan, Bailie and Craig. **Mrs. ANDREW HAMILTON,** Barrhead, on Feb. 17, aged 83. In fellowship at Chappell St., Gospel Hall for well over 50 years. She was able to gather regularly with the Lord's people to within a few days of going home. Will be much missed. **PETER MILLAR,** Feb. 17. Saved at Shotts in early life, and in fellowship there for a number of years. For the last 9 years in fellowship with the saints at Whitburn, where he faithfully carried out the treasury work of the assembly. The large funeral was an evidence of the esteem in which our brother was held. **HUGH FULLERTON,** Belfast, on Feb. 18 aged 67. Saved in Ballymena 44 years ago. He was in fellowship there and later in Mourne St., Carrickfergus and finally Cregagh St., Belfast. Ever consistent in the Lord's ways, he was specially interested in open-air work, and for years carried texts at public gatherings and in the city centres. A large number attended the funeral, conducted by R. Whyte and H. Paisley. **Mrs. REBECCA AGNES ROBERTSON,** Largs, on Feb. 24 aged 84. Saved in earlier life, it was not until her husband's death in 1947, that she came into the assembly at Largs. She loved the Lord, and was faithful in her attendance at the meetings. **ERICH SAUER,** Germany on Feb. 25. Principal of the Bible School and Missionary Centre, Wiedenest, and known to many friends in this and other lands. Specially gifted of God as a teacher of the Word, for almost 40 years. He devoted that gift unsparingly for the good of the Bible School Centre, with much blessing, as well as for the profit of the Lord's people generally in Germany and other lands. As an author his writings are of no mean value and difficult to excel in their scope, instruction and help for the people of God. Several of his books are now translated into English. He will be greatly missed and his gift a great loss to the Church. His dear wife, daughter and sister are specially commended to the prayers of our readers, as well as his associates who have now to carry on the work without this dear servant's valued help.

The Believer's Magazine is posted for 12 months to any address: One copy 6/6. Two 11/-, Three 17/6, Six inclusive, 33/-. Magazines not cancelled will be continued

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MISCELLANEOUS ITEMS.

MOORLANDS BIBLE COLLEGE: Bible Readings conducted by E. W. Rogers and H. Bell. Sept. 26-Oct. 3. Particulars—C. H. Darch, Greenway, West Monkton, Taunton, Somerset.

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MAY, 1959. Edited by Andrew Borland, M.A.

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ABILITY TO PREACH

(Continued).

By The Editor.

THE Epistle to the Romans is generally recognised as the most comprehensive exposition of the message of the gospel found in the New Testament. No preacher can read it carefully without being impressed with the vigour of the apostolic vocabulary. Not only does he denounce sin in all classes, proclaim with conviction the justifying work of our Lord Jesus Christ, but also discloses the certainty of the judgment of God. In the Bible no comprehensive definition is given of the divine nature, nor is there any one passage to which we instinctively turn to discover the attributes of Deity. It is only by reading the entire Book that we gather balanced impressions about God, for no one communication reveals all. That is why preachers should encourage themselves to an intensive reading of the whole Bible.

PERHAPS there is no single Book of the Bible which supplies the reader with more varied information about God than does the Epistle to the Romans. He is revealed as The God of Peace, The God of Hope, The God of Comfort, The God of Patience. Expressions as the following occur, some quite frequently: The Gospel of God, The Goodness of God, The Glory of God, The Power of God, The Righteousness of God, The Truth of God, The Forbearance of God, The Love of God, The Grace of God, The Severity of God, The Judgment of God, The Wrath of God. What amazing aspects of Divine Character!

IF all these characteristics were attributed to one man, they would be considered, in more or less degree, contradictory elements in his personality. Seldom in one person, if ever, do we recognise in harmony such qualities as forbearance and severity, grace and judgment, love and wrath. When all these listed above are attributed to God they give a harmonised understanding of His nature. They exist in His being in perfect balance. They are all and always true of Him, without the least semblance of contradictoriness, and as proof thereof the Bible teems with examples of all aspects of the perfect Divine Nature. It may be a commonplace declaration to us, but to the heathen who knew only of gods cruel, sinister and exacting, or to the Jew with perverted conceptions of God, it must have been a startling revelation to learn that God so *loved* the world that He *gave* His only-begotten Son. Yet in the immediate context in John chapter 3 reference is made to the fiery serpents sent among the disobedient Israelites because they had provoked Jehovah to an exhibition of wrath.

THE preacher of the gospel must always be prepared to disabuse the minds of men about misconceptions about God. Such misconceptions are generally due to ignorance of the Bible, because that Book is neglected as the only reliable source of information. The majority of nominal "Christians" accept erroneous teaching without personal investigation, and not infrequently because it makes a pleasing sentimental appeal. Perhaps the most common is the spurious doctrine of the Fatherhood of God. Men speak of God as the Universal Father, and of men as the children of God.

THESE misconceptions do not square with the teaching of the

Bible, and preachers must be prepared to explode such notions. Our Lord, referring to self-righteous, religious Pharisees, described them as being "of your father, the Devil." That was not very complimentary! The apostle John in his first Epistle divides men into two categories, describing one as "the children of God" and the other as "the children of the Devil." In the Epistle to the Romans the Apostle to the Gentiles writes of those who have the spirit of bondage, being slaves of Satan, and those who have received the Spirit of sonship, the possession of Whom enables them to address God as children address a father, saying "Abba, Father." Another has written, "The main point . . that we have to note . . is that the Fatherhood of God, as understood in the New Testament, is only realized in and through the personal experience of sonship, and that in every case save that of Christ this experience is treated as only brought about by the most far-reaching spiritual transformation."

THOSE who speak otherwise of the Fatherhood of God than as revealed in the New Testament confuse "Fatherhood" with "Creatorhood." It is true that God has made of one blood all nations of men, and in that sense we are all His offspring, and in Him we live, move and have our being; but in the restricted sense He is the Father only of those who have been born into His family by a new birth from above, each one of whom can be described as a son of God through faith in Jesus Christ, the unique Son of God.

ANOTHER common misconception which the preacher must often be at pains to dissipate is that God who made us is too kind to be cruel. But cruelty is not part of the divine nature. God is never cruel. The judge who condemns the convicted murderer is not cruel because he passes the sentence of death. He does so, often with deep personal reluctance and not without genuine emotion, because he is a judge and must be just. He is compelled to maintain the law which he has been appointed to administer. Not sentiment but the written law must decide the judge's attitude; and it is Scripture not sentiment which must decide our acceptance of the fearsome prospect of wrath that is coming.

ON the other hand there are some who have been turned against the gospel of the forgiving grace of God in Christ, because they have the notion that God is stern and inflexible and that He takes delight in the punishment of evil-doers. Some teachers so exaggerate one aspect of the divine nature that they give the impression that God glories in the doom of the non-elect. It was such teaching that Robert Burns satirised in *Holy Willie's Prayer*, (not that we justify the poet for his frivolous language),

"O Thou who in the heav'ns does dwell,
Wha. as it pleases best Thysel',
Sends ane to heaven and ten to hell,
A' for Thy glory,
And no for ony guid or ill
They've done afore Thee."

THE gospel preacher must never give such an impression about God. While both in the Old Testament and in the New Testament He is revealed as a God uncompromising in His holiness, at the same time He is known as a merciful God. To Moses He declared Himself as merciful and gracious, long-suffering and abundant in goodness and truth (Exodus 34. 6), while Micah made Him known as a God that pardoneth iniquity, . . who retaineth not His anger for ever, because He delighteth in mercy. But because the Bible gives such pictures of God men have come to the unwarrantable conclusion that He winks at evil and will not punish

the unrepentant evil-doer. They want to forget the wrath of God.

WE have noted in the Epistle to the Romans, even where the inspired writer glories in the good news in the gospel message, that such words as these are used—righteousness, glory, severity, judgment. Frequently we read of the wrath of God, and in one context these words occur about certain men, they are "vessels of wrath, fitted for destruction" (9. 22). Men have tried to evacuate the expression of all meaning or have deduced from it a doctrine which Scripture does not support that divine retributive punishment will not be eternal.

THREE passages in Romans are worthy of investigation. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (1. 18). There the objects of God's wrath are mentioned—those guilty of ungodliness and unrighteousness. Everything which does not conform to His divine standard is exposed to His wrath. God is both King and Judge. He makes the laws by which men should govern themselves, and He dispenses justice. His judgment is that "all have sinned."

EVIDENCE of that wrath is not wanting, for it is always being revealed from heaven. The Old Testament record contains such exhibitions of it as the Flood, the Plagues in Egypt, the destruction of Sodom and Gomorrah, the fall of Babylon and the capture of Nineveh as described by the prophet Nahum. Nor are there wanting examples in the New Testament, for on its pages are recorded the visitations on Ananias and Sapphira (Acts 5), and on Herod who gloried in his pomp. (Acts 12). Who will deny that the destruction of Jerusalem in A.D. 70 was an exhibition of the wrath of God on an unrepentant nation. If we could read history, ancient and modern, aright, we might find repeated illustrations of the fact that "the wrath of God is revealed from heaven."

A SECOND section of the Epistle deals with another aspect of the wrath of God, ch. 2. vv. 4-11. The principles upon which the judgment of God (v. 3) operates are these two: God is no respecter of persons (v. 11), and He renders to every man according to his deeds (v. 6). His judgment is unbiased and impartial. Two classes of people are mentioned. First, those who by patient continuance in well-doing seek for glory, honour, and immortality: such as work good. The reward rendered to those is eternal life, glory, honour and peace. But none qualify, for there is none that doeth good. Second, there are those who have hard and impenitent hearts, who are contentious, who do not obey the truth, but obey unrighteousness, who do evil. They, too, have their reward. It is indignation, wrath, tribulation, and anguish, treasured up against the day of wrath (v. 5). As none qualify under the first category, all are exposed, without exception, to the wrath of God. What a predicament to be in!

THAT day of wrath will begin when the Lord Jesus comes a second time to earth, revealed in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. These will be punished with everlasting destruction from the presence of the Lord. (2 Thess. 1. 7-9). What an exhibition of wrath to which the world will be exposed!

THE third passage, Rom. 5. 9, informs us of those who will be saved from wrath through Jesus Christ. They are described as those who have been justified by His blood.

(Continued on page 105).

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

5. ON GIVING by KEN H. MATIER, Glasgow.

GIVING is one of the most important exercises of the Christian life much more important than the vast majority of Christians appreciate. It is even true to say that if our giving is not right, our living is not right. Selecting a half-crown from among the silver in our pockets or handbags as the offering is being uplifted on a Lord's Day morning, with the same procedure (a shilling this time) for the afternoon meeting or Bible Class, and a specially deep dig into the pocket or bag for the visiting missionary is good as far as it goes, but that is not true giving, according to the Scriptures. Two great principles for giving are laid down in the Book of Proverbs, and it is interesting to note that they give the exact pattern of New Testament giving.

The first principle is simply stated in Proverbs 23. 26, "My son, give Me thy heart." Giving must come from a surrendered heart. Anything short of this will not do for God. God does not need your money: all the gold in all the mines is His: but He deigns to accept gifts from us, but only if offered as He indicates, out of a surrendered heart. "My son." We often hear that sonship precedes service; but here we learn that it also precedes giving. God accepts only from sons, and, of course daughters. Twice over in this Book of Proverbs we read that the sacrifice of the wicked is an abomination to the Lord. "Give." This is a free-will offering; it is a surrender, a yielding. It is "presenting your bodies as living sacrifices." "Me." All true giving is "unto the Lord" It may be for a missionary, or towards a new hall, or for the general expenses of the assembly. Behind it all there must be this, that we are giving to HIM. "Thy heart." God will not be satisfied with anything less. The heart is the centre of our affections, the core of our being. The work of our Divorce Courts would cease if husbands as well as giving their wives their names, also gave them their hearts; and if wives, in addition to giving all their wifely services, gave their hearts. "My son, give Me thy heart."

The same principle is attached to giving in the New Testament. In 2 Cor. 8. 5 Paul, after reporting that the Macedonians though in a great trial of affliction, had given, to their power and beyond their power, writes, "And this they did, not as we hoped, *but first gave their own selves to the Lord,* and unto us by the will of God." It was surely that the remembrance that Christ had given Himself for them (see verse 9) that made them give themselves to Him. If you are not giving from a surrendered heart you are not giving as God means you to give.

That is *how* to give; the second principle teaches *what* to give. Proverbs 3. 9. "Honour the Lord with thy substance, and with the firstfruits of thine increase." Giving must not only come from a surrendered heart; it must come from an exercised mind. Honour the Lord with your sub-

stance, not with your left-overs; and if your substance increases, the Lord must get the first-fruits of your increase. "Honour the Lord." It is wonderful to think that money, which has earned the epithet "filthy lucre," because of its degrading effects upon those who have set their hearts upon it, can be a means of bringing glory and honour to God. "With thy substance." A man is truly converted when his pocket is affected. Suspect the man who praises God with his lips, but does not seek to honour God with his substance. "And with the first-fruits of thine increase." If your circumstances change, your giving ought to change also. If you get an increase your giving ought also to increase. And, of course, if you get a reduction, your giving may reduce also. God is concerned with what you have, not with what you have not. Any prosperity that comes your way from God brings a responsibility to exercise your mind about God's portion, and that should come first in your thinking.

Is this principle found in the New Testament also? Assuredly! 1 Cor. 16 2 says, 'Upon the first day of the week, let every one lay by him in store, as God hath prospered him." True, it was a special collection for the saints that was in view here, but surely the principle applies to all giving. Have a weekly rendezvous with God on the matter of giving. As God has prospered you, lay by *in store* a portion for God. Out of this store you will take your offerings for the various meetings of the assembly; what you have left will accumulate, however slowly, and when God exexercises your heart regarding some special need, (a distant or visiting missionary or a local saint in need) you will have your little store upon which to draw. There is need for this weekly exercise of mind in relation to giving. The same thought is stressed in 2 Cor. 9. 7. "Every man, *as he purposeth in his heart,* so let him give."

You may observe that I have not mentioned tithing. The word does not occur in the Book of Proverbs, nor in the New Testament in relation to Christian giving, and this may be a sufficient reason for omitting it from this paper. Tithes of what? Gross earnings or earnings after certain deductions? If the first, a married man, poorly paid, with a large family would find this impossible; while a well paid single man with no responsibilities, might find this no sacrifice. If the second, we might ask, "After what deductions?" Rent and rates? or rent and rates plus food and clothing? or what? Advocates of tithing suggest that God will not expect under grace, less than He demanded under law. We need not argue this point, for God has told us what He expects under grace; giving from a surrendered heart and from an exercised mind. If every child of God gave according to the two principles mentioned, all the needs of the work of God and the people of God would be fully met, without the spirit of legality and the feeling of necessity that might be engendered by the adoption of tithing.

Young Christian! How do you give to God? Is it haphazardly and devoid of exercise? God requires you to give; but He demands that you give out of a surrendered heart and an exercised mind. Will you give like that, from now onwards? This will be the result. "Honour the Lord with thy substance and with the firstfruits of thine increase; *so shall thy barns be filled with plenty and thy presses burst out with new wine.*"

EPHESIANS

By Prof. F. F. BRUCE, Sheffield.

V. 14 *that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error*;—With maturity comes a stability born of spiritual experience. Some Christians attain it quite early; others never attain it, but to the end of their days run eagerly after the latest religious fashion, the "wind of doctrine" that happens to be blowing most strongly at the time. They fall an easy prey to the specious sophistries of religious propagandists, for they have never learned to recognise the standard by which all religious teaching must be judged, or else they recognise it only in theory, but have never learned to make use of it. Therefore they are taken in "by the cunning of men, by their craftiness in deceitful wiles" (R.S.V.). The word translated "sleight" (Gk. *kybeia*) is borrowed from dice-games; "craftiness" (*panourgia*) denotes the rascality that sticks at nothing to gain its ends; the phrase "wiles of error" (*methodia tes planes*) indicates deceptive stratagems of various kinds. One particular "wind of doctrine" which Paul probably had in mind was the incipient gnosticism against which he had recently warned the Colossian church. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2. 8). And the number of such attractive perversions of the gospel has not grown less in the interval that separates apostolic days from ours.

V. 15 *but speaking truth in love, may grow up in all things into Him, which is the head, even Christ*;—The verb *aletheuo* in this context probably means not only *speaking* truth but living and acting it as well —"dealing truly", as R.V. margin puts it. Such true dealing is the very antithesis of the roguery described by the apostle in the preceding verse. Those who blindly follow the ways of error come to spiritual disaster; those who accept the truth become men of truth themselves. And gospel truth is never unaccompanied by love. We hear of some people who are "all truth and no love," but in fact people without love cannot be "all truth," any more than people without a concern for truth can be "all love." "Grace and truth came by Jesus Christ" (John 1. 17), and something of the same balance between these qualities should characterise His followers too. The epistle which affirms that "God is love" also affirms that "God is light, and in Him is no darkness at all" (1 John 4. 8, 16; 1. 5); and from this it draws the corollary that the children of God should "abide in love" and "walk in light" (1 John 4. 16; 1. 7).

It is, however, possible to punctuate the sentence so as to take "in love" along with the words that follow. The importance of combining love with truth would not be diminished by so doing, but added emphasis would be laid on love as the means by which the people of Christ attain maturity, and there is much to be said for construing the passage thus, especially in the light of verse 16.

V. 16 *from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.*—Each part of the body will function as it ought

while it is under the control of the head; if it escapes from this control and tries to act independently, the result is very distressing. So it is under the control of Christ that the members of His Church function harmoniously together, sharing His life and attaining maturity under His fostering care, supplied with nourishment and fitted together by means of the "joints and ligaments" (cf. Col. 2. 19). The phrase "fitly framed" is a rendering of the Greek verb *synarmologeö*, which we have already noted in Eph. 2. 21 (its only other New Testament occurrence), where it is used of the harmonious construction of the Church as "a holy temple in the Lord." The phrase "knit together" represents Gk. *symbibazö*, ("to put together"), which has this same sense in Col. 2. 2, 19. The word rendered "joints" (Gk. *haphë*) probbably denotes the ligaments by which the various parts of the body are connected. So Paul's desire is that his readers, "living in accordance with the truth, may grow up in love altogether into Him who is the Head, even Christ, from whom the whole body, adjusted and fitted together by every ligament with which it is supplied, according to the harmonious functioning of each separate part, acquires the power to grow up as a perfect organism, so that it is built up in love." The biological and architectural figures remain associated in his mind, as is plain from his speaking in one breath of "growing up" and "being built up."

ERRATUM.

From Tragedy to Triumph **reviewed last month is by H. L. Ellison, and is published by the Paternoster Press.**

"HALLELUJAH."

(Continued from page 116).

surely that calls for consideration. Now we turn to Psalm 117. The call to praise Jehovah is to all nations and to all people. From Psalm 72. 11 we learn that all nations will serve Him; from the Psalm now before us we learn that all nations are exhorted to praise Him. What a time that will be when all nations serve and praise Him Whom they now reject! What, in this short Psalm, lay behind this exhortation to praise the Lord? It is the recognition of His merciful kindness and His truth. How very much we owe to God's merciful kindness, yet how little we appreciate or value it. Let the heart, however, be brought by the Holy Spirit into a true appreciation of that kindness of God and there will be a note of grateful praise rising to Him.

But there is something else here, that is, a recognition of His truth. There is much that lay in the question asked by the Roman Governor long ago—"What is truth?" Has the answer ever been given? Can it ever be given? One only has the answer. Listen to Him. "I am the . . . truth." "The truth of Jehovah endureth for ever." When the heart is gripped by the truth of the Lord and is brought to know its cleansing, liberating and searching power and responds to it, there will be the answer to it all in the note of praise. "Praise ye the Lord." God's kindness and truth are linked. His merciful kindness does not weaken the truth, neither does His truth reduce His kindness. We need to remember this and to avoid the attempt to view the character and dealings of God in the light of what we know of the ways of fallen humanity. Divine love cannot be understood by considering what often passes as human love but actually is often sentiment.

My Father Worketh Even Until Now

by ERIC G. FISK, Morocco

HOW refreshing are these words to the weary toiler in the Lord's service who often labours on for years at an end without seeing much fruit for his labours. This is especially applicable to the missionary to the Moslems, called of God to represent Him in the unproductive lands where the crescent has superceded the cross. It has been often recorded that after years and years of faithful service one of God's bravest and choicest of His children has retired from sacrificial service after having never known the joy of bringing one Moslem to the feet of the Saviour. Many lives have been truly laid upon the altar and faithful service rendered, but something seems to have gone wrong. Has God been working, or have His servants been working alone? The following true story, told in four short chapters may throw some light upon this profound mystery.

CHAPTER 1

Ahmed means "praise", and when Ahmed was born his Christian father, Henry, and his Christian mother, Grace, both converted from Islam, praised God and called their little son Ahmed, for he was their second child and second son. Ahmed grew up in a Christian home in the midst of a Moslem land, and when it was time for him to leave school the Lord Jesus became his Lord and Saviour, and he confessed his faith and was baptized. Now ready to commence working for his living, a Spanish Christian took him into his workshop and taught him the first principles of cabinet making. and the arrangement seemed particularly good and the prospects rosy. But after a year had elapsed Ahmed's employer decided to go out of business and so the apprenticeship came to an end and Ahmed found himself out of work. However, he knew the value of prayer and after committing 'his way unto the Lord', he set out in search of employment, a quest that seemed doomed from the start, for during the past few years Morocco's economic situation has deteriorated and the ranks of the unemployed have been greatly augmented. But, amazing as it seemed, after an hour or so seeking work, Ahmed returned home to say he had found a job, and that it was a Jew who had agreed to take him on. And so he commenced working right away and although, during the following few months the workshop personnel was reduced to about one third of its normal strength, Ahmed was not amongst those dismissed. God had found him his job, and was now helping him to keep it.

CHAPTER 2

A year ago I received a letter from a very elderly sister who works amongst the Jews in Casablanca, in which she said :—

Dear Mr. Fisk,

Would you be willing to baptize for me two Jews, and a woman and daughter, all asking for baptism, and would you call on me to meet them on Saturday night to question them about their faith?

My answer was in the affirmitive, and after a long talk with these four people, I was satisfied that they had carefully weighed up the relative values of those who figure in the minds of the Hebrew people, and that they had found the Lord Jesus in every way BETTER. The day for the Baptism was fixed, a large company of Europeans, Jews and Arabs gathered;

I addressed the congregation, baptized the four candidates, and we dispersed, all going our several ways. For myself I went home deeply in thought. I remembered baptizing scores of converted Moslems as well as a large number of Europeans, but up to now I had never baptized converted Jews, nor did there seem to be any need, for there were Jewish workers on the field. Now this extraordinary thing had happened, I had just baptized two Jewish men, and the wife and daughter of one of them, and this by special request. Truly the ways of God are past finding out.

CHAPTER 3

Ahmed had been naughty and had given great pain to his parents with the customary parental discipline as the result. Ahmed took great exception, and decided—perhaps temporally at any rate—to seek his fortune a long way off, even if this meant leaving his home to do so. Whilst sauntering through the streets with this rebellious and morbid project on his mind, he met his Jew employer who immediately asked him what he was doing and why he was looking so sad. The question drew from Ahmed a detailed acount of all that had taken place, his misdemeanours—greatly reduced and camouflaged—and the retribution he received—much exaggerated.

"But this will not do" said the Jew, "you can't run away like this. The word of God says that children must obey their parents, and if you believe in Christ and the Gospel, you would not try and run away."

Ahmed was aghast. How did the Jew know anything about the New Testament and Christ?, he was only a Jew. After looking down on the ground, Ahmed blurted out

"I know that, I am a Christian, but . . . .

"How extraordinary" said his employer, "I too am a Christian, though all I once knew was the Jewish faith. However," he added, "you cannot run away, come home with me and have your dinner, and tonight I will take you home and make things right with your parents".

So Ahmed went home with his master and benefactor, and dined. After the dinner they read the Scriptures together and then went to a meeting conducted in French. Finally, the Jew took Ahmed home to his sorrowing parents, and everything was put right. Ahmed repented and was restored, peace once again reigned in the home. A converted Jew had been used of God to restore a backsliding Moslem convert to his Saviour and his parents. How true "My Father worketh even until now . . ."

CHAPTER 4

After a little enquiry, I found that Ahmed's master was one of the two Jewish men I had recently baptized. I did not know then that he was Ahmed's employer, nor did he know that I was interested in Ahmed.

My Father worketh even until now.

ABILITY TO PREACH

(Continued from page 99).

Before that day of wrath breaks upon the world divine power will have been in operation removing from the scene of judgment all who have turned to Christ as Saviour. Before He descends to the earth He will have caught up to Him in the air "His loved and His own." (1 Thess. 4. 13ff). He will be their "Deliverer from the wrath that is coming" (1 Thess. 1. 10). The gospel is called "the power of God unto salvation" (Rom. 1. 16), and no other message provides any such assurance. There, brethren, is a message worthy of your most serious consideration and of your utmost zeal in preaching.

DISCIPLINE IN THE CHURCH

WE may lay down as a principle that the elders (meaning the same as overseers and bishops) deal with all matters calling for discipline. The result of their judgment is brought before the Church for their information and acquiescence; the judgment then becomes the action not only of the elders but of the whole Church. Even "nature itself would teach us" (1 Cor. 11. 14) that it is unseemly to discuss matters of discipline before the whole church largly composed of inexperienced people.

"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." To "restore" is to put in order again, especially of what is broken; to refit, repair. The word "fault," in this verse, means a misfall, mishap; a falling aside from duty, with special reference to the weakness of the person, rather than the sin. Now he needs raising up again; in some measure he has "gone to pieces," and his conduct requires "repairing." Who are to do the work?—"ye which are spiritual." How?—"in the spirit of meekness." What should be the uppermost thought in the mind?—it might have been me! A visit and kindly talk; an application of the Word to the one at fault; as water to the feet (John 13. 14), and done in meekness, will doubtless restore the soul of the weak one. Confessing his failure, and all present seeking grace for the future, no discipline may be needful.

WE COME TO SERIOUS CASES, calling for extreme measures. Read 1 Cor. 5. 4-13. Here is a case of immorality, and cannot be tolerated. It is a scandal and filthiness and must be put away. "Holiness becometh Thine house, O Lord, for ever" (Psa. 93. 5). Yet the mercy of God, which is as high as the heaven is above the earth (Psa. 103. 11), forbids the thought of permanent exclusion; but has in view repentance, restoration of soul, with ultimate reception back to fellowship (2 Cor. 2. 6).

There are pointed out in 1 Cor. 5. 11, six sins of a serious nature; namely, fornication, covetousness, idolatry, railing, drunkenness and extortion. With such we are told not to keep company, neither are we to eat with them. They are unfit, meantime, to sit with us at the Lord's Table, or at our own table. This does not imply the refusing of food, if needed; for "if thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12. 20); but we are to withhold any expression of fellowship with the one under discipline.

We must not overlook a certain solemn fact, namely, if a Church fails by indifference to exercise discipline, where needed; or should it shield an offender because of giving offence to influential parties; doth not the Lord take notice? Will He not take action sooner or later? Will He not withhold His blessing and prosperity from that Church, for His holy Name's sake? —F. Ferguson.

(Continued from page 108).

what use is it now? Is it merely designed to give a mental assurance of security after death, when daily conduct no longer counts?

When re-reading this Psalm do not fail to stop and ponder the two words "Mine eyes" of verse 6 and remind your heart that He is now looking for "the faithful"—"those who are walking in a perfect way" —"that they may dwell with me."

Thoughts of Psalm 101

By E. W. ROGERS.

IN the absence of an historical heading to a Psalm, any conjecture as to the time and occasion of its writing is at best merely conjecture. Yet the contents of a Psalm may give good ground for spiritual suggestion.

May it not be that this Psalm was written consequent upon David's accession to power over God's earthly people? (see 2 Sam. 5. 4). As he reflects upon all the vicissitudes of his life from the day that Samuel anointed him to be king over Israel, as he reflects upon all the dangers and near-escapes that he had had, he says, "I will sing of mercy and judgment: unto Thee, O Lord, will I sing."

Mercy that saved him from all the wicked designs of Saul: from the mouth of the lion and the paws of the bear: from the consequences of his own lack of faith that took him down to Ziklag, and from many another mesh of his own making or that made by others.

Judgment upon such as Nabal and Saul: on the Philistines and Goliath, on the Canaanites and Jebusites: a judgment that was designed to clear the land so that it might become a dwelling-place for God's earthly people.

Now David is installed as King, and in this Psalm he makes his resolves. He thinks first of all of his own home, and then of his official court, and he determines that both shall be right before God. Would that he had kept to his vows, then he would have saved himself and his people much sorrow. But his mistakes are well-known to believers. They are recorded not that we may hold David up to scorn and contempt, but that we may take warning lest we sin in a similar or worse fashion.

It is better, says the wise man, not to vow than to vow and fail to fulfil it. Yet David said "he would behave himself wisely in a perfect way." But did he? Was his numbering the people a wise move? Did it show a 'perfect' heart that counted alone on God and not on military strength? Did he walk 'within his house with a perfect heart?' What about the glance form the housetop and what about the sin in the house? What did he mean when he said, "O, when wilt Thou come unto me?" What if God had come at the time of the sin with Bathsheba!! We must never forget that He is still the unseen guest at every meal and the silent listener to every conversation, yea and the reader of every thought. Will *our* homes bear His inspection? What does He think of our lives?

Listen to this resolve: "I will set no wicked thing before mine eyes." The enemy of our souls often uses Eye-gate to lure God's people into sin. Eve 'saw' the fruit was good and she took in defiance of God's taboo. "*The lust* of the eye" is a black spot and should be avoided. To-day more than ever before it would seem, the devil is using this gate to the spiritual ruin of the children of God. "The eyes of the Lord are in every place watching" and of Him we may each say, "Thou God seest me." Let us not forget these simple things. It is all too easy to be meticulous with regard to Christian doctrine and yet to be altogether careless as to personal behaviour: to insist on accurate church order yet not to insist on accurate home order. So far as we know David had no idol in his home, at any rate idols as we commonly speak of them. But there was 'secret sin', which is as bad if not worse.

But we may look away from Dav-

id and, remembering that "he being a prophet spake of . . Christ" we may re-read this Psalm as being the language of Christ Himself, in Whom there was no failure. Indeed, this is a useful way to read the Psalms. First read them as relating to the *human author,* and compare the contents with the record of the life and see whether or not each tallies with the other. Then read them as denoting the utterances of *God's faithful pilgrim people* and learn how much of each Psalm suitably relates to them. Then read the Psalms as being the language of *Christ*: some parts most clearly cannot be His utterances, but other parts can only be His utterances exclusively, though originally spoken by one in whom the 'Spirit of Christ' was temporarily abiding.

Apply the last method to this Psalm and it will be seen that throughout it can with perfect suitability be regarded as Messiah's language. He sings of 'mercy' to His own people despite their failings, but of 'judgment' on His and their enemies. As the One who had taken the subject place He sings to Jehovah. He is God's Servant who will "deal prudently" (Isa. 52. 13) or, as here, "behave wisely." Whether it be in the home of Nazareth or walking among the people of that land on which God had set His eye, His walk was ever perfect, His heart was not divided.

When He attains to His kingly rights, as surely He will, His judgments will be in the earth and those who defy His rule and disobey His laws will be 'cut off.' He is the One Whom God has appointed to judge the habitable earth; He is the King who shall reign in righteousness.

He will divide the sheep from the goats; the godly from the wicked. It will be His implementation of a principle that had been enacted in His own case by God. Of the Lord it is written that in life "He was holy, harmless and undefiled" and, therefore, though He had been numbered with the transgressors and given a felon's death, God had "separated Him from sinners" and He was with the rich in His death, and no longer left on earth to the deridings and cruelty of His enemies. He has been "made higher than the heavens." His own people will, therefore, be separated from the ungodly.

"*Mine eyes shall be upon the faithful of the land that they may dwell with me.*" *Faithfulness* is the thing that counts with Him. The Hebrew word embodies the notion of truthfulness, stedfastness, durability, continuance. This is what He looks for and it may be found among those who are not noted for prominence or leadership, from whom it is in very truth expected. It is the daily 'walk' that keeps within the 'way' laid down in His Word that is observed by Him.

The tendency with most of us is to satisfy ourselves as to the teaching of Scripture concerning the believer's 'standing,' as to his 'position,' but are we equally particular to satisfy ourselves as to our 'state', as to our 'condition'? Ponder, brethren, this Psalm again and note what is said in verse 5 about 'slandering' and in verse 7 about 'deceit' and 'lies.' Did you say that such things could never be among believers? Evidently Paul did not think so when he warned the Ephesian saints (!!) against stealing and lying.

Bible teachers should never fail to supplement their instruction with directions showing the proper practical results which should follow. Paul always did this as witness Romans 12 to 16, Ephesians 4 to 6, Colossians 3 and 4, and so on. After all, is not a Christian doctrine designed to produce Christian behaviour? If not of

(Continued on page 106).

Studies in Genesis

by ANDREW BORLAND, M.A.

ARCHAEOLOGY AND GENESIS (2).

UNTIL quite recently the opening chapters of Genesis stood alone in furnishing an account of Creation, the Fall and the Flood, but a little over a hundred years ago archaeological discoveries were made which brought to light some remarkable ancient records. Pioneered by Henry (later Sir Henry) Layard excavators began work on sites in Mesopotamia, at first in and near Nineveh, and afterwards in Ur and other sites in the Fertile Crescent. Amongst the finds were thousands of clay tablets, chiefly, but not wholly, from the library of King Assurbanipal in Nineveh. These tablets were inscribed in the as yet undeciphered cuneiform script, and were deposited in the British Museum where they were regarded more as curios than as sources of information about the past.

The decipherment of these tablets was hastened by the discovery of a tri-lingual inscription on the rock face at Behistn on the Persian border. Henry Rawlinson, a young British military officer, risked his life to be lowered down the cliff side to enable him to make a copy. From the copy thus obtained, George Smith, an Orientalist, working in the British Museum, was able to decipher the writing, and almost by accident he came upon a tablet which contained reference to the Creation. With renewed vigour the work of excavation in the East went on, and finally archaeologists had in their possession "The Seven Tablets of Creation."

When these tablets were deciphered it was discovered that they contained an account of Creation in many ways resembling the story as given in Genesis. But it was likewise observed that there were striking differences. Liberally minded scholars immediately hailed the account as the original from which Moses derived the record which he incorporated in the book of Genesis.

In his commentary on Genesis Professor Driver wrote that the outline of events is more or less similar, beginning with the same abyss of water and ending with the creation of man. He gives his judgment upon the Mosaic account as follows: "The Biblical historians make no claim to have derived their information from a supernatural source; their materials, it is plain, were obtained by them from the best human sources available; the function of inspiration was to guide them in the disposal and arrangement of these materials, and in the use to which they applied them. And so, the author has utilised elements derived ultimately from a heathen source, and made them the vehicle of profound religious teaching." He saw in the Babylonian account the original, and in the Hebrew, a derived, though purified, form.

It has been difficult to convince the Higher Critic that it seems more reasonable to accept the Genesis account as the original one and the Babylonian account as a degraded version of it. Recent studies in the field of Comparative Religion have been tending towards the view that the earliest traces of religion in the human race point towards monotheism, out of which grew the debased polytheistic ideas prevalent among most nations. It is much more likely that the repulsive polytheism

of the Babylonian Tablets represents the degradation of human worship, than that the Mosaic account gives us the effort of the Hebrew race to acquire the worship of the God of Creation.

On this matter Professor Sayce wrote: "The resemblances and differences between the Biblical and Babylonian accounts are alike striking. The polytheism which underlies the one with the thinly-veiled materialism which overlies it, is not more profoundly contrasted with the devout monotheism of the other than is the absolute want of mythological details in Genesis with the cosmological myths embodied in the cuneiform poem. . . Where the Assyrian or Babylonian poet saw the action of deified forces of nature, the Hebrew writer sees only the will of the one Supreme God." Dean Wace, another stalwart in defence of the authenticity of Mosaic authorship, maintains that one of the strongest evidences of the miraculous and divine inspiration of the writers of the Bible is the freedom of the Genesis narrative from such monstrous legends as sully the other accounts.

On that point it may be apposite to quote from *The Historical Truth of The Bible* by George B. Mitchell: "There is not the faintest trace in the Biblical account of Creation of any influence from the Babylonian 'Epic of Creation.'

"Whether it were derived from the Babylonian or the Egyptian, it would be impossible to avoid the use of some term which ultimately implied either sun-worship or the local astronomy(and yet such terms are conspicuously absent in the Bible story). And the account in Genesis is so closely in accord with the facts as we know them that it is a hopeless task to derive them from the grotesque fancies of Babylon or Egypt. That the heathen cosmogonies were garbled versions of the purer and truer conceptions is possible enough, but the reverse is inconceivable. It is surely an ungrateful task to attempt to discredit the sublime, limpid, and scientifically true story of Genesis in favour of the preposterous myths of Babylon." Professor Rendle Short's summation of the differences is to the point. He says that the Creation narratives of the Summerians, Babylonians and Assyrians "are very different from the majestic story told in Genesis. They are thoroughly polytheistic, full of improbabilities, and originated quite separately."

The simple account of Creation as given in Genesis 1 has gained prestige rather than suffered loss from comparison with the myths of the Creation Tablets. Griffith-Thomas quotes Lange's Commentary thus: "Holiness, sublimity, truthfulness—these are the impressions left upon the mind of the thoughtful reader of the First of Genesis. There is meant by this its subjective truthfulness. It is no invention. . . It never grew like a myth or legend. . . This stands alone in the world, like the primeval granite of the Himalaya among the later geological formations. It has nothing national about it. . . If the Jews derived it from others, as is often affirmed, then it is something very wonderful, something utterly the reverse of the usual process, that they should have so stripped it of all national or sect features, and given it such a sublime aspect of universalism, so transcending, apparently, all local or partial history."

Professor James Orr, in his book *The Bible Under Trial* assures us that he was convinced that the Sacred Volume had nothing to fear, but everything to hope for, from the light that is cast upon it by the discoveries of the archaeologist. (p. 106). That is eminently true with regard to the Biblical narrative of the Flood. It

must have been extremely disconcerting to those adverse critics who treated the story of Noah as nothing better than an Eastern legend which had no substance in history when amongst the tablets recovered by excavators were some preserving the Chaldean Epic of the Flood found in the ruins of ancient Ur. The tablets are dated somewhere about 3000 B.C. Other considerations apart, here was undeniable evidence that the tradition stretched back long before the days of Moses, before the migration of Abraham from Ur.

Moreover, some years back Mr. Weld-Blundell, during a visit to Mesopotamia, purchased some tablets, one of which, although only fragmentary, is of unusual importance. After its translation by Professor Langdon it was discovered to contain a list of ten kings who ruled before the Flood, and that immediately drew attention to its remarkable correspondence with the record in Genesis 5. Several points of correspondence were striking. The Flood was treated as an actual historical fact. The ten kings answered to the ten patriarchs of the chapter in the Bible. The age assigned to each far exceeded the number given even to Methuselah, so that the tablet preserves the tradition of the amazing longevity of the pre-deluvians. Further it states that the tenth, corresponding to Noah, escaped the Flood, and there may be some reference to the seventh being "taken to heaven"—a strange resemblance to the Bible narrative of Enoch, the seventh from Adam of whom it is written that he was not, for God took him.

Further evidence was forthcoming. In 1929 Mr Woolley (Sir Leonard), during excavations on the site of ancient Ur, reaching beneath the civilisation of Abraham's time, came upon an eight-feet stratum of solid clay without trace of human relics of any kind. Naturally he concluded that he had arrived at a point beyond the beginning of human habitation. As he continued his digging, however, he made a startling discovery that underneath the bed of clay were evidences of an earlier civilisation, and he wrote, "Eight feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in history. . . There could be no doubt that the flood was the flood of Sumerinan history and legend, the flood on which is based the story of Noah."

Almost simultaneously came a report from Dr. Langdon, Professor of Assyriology at Oxford University, that he, too, had made a similar discovery at Kish, a site some miles north of Ur. He made the following significant remark, "When we made these observations two months ago we were loth to believe that we had obtained information of the Deluge of Genesis, but there is no doubt about it now."

There is no need to discuss whether the Flood extended to the whole world, or whether the narrative is to be taken as embracing only the then inhabited part of the earth in the neighbourhood of Mesopotamia; what is more to the point is this that the critical theory of the various documents employed in the supposed late compilation of the Bible story of the Flood is now extremely difficult to maintain in face of the similarity between the Chaldean Epic and the Mosaic account. Yet it must be remembered that while the Babylonian tradition is remarkably like the Hebrew, in many respects they are unlike. "The coincidences suggest a community of origin, while the divergences show that there cannot have been any direct influence of Babylonia on the Hebrew account" (Griffith Thomas).

"HALLELUJAH"

By P. LESSEY.

REVELATION 19. 1-6.

THIS chapter in the book of the Unveiling of Jesus Christ, opens with four Hallelujahs. It is important to observe in what connection this outbreak of praise occurs if we are to enter into the spirit of it, and for this reason we turn back a little and look at the two preceding chapters. The seventeenth chapter records the rise of the woman sitting upon the scarlet-coloured beast, a description of whom is given in verse five and the explanation given in verses seven to eighteen. The overthrow of the harlot is spoken of in verse sixteen. Chapter eighteen states the overthrow of Babylon, and thus records a great and glorious triumph of God over the sins of men, following immediately upon which comes this wonderful outburst of praise unto God as set forth in this word "Hallelujah." Therefore, these four Hallelujahs celebrate a recognised victory over the evils of men, gained through divine judgments which are terrible and destructive in their character.

Now, to be able to rejoice and praise God for these terrible judgments necessitates a heart which has entered in no small measure into the ways of the Eternal and is, therefore, able to appreciate His actings in judgment as well as in grace. Who are they that take part in that great outbreak of praise when God's awful judgments upon the evils of men are seen to be in operation? That they recognise the justice and righteousness of God in so acting is clear from verse two, while that which called for such a disastrous visitation is stated in the same verse. It is corruption, the very essence and result of sin. In these six verses, we find this glorious acquiescence with the ways of God pronounced by three companies. 1. A great multitude in heaven, vs. 1-3. 2. The four and twenty elders together with the four living creatures, v. 4. 3. A second great multitude the designation and locality of which is not stated, v. 6.

Now let us turn to the expression itself which is found only on this occasion in the New Testament. It is, therefore, more of an Old Testament term, yet even so, the actual expression "Hallelujah" is not found, for the Hebrew word "Halal" is translated by the English phrase, "Praise the Lord." Probably had a transliteration instead of an attempted translation been made, the word Halal or Hallelujah, might have been retained throughout the Old Testament Scriptures. The word will be considered in the form in which it is familiar to us, namely the phrase, "Praise the Lord." We will turn to the Psalms where this expression is of frequent occurrence.

The Psalms are a wonderful collection in the Scriptures of Truth, setting forth a great variety of human experiences. Within these five books of the Psalms we are able to trace the light and shadow which alternated in the life of the Psalmist and which are found to be repeated in the experiences of Christian people all down the ages. Joys and sorrows; seasons of deep distress followed by blessed deliverances; triumphs and failures; transgressions confessed and the transgressor pardoned, the longing for freedom from overwhelming burdens while the source and secret of being sustained during such diffi-

cult periods are all traced out in this portion of Holy Scripture, a fact which brings the Psalms right up to date.

Now, it is in this collection of writings that we find this phrase—"Praise the LORD", or "Hallelujah" frequently used, and we shall seek to consider a few instances of its usage. We find this expression opens some of the Psalms and concludes others, while in further instances it both opens and closes certain Psalms. Psalms 106, 111, 112 are instances of the former, while Psalms 106, 113, 135, 146-150 are instances of the latter. The concluding five Psalms, 146-150 are particularly marked by this note of praise.

Let us look at a few Psalms and consider the use of this expression—"Praise the LORD".

The first that we shall turn to is Psalm 104, v. 35. This Psalm is brought to its conclusion on this note of praise—"Hallelujah"—"Praise the LORD". The Psalm records the greatness and glory of God, vv. 1, 2. The power of God in creation, vv. 2-32. The praise and meditation of the Psalmist, vv. 33, 34. In contemplation of the greatness, glory and power of God, the Psalmist, through the Spirit, enters sympathetically into the ways of God, Who will deal with the sinners in the earth and remove the wicked therefrom. Such a thought should surely gladden the heart of one who has benefited from his contemplation of the greatness, power and glory of God. Who, among those who fear and love the LORD, would not be desirous of seeing a manifestation of His greatness, glory and power in the earth? Who, among such, would not loathe sin and realise that its continued presence, operating as it does through sinners, prevents the display of the divine glory in the earth and realising that, would not wish for its removal, and when made aware that God will righteously do this in an act of consuming and removing the wicked out of the earth, and thereby displaying His greatness, glory and power, who would or could not fail to rejoice? Thus the words follow—"Praise the LORD", or "Hallelujah".

To praise God for His terrible judgments and to magnify Him for His work of desolations in the earth calls for a heart in close union with Him, as well as possessing a measure of understanding regarding His ways. Granted this, then the only thing that one can do is to praise God for His power which consumes hardened sinners and removes them out of the earth, that His greatness, glory and power may be seen. Revelation 18. 20 affords another illustration of this same principle.

Look at Psalm 105. 45. The first eight verses, which form an introduction to the Psalm, contain an exhortation to thanksgiving and praise resulting from a consideration of God's marvellous works, wonders, judgments and faithfulness. His works are spoken of as being wondrous and marvellous, and should occupy the thoughts and conversation of all those who have pleasure therein.

The whole Psalm, from verse eight to forty-one, is occupied with the sovereignty of God as seen in the history of His people Israel, the period covered being that which is given from Genesis 12 to Exodus 17. 6. The leading figures of that period were: Abraham, Isaac, Jacob, Joseph and Moses, all of whom are placed in this Psalm. Two places connected with the interests of Israel during that period, were Canaan and Egypt, which are also mentioned in this Psalm. Upon consideration of the ways and providence of God towards His people through those years, the Psalmist is led forth into praise and concludes the Psalm with the one word: "Hallelujah"—"Praise the

Lord." The heart is again seen to be in unison with God and thus to praise Him for His sovereign acts in the history of His people. When true reflection upon the past is taken and due consideration to the ways of God given, then the grateful heart cannot but praise Him for all He has accomplished in the life and experience of His people.

It is well to note the divine objective in view in all that God did for His glory and His people's good; it was that they might observe His statutes and keep His laws. Their observation of the one and their obedience to the other were required of them. That they failed to do either is only too sadly evident in their recorded history, yet how strikingly similar to the story of our own Christian experience in which failure, disobedience and sin have left their sad stains. It is, however, also true that if we will but quietly reflect upon the past, observing the goodness and faithfulness of God, despite those failures on our part, we cannot but praise Him for all His goodness and for all His sovereign acts and interventions which we have experienced so frequently. Many of God's people can testify to having experienced acts of God's sovereignty in their Christian life in the past. Look at such displays of that power as we see stated in the Psalm before us. Look at verses 14, 16, 24-37, 39, 41. Has not all that a parallel in many Christian lives? Have we not seen, many times, God acting sovereignly for His own glory as well as for His people's good, blessing and deliverance? As we thus recall such incidents of the divine intervention on many occasions, we cannot help but send up our note of praise, saying: "Hallelujah."

Now let us turn to Psalm 106 which commences and concludes with this word "Hallelujah." The first five verses constitute an introduction in which is found an exhortation to praise and thanksgiving. Throughout the Psalm mention is made of the goodness and mercy of God towards His people, the account of which is interspersed with evidences of their rebellion. There were, however, occasions when His holy wrath broke forth upon them and when they were the recipients of His just and righteous visitations (vs. 17, 18, 26, 27, 40-42). Three notable acts of wickedness are recorded in the Psalm. First, the sin of envy seen in the rising against Moses and Aaron (v. 16), see Numbers 16. Second. The sin of unbelief which cost them the loss of the land of promise (vv. 24-27), see Numbers 14. Third. The sin of unholy alliance in the matter of their affinity with Baal-peor (v. 28), see Numbers 25. 1-3. Psalms 105 and 106 should be read through for they contain a concise summary of Israel's history from Abraham to the captivity. It will be found that those two Psalms provide not only interesting but instructive reading, and if the reader is wise he will profit from his meditation by taking heed to himself, and seek from his Lord and Saviour the grace and power that can keep him from falling into similar sins in his own Christian experience and pathway.

We have pointed out that Psalm 106 relates the goodness and mercy of God as shewn to His people through long years of their past history. It should, however, be noted that the fact that the Psalm also mentions occasions when God visited His people for their persistent sin, reminds us that the goodness of God did not alter His holy character, in that His righteous requirements were in any way revoked. That can never be, and, therefore, when He visited

His people in judgment from time to time, occasioned by their sin, He was acting in perfect consistency with His righteous character and His perfect goodness. The particular period covered by Psalm 106 is that which begins in Exodus 12 and continues on to 2 Kings 25. That which calls forth the concluding note of praise is the continued acknowledgment of the goodness and mercy of God, to Whom the ascription of praise may well be made. Hence the last verse is beautifully worded: "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."

Continuing to trace this note of praise in the Psalms, we look next at Psalm 115. This Psalm opens by drawing the attention of its readers to God's mercy and truth and then proceeds to mark the difference between the false gods of the nations and the true God, the God of Israel. The hopelessness, helplessness and uselessness of the idols of the nations, together with the absolute folly of such idolatrous practices, is clearly stated in vv. 4-8, after reading which we find it quite refreshing to read from verses 9 to 18, in which we see the great difference between the false and the true: the dead gods of the nations and the living God. Let us observe some of the marked features of the contrast made in this Psalm, features which are readily seen from a thoughtful comparison of verses 4-8 with verses 9-16.

The idolatrous practices of the nations with which Israel was surrounded revealed the character of their religious life, a religion with which was connected, oftentimes, gross sin. A study of comparative religions will reveal this. But how vain, futile and meaningless it all was, and always must be. We are informed that the very objects of their outward acts of worship are "the works of men's hands" (v. 4) into which man projects himself, and therefore his idol is, more or less, a representation of what man is in his fallen condition. He makes and sets up an image after his own corrupt thinking; it is something which is according to man, which answers to his own depraved tastes and desires—it is the "work of men's hands." (Romans 1. 23). These idols of the nations are incapable of rendering any help at all to the suppliants who, like the prophets of Baal in a much earlier period appealed in vain to their God, worship them. How vain, how useless it all is!

Now consider verses 9-16. Here is a new atmosphere. "O Israel, trust thou in the Lord: He is their help and their shield." Read through the Psalm and as you do so notice: "The Lord hath been mindful of us: He will bless us . . ." "The Lord shall increase you more and more . . ." "Ye are blessed of the Lord, Who made heaven and earth." Notice again, the heavens are the Lord's. What a grand difference is seen here! and if we truly appreciate this we shall not have any difficulty in uniting with the Psalmist in his expression of praise to the one true and living God in the phrase: "Praise the Lord." "Hallelujah."

The next Psalm we will look at is the 116th. What calls forth the expression of praise here? Speaking broadly, the Psalm has two main parts, the first comprising verses 1-8, the second part is made up of the remaining verses 9-19. In the first part is seen a soul in distress and therefore in need of deliverance (vv. 3, 6). To the supplications of that suffering soul the Lord is pleased to hearken and grant deliverance in which certain traits of the Divine character are

seen. The Lord is gracious and righteous and merciful (v. 6). The Lord is the preserver of those who are simple (plain, humble). He is the helper of those who are brought low (v. 6).

Having experienced the Lord's delivering power in which His grace, righteousness and mercy have been displayed, the Psalmist endeavours to return to rest, reminding himself of the bountiful dealing of God with him. The disturbing influences and effects of the trouble and sorrow through which he had passed had subsided, and now he can rest in the blessed, joyous, experience of God's bountiful dealing (v. 7). He is the Deliverer of the soul from death; of the eyes from tears; of the feet from falling. All this calls forth from the one who has thus experienced such gracious interventions on the part of God, the desire to walk before Him and to render to Him His due in a public act of worship (vv. 14, 17-19). The Lord hath heard; the Lord hath inclined, therefore from the heart of the grateful recipient of such mercies comes the glad note of praise which ends the Psalm—"Hallelujah."

The final Psalm we shall consider in this connection is the 117th, the shortest Psalm in the whole collection. Psalm 135 begins and ends with this note of praise which is not prominent again until the last five Psalms —146-150. When the true character of the Psalms is understood it will then be seen how fitting it is that the whole collection should end in a continuous note of praise. No less than thirty-five times is this exhortation to praise found in the last five Psalms;

(Continued on page 103).

THE LORD'S WORK FUND.

Amounts received for month ending March 31.

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6444	11 5 —	6470	10 — —	6498	5 — —
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6448	3 — —	6474	6 — —	6502	5 — —
6449	3 — —	6475	5 — —	6503	3 — —
6450	2 — —	6476	6 — —	6504	105 — —
6451	7 6 2	6478	42 — —	6505	10 — —
6453	120 — —	6479	11 — —	6506	3 — —
6454	14 — —	6480	4 — —	6507	25 — —
6455	30 — —	6481	2 18 —	6508	4 10 —
6456	10 — —	6482	25 — —	6509	20 — —
6457	5 — —	6483	30 — —	6511	50 — —
6458	27 15 —	6484	4 — —	6512	15 — —
6459	2 — —	6485	6 8 —	6513	3 — —
6460	5 — —	6486	5 — —	6514	2 — —
6461	2 10 —	6488	13 — —	6515	10 — —
6462	25 — —	6489	5 — —	6516	100 — —
6463	13 10 —	6490	9 15 —	6517	15 — —
6464	5 5 —	6492	3 — —	6518	10 — —
6465	20 — —	6493	100 — —	6519	2 10 —
6466	10 — —	6494	5 — —		
6467	5 — —	6495	25 15 9		
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6446	1 — —	6471	1 — —	6496	5 —
6448	2 6	6472	5 —	6497	2 10 —
6449	10 —	6474	5 —	6498	5 —
6450	1 —	6475	5 —	6501	10 —
6452	2 6	6476	5 —	6502	10 —
6455	10 —	6477	3 6	6503	1 6
6456	10 —	6480	4 —	6505	10 —
6457	10 —	6481	2 —	6506	2 6
6458	1 — —	6482	1 — —	6510	5 6
6459	2 6	6483	10 —	6513	3 —
6460	10 —	6484	5 —	6514	2 6
6463	11 —	6485	7 —	6515	10 —
6464	2 6	6486	4 —	6517	5 —
6465	5 —	6488	10 —		
6467	2 6	6489	5 —		
6466	7 6	6490	5 —		£20 12 6

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Road, Kilmarnock, during Jan., Feb., and March.

Anon (D) 10/-: Sisters, Victoria, Ayr, £23: Sisters, Galston. £8 7 6: Sisters, Central Hall, Kilmarnock, £34 5 7: Sisters, Drygate St., Newmilns, £6 10/-: Girvan A. £20: Dalmellington A. £10: Old Cumnock A. £10: A Sister (T.W.) £3: A Sister (A) £2: Loan Hall, Stevenston A. £7: Anon (Neath) £1: Anon (Bearsden) £1: Albert, Renfrew A. £10: Bethany, Troon A. £5: Annbank A. £15: Plann A. £10: Bethany, Stevenston A. £15: KL. GD. (Ayr) £10: Anon (D.P. H.) £2: Anon (Ayr) £2: Anon (Ayr) £3: A Sister (E) 10/-: Wellmeadow, Paisley A. £5: Waterside, Irvine A. £10: Hebron, Glengarnock A. £13 16 8: Victoria, Torry, Aberdeen A. £10.

News from Other Lands

ETHIOPIA

During September we held our first D.V.B.S. for Batie district and we praise the Lord for the time of blessing which we had with the young people. One of our Ethiopian brethren from Addis Ababa came to give the messages and the Lord used him to the blessing of some souls. We had a daily average attendance of 43 and the children showed a real interest. We had the joy of seeing 5 young people and 3 adults profess Christ as Saviour during the visit of our brother. All these need our prayers as it is very difficult to be a Christian in a Muslim area.

John Flynn.

BOLIVIA

We have been kept busy since our return to Bolivia; there is so much to do in this region what with the work of helping the believers and also the responsibility of reaching out to the unsaved. There are about fourteen groups of believers in the region and some of them are at quite a distance from this centre; there are some over near the border of Chile, about 250 kilometres from here, (about 150 miles) but travelling conditions are so bad here that it means a full day's travel to reach them. Just a week after arriving back here in Bolivia I had the joy of visiting these believers. Mr. Bert Randall was visiting this region, in company with a Mr. Pohler who comes from the Argentine, and they kindly let me join them to visit the believers. We had a very nice time; there were three days of meetings and the saints were most appreciative of the ministry given. Before we went home on furlough I had visited these believers, and at that time there were some difficulties in the group, but this time I found a very happy spirit existing among them and I feel this is mostly due to the work of Mr. Hill, who had visited them during our absence.

F. Haggerty.

NORTH WEST ENGLAND EVENTIDE HOME.

Eventide Homes already established in different parts of the country are evidently meeting a very real need among the assemblies.

Loneliness can be one of the most serious problems of old age and for many Christians such communal facilinties as may be provided by a Local Authority do not provide a satisfactory alternative.

Several brethren, aware of this pressing need, have been concerned to ascertain the likely support for a new Home catering particularly for the North West.

Encouraged by the response to a meeting called to consider the project they have now purchased a substantial property at Birkdale on the Lancashire Coast. The house, which is conveniently near the Southport Assembly, is eminently suitable for its intended purpose, and with the minimum of adaptation. will accommodate about sixteen aged Christians. It is anticipated that at a later stage an annexe will be erected to increase the accommodation to twenty-six. The Home will be in the resident care of Mr. & Mrs. F. A. Robinson of Clevelys, and a representative Committee has been formed covering the area which it is intended to serve.

Correspondence can be addressed to Mr. E. H. Needham, 30 Hastings Road, Hillside, Birkdale, Southport, or Mr. Arnold Pickering, Castle Chambers, 6 Vernon Street, Stockport, who are acting as joint Secretaries. Gifts towards the anticipated cost of up to £10,000 can be sent to the Treasurer, Mr. Wm. Morrison, 40 Brazennose St., Manchester, 2

A. Pickering.

O God, the spring of all our joys, the life of our delights:
The glory of our brightest days, the comfort of our nights.
Our souls would leave this cumbrous clay, at that transporting word;
And brightened hope brings near the day to meet and see the Lord.

—I.W.

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

Was Jesus, during the Temptation, taken bodily by the devil "into a high mountain" and "to Jerusalem," or was He presented with mental pictures only?

ANSWER

I think the inspired account of the Temptation should be understood just as it is written, without introducing into it anything in the way of "mental pictures" or visions. I believe it to be literally true that the devil actually took our Lord to both the "exceeding high mountain" and "to Jerusalem." Just how he did so is not for us to suggest. Superhuman power is easily discernible in it, as also the panoramic view given of "all the kingdoms of the world, in a moment of time."

In Revelation 21. 10, we see John carried by an angel "to a great and high mountain," where he was shown the Holy Jerusalem descending out of heaven from God. But here it is distinctly stated that it was "in the Spirit" he was carried away, so that it was visionary, not bodily, as we believe it was in our Lord's case; else what point could there have been in the devil's suggestion that He should cast Himself down from the pinnacle of the temple, relying on the assurance given that angels would see to it that He should not be hurt?

T. Campbell.

QUESTION

Were the sufferings of Christ prior to the Cross vicarious? If not, how are we to understand Isaiah 53. 5?

ANSWER

The sufferings of Christ prior to Calvary were sufferings that came from Satan and from the hands of men. These were not atoning, but were the fulfilment of the predictions of the prophets. See 1 Peter 1. 11. In them, we see the Son of God marked out as Israel's Messiah, Acts 2. 22-24. Then we see Him suffering as He entered into the sorrows of His people, bearing their infirmities, Matt. 8. 16-17, with Isaiah 53. 4. In this, He is the great Example for His people. 1 Peter 2. 21, 22; Romans 15. 1; Gal. 6. 2. These sufferings also were preparatory to His ministry as our Great High Priest, Heb. 2. 18; Heb. 4. 15, 16.

In Isaiah 53. 5 the sufferings came from the Hand of God, and took place when darkness covered the earth from the sixth hour to the ninth. "The darkness symbolised, and His cry expressed the fact that He was alone in the universe; He was forsaken. Matt. 27. 45, 46." W. E. Vine.

Calvary! O Calvary;
Mercy's vast unfathomed sea,
Love, eternal love to me
Saviour, we adore Thee.

Darkness hung around Thy head,
When for sin Thy blood was shed;
Victim in the sinner's stead,
Saviour, we adore Thee.

H. Baillie.

QUESTION

Can you give any information about the origin of the title "Reverend," and of the use of the clerical collar? Should Christians who meet in assemblies as we do subscribe to their use?

ANSWER

The only information we can give as to the clerical title of "Reverend" is that it is *mis*appropriated from Psalm 111. 9, "Holy and reverend is *His* name.'" It is a title belonging to God alone, and should not be usurped by man. The great Baptist preacher, C. H. Spurgeon, refused to have it prefixed to his name. As regards the clerical collar, we can find no trace of its origin, which was probably in the period of Constantine the Great or between his time and the rise of Leo 1, the great Pope of Rome, somewhere between 300 and 600 A.D. As to Christians subscribing to their use, we leave that to their own individual judgment.

R. G. Lord.

The LORD'S WORK and WORKERS

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.

ENGLAND & WALES.

BARNEHURST: May 1, 8, 15, G. Harpur: 22, 29, E. W. Rogers. **WALTHAMSTOW:** Higham Hill Gospel Hall, Sisters' Missy. May 7 at 3 and 6. Miss I. E. Barnard, Mrs. S. K. Hine, Miss F. B. Jackson, Miss D. G. Richards, Mrs. A. Smyth. **READING:** Bridge Hall, Oxford Rd. May 9 at 6.30. G. C. D. Howley, J. Field. **LONDON:** Bloomsbury Central Church, Shaftesbury Ave., W.C.2. Counties Ev. Work Day of Prayer, May 9 at 3 and 6-8 p.m. H. Cockrell. Particulars E. A. Edmonds, 300 Mayplace Rd., East Barnehurst, Bexleyheath, Kent. **SHEFFIELD:** Cemetery Rd., S.S. Workers May 9 at 3 and 6. T. Brayshaw. **EASTBOURNE:** Bible Readings in Victoria Court, May 9-16. H. Bell, A. M. S. Gooding. Particulars from G. Wakefield, 67 Bridge Rd., London, N.W. 10. **SHILLINGSTONE,** Dorset: May 16 in Portman Hall at 3.30 and 6.30. Preceding above meeting the new Dorset Caravan will be opened by E. H. Childs in forecourt of Gospel Hall. **CHESHAM:** May 17 at 6. F. Lawther: May 18 at 3 and 6. F. Lawther, P. Ruoff. **CONSETT:** Gospel Hall Conf. at Shotley Bridge. May 18 at 2.30 and 6. W. Farmer, S. Emery. **GRIMSBY:** Photographic Hall, May 18 at 3 and 6. E. P. McComb, E. W. Payne, J. M. Williams. **SOUTH SHIELDS:** in Methodisnt Church, S. Frederick St. May 18 at 2 and 6. F. H. Carruthers, J. Birrell, A. Allan. **STOWMARKET:** Violet Hill Room. May 18, J. Hunter, A. M. S. Gooding. **LOWESTOFT:** Colville Hall, Clifton Rd., May 18 at 11 a.m. 2.30 and 6 p.m. Correspondent E. H. Fennell, 57 Maidstone Rd., Lowestoft. **GUILDFORD:** Manor Rd. Hall, May 18 at 2.30 and 5.30 p.m. A. G. C. Payne. T. G Smith. **HOPTON:** May 16, J. Hunter, A. M. S. Gooding. **SWINDON:** Florence St. Hall, May 18 at 11, 3 and 6. H. Hobbs, R. Jeffrey. **WEST TARRING:** May 18 in Gospel Hall, High Street. 3.30 and 6. P. Parsons, E. W. Humphries. **NEWCASTLE-ON-TYNE:** in Central Methodist Church, Northumberland Road. May 30 at 3.30 and 6.45. A. Naismith, Dr. W. E. F. Naismith. **BROADCASTING:** June 7 at 9.45 a.m. From Stephenson Hall, Walsall. Dr. J. P. Wedderburn. Prayer valued.

IRELAND: REPORTS.

BELFAST: Easter Conf. meetings were largely attended, with over 2000 present on some occasions. Helpful and instructive ministry throughout with the following brethren taking part: F. Knox, J. G. Hutchinson, J. Paton, W. Bunting, J. Malcolm. J. H. Large, P. Ruoff, E. Allen, D. Cargill, H. Bailie, R. Beattie, J. Grant, and missionary reports by J. Milne, R. Adamson, J. Craig, W. Walker, Alex. Smith. H. PAISLEY and W. JENNINGS have been 7 weeks in Ballybollan, where some have professed and good numbers attending. Local brethren from Ballymena have had some meetings at Castlegore. T. McKELVIE continuing with interest and blessing at Gransha. E. ALLEN and W. NESBITT continue at Ballyneenagh Orange Hall, Co. Derry, where some have professer and others anxious. J. THOMPSON continues at Bridgetown, Donegal, where there has been some fruit.

SCOTLAND: FORTHCOMING (D.V.).

DREGHORN: in Parish Church Halls, May 2 at 3.15. D. Craig, R. Price, W. Trew, H. Bell. **DUNFERMLINE:** in Abbey Church Hall (off St. Margaret St.) May 2 at 3. A. P. Campbell, J. Tennant, J. Hislop, A. Allan. **NETHERHALL, LARGS:** Bible Readings, May 4-8. Philippians—E. W. Rogers; 2nd Peter—J. M. Shaw. **BLACKBURN, West Lothian:** in Miners' Welfare Hall, May 9 at 3.15. Wm. Harrison, S. Emery, A. Borland, E. W. Rogers. **GREENOCK:** Cruden Gospel Hall, May 9 at 3.30. F. Carruthers, J. Hislop, S. A. Williams. **GLASGOW:** 33 Plantation St. May 9 at 7. Missionary Reports—J. Crawford, Brazil: N. Rees, N. Rhodesia. **LANARKSHIRE: S. S. TEACHERS,** in Roman Rd., Hall, Motherwell, May 9 at 4. D. Ferguson, W. McInnes, and others. **SALTCOATS:** Bethany Hall, May 9 at 3.15. A. Allan, F. Cundick, W. Prentice, J. Smith. **AYR BIBLE READINGS:** May 11-15. James St. Gospel Hall, Monday 2 p.m. Morning session thereafter 11 a.m. Victoria Hall, John St., 7.30 p.m. E. W. Rogers and A. Fallaize. Bible Reading on Sat. May 9 at 7.30 p.m. in Victoria Hall. Subject—Ephesians. Particulars from W. D. Morrow, 15 Alberta Avenue, Westwood, East Kilbride. **NEW CUMNOCK:** Bridgend Hall. May 16 at 3. J. Paton, T. Richardson, W. Wilson. Special Gospel Service on May 17—T. Richardson. **BLAIRHALL:** in New Hall, Ookley, May 16 at 3. A. Allan, A. Prentice, J. Cuthbertson. **NEWMAINS:** Gospel Hall, May 23 at 3.30. J. R. Rollo, D. Cargill, A. Borland, C. Stren. **BROXBURN:** in Town Hall, May 30. A. Allan, J. Currie, J. Douglas. **HAWICK:** in East Bank Church Hall, May 30 at 3. A. Borland, W. K. Morrison, A. Roxburgh. **AYRSHIRE TENT:** Opening Conf., at Dreghorn, May 30 at 3.30. F. Whitmore, A. Strang, A. Weir. **LANARKSHIRE TENT WORK:** Opening Conf. at Newmains, May 30 at 4. R. Walker, J. Hislop, A. M. S. Gooding. D. Cameron will be in charge of Gospel Van. **BO'NESS:** Hebron Hall, June 6 at 3.15. A. Carmichael, F. Stallan, G. Waugh. **FRASERBURGH:** in Dalrymple Hall, June 13 at 3. J. Cuthbertson, F. Stallan, J. Paton, R. McPike. **NEWTONGRANGE:** in Mayfield Church, "Easthouses." June 20-21 at 3. H. Scott, I. Cherry, D. Fyall, P. Murray.

"WITH CHRIST."

JAS. GRATTAN, Dunmurry, Belfast, on 15th Nov., 1958 aged 83. Saved 51 years and was received into fellowship in Lisburn, later in Derriaghy, and since the formation of the assembly at Dunmurry, where he continued until his homecall. A devoted brother with a good testimony in the village. His large funeral was conducted by F. Knox. **Mrs. A. GALLOWAY,** Kirkcaldy, on Feb. 5. For 26 years in fellowship at Newarthill, and for the last four years in Hebron Hall, Kirkcaldy. A godly sister who will be sadly missed. **R. A. McCULLY,** Belfast, somewhat suddenly on Feb. 11, aged 76. Many years in Matchett St. assembly, and later in Old Park. Funeral services conducted by Messrs H. F. Young, H. Bailie, D. L. Craig, T. McKelvey, H. Paisley. **Mrs. SYLVIA MAY COLLINS** of Horley, Surrey on Feb. 21. Converted at 12 in Guernsey, and actively engaged in women's work, especially at Lee St., Hall, where some are today in fellowship as a result of her labours. Widow of Mr. C. A. Collins, one-time treasurer of Counties Evangelistic Work, our sister was interested in a wide sphere of missionary and evangelistic endeavour. Her devoted life is indeed an example to us all. **Mrs. McADAM,** Kirkcaldy, on Feb. 26 aged 74. Passed away in hospital. Our sister was regular in her attendance at all the gatherings of the Lord's people, and was indeed a true mother in Israel. Saved in early years, and for 30 years in fellowship at Glasgow. Her husband John McAdam, was called home in 1953, and both were in fellowship at Dunnikier Evangelistic Hall, Kirkcaldy, since going to Thornton, Fife in 1951. **ALEX. McCLUNE,** Dromore, passed away in Banbridge Hospital on Feb. 27 aged 57. Saved in 1937, and in fellowship at Mullafernaghan, but more recently with the assembly in Dromore. A quiet, gracious Christian who bore a good testimony, and will be much missed by his wife and family. Brethren McCalister and Bunting took the funeral services. **Mrs. I. STEELE,** Motherwell, on Feb. 27, aged 72. Saved at 16 in New Stevenston, but associated with the saints in Roman Road Hall since her marriage. Carried a heavy burden for many years to the glory of God. **ARTHUR SMYTH,** Toronto Ontario (late of Kilrea, N. Ireland). Called home on March 1. A quiet, consistent brother, who bore a good testimony in active life and during a protracted period of illness. His loss is felt very keenly, and prayer is desired for Mrs. Smyth. **Mrs. ALEX. MORGAN,** Peterhead on March 5, aged 78. In fellowship for many years in Peterhead assembly, our sister was marked by her continuance of regular attendances at assembly gatherings. Leaves behind a testimony that she pleased God. **THOMAS GEOFFREY SCOTT,** of Singapore, on March 5 aged 41., after a very brief illness whilst at home on furlough. He became associated with the assemblies in the early days of the war. In 1946 he went to serve in Central China, and latterly in Malaya. His service in the gospel was eager and joyous, and his faithful ministry of the Word showed his ardent desire for the maintenance of assembly fellowship according to the New Testament pattern. **JAS. TAYLOR,** Fraserburgh, on March 5 aged 79. Saved in early life and in local assembly fellowship for many years. Our brother bore a good testimony for his Lord and was ever helpful in the assembly. **ALEX. ROBERTSON,** Fraserburgh, called home after a brief illness on March 17 aged 58. Saved at 20 and in fellowship ever since. Always ready to give a reason of the hope within. Will be much missed in the assembly and home. Leaves a widow, son and daughter. **HUGH McLEAN,** Motherwell, on March 18 aged 60. Called home very suddenly, his passing came as a shock to the assembly at Roman Road Hall, where he had been in fellowship for 42 years. A brother beloved who will be greatly missed by the saints and others for his kindly acts and manifestation of the spirit of Christ. Remember his widow and daughter. **A. G. BROWN,** in fellowship at Shiloh Hall, Shettleston where he was treasurer for many years, and S.S. Superintendent for a time. In earlier years in Springburn assembly. A zealous and faithful brother, who retained a loving interest to the end. **Mrs. BROWN** wife of Mr. A. G. Brown, originally from Stirling district. Tended with loving care her husband in his illness and followed him in a few days into the presence of her Lord. **JOHN MEGAUGHIN,** Ballymena, on March 22 aged 82. Saved in 1893 and in fellowship at Portglenone, then for 22 years in Port Glasgow, Scotland, and latterly in Ballymena with Wellington St. and Harryville assemblies. A consistent and spiritual brother, who ever took an active interest amongst the young, as well as seeking to guide the saints. Funeral services conducted by Messrs A. Buick, H. Paisley and D. Craig. **H. HITCHMAN,** of Exeter was called home on March 26 aged 83. Author of "Scriptural Principles of the Christian Assembly," published in the 1930's, he will be long remembered for his faithful stand on New Testament truth. Has been in failing health for some time. C. E. McEwen conducted the funeral. **FRED. CAMERON MOGRIDGE** of Torquay, called suddenly into the presence of his Lord on March 26, in his 89th year. For over 70 years was in fellowship at Tor Hill Gospel Hall, and ministered the Word the Lord's Day morning previous to his homecall. A devoted servant of the Lord, ever loyal to His Word, he enjoyed the things of God and the company of His people. Teacher, shepherd and counsellor, he was held in high esteem, and a large number from a wide area gathered to pay their respects at his funeral. **JOHN PARK,** Motherwell, on March 28 aged 48. Saved as a boy of 11 and in fellowship in Roman Road Hall for over 31 years, where he passed through Sunday School and Bible Class. Remember in prayer his widow and aged mother. **WESLEY HAMILTON,** Belfast, aged 58. Saved 33 years ago in Co. Tyrone through the preaching of Dr. Matthews. Many years in Cregach Street assembly where he bore a good testimony. Leaves a widow and three of a family to mourn his loss. **MISS E. WALKER,** aged 79. Saved in early life, she sincerely loved the Lord and His people and consistently walked in His ways. Faithful attender of meetings in Donegall Road and in later years at Cregach Street assembly, Belfast. **Mrs BETSY BRIGGS,** Dreghorn, called home on March 29 aged 70. Saved

(Continued on page 3 of cover).

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"WITH CHRIST."

(Continued from page 120).

in early twenties and in fellowship at Dunnikier assembly, Kirkcaldy for several years: later 37 years in Tayport, and recently in Central Hall, Kilmarnock. Given to hospitality. **WALTER ANDERSON**, evangelist, formerly of Dingwall, passed to be with Christ from his home in Motherwell on April 15. Converted in young manhood, he gave his life for the gospel in the Northern and neglected parts of Scotland for over 50 years. A devoted and faithful servant of the Lord, whose name and memory will be long remembered and honoured by the scattered saints and small assemblies in the Northern counties. Although in failing health for some time, his homecall came somewhat suddenly. His passing is a challenge to younger men to prove God in the lonely and less spectacular fields of service. Remember Mrs. Anderson in her sorrow.

PERSONALIA, ADDRESSES, COMMENDATION, Etc.

DARTMOUTH: Correspondence for Foss St. Gospel Hall to Mr. F. G. Agutter, "Over on," 14 Townstal Pathfields, Dartmouth, Devon. **GUILDFORD**: Manor Rd. Hall. Owing to increasing age, Mr. R. G. Lord has relinquished the post of secretary, and all future communications should be sent to Mr. C. J. Baverstock, 11 Manor Gardens, Manor Rd., Guildford, Surrey. **CARLUKE**: Correspondence for Gospel Hall, Church Lane to Mr. James Watson, "Parkend." 83 Clyde Street, Carluke. Lanarkshire. **HAMWORTHY**: Gospel Hall, Lake Rd. Christians visiting Rockley Sands Holiday Camp will receive a warm welcome at this assembly. **WOLVERHAMPTON**: Believers visiting or coming to reside in the Wombourn or Pennside district will be warmly welcomed in the small assembly at Cleveland Hall, Warstones Road, Penn. Correspondence to J. Scott, Glendaruel, Walk Lane, Wombourn, Wolverhampton. **DUNDESERT**, N. Ireland: The assembly regret to intimate that they no longer commend Mr. Hugh Holmes to the Lord's work. **ABERDEEN**: Visitors will be welcomed at Victoria Hall, Victoria Road Aberdeen, with commendation. **GLENBURN** assembly contemplate building a new hall and will meet meantime in Masonic Hall, Bereland Road, Prestwick. Usual meetings on Lord's Day: Prayer and Ministry —Tues-7.30 p.m. **A. K. PHILIPS** hopes to again visit Cainthness and Orkney Islands during the summer months and would value prayer.



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ABILITY TO PREACH

(Continued).

By The Editor.

EVERY public speaker, to gain the interest of his audience, should be, in a greater or lesser degree, a person of eloquence. He should know how to get his message over to his hearers. The ability to do so may be partly natural, and partly acquired through observing others or by learning from the experience of others preserved in books. One dictionary definition of eloquence is as follows: "the power, art or practice of uttering strong emotion in appropriate expressive and fluent language". Every operative word in that definition is worth pondering.

"STRONG emotion" of one kind or another is an indispensible essential. No person ever speaks well who has not himself been moved. The deeper the emotion, the more likely will he affect those who listen. And nothing should move a speaker to the very core of his being like a sense of the stewardship of the manifold grace of God. Out of the abundance of the heart the mouth speaks. Constant meditation upon the theme, lingering long in thought over his message, will be a source of power. Yet the message may gain in momentum if the preacher has learned the elementary principles of good speaking, the art of manipulating his matter so that he uses it to the greatest advantage. Practice in that art, then, tends to perfection, and, while there may be apparent evidence of a well studied approach, the message will contain the essential qualities of a labour seriously undertaken and a task carefully prepared. That preparation will manifest itself in "appropriate, expressive and fluent language",

LANGUAGE should be appropriate. The preacher should always seek out acceptable words, and his ability to do so largely depends upon the extent of his vocabulary. Reading according to Francis Bacon, "maketh a full man", so that when he speaks he has a large fund of words to draw upon. As in writing, so in preaching, repetition is an unfavourable fault. How often audiences must be bored to weariness by the constant recurrence of the same words and phrases which, perhaps, in the reckoning of the preacher, are the high lights of his sermon! Mere verbiage is no evidence of scholarly attainment. The pruning hook is as necessary on the platform as it is in the rose plot. A torrent of language, or a wilderness of words, very often is the disclosure of the lack of thought preceding the public address.

LANGUAGE should be expressive. Thoughts and words conveying the thought should be beautifully wedded, so that those listening are struck by the significance of every expression, and compelled to give attention sentence by sentence. Variety adds colour to any speech; and the ability to use synonyms is a considerable asset on a public platform. Consciously or unconsciously, everyone of us, more or less, models his language upon that of his favourite authors, for the mind absorbs that with which it is most familiar. Happy is that preacher who has character and discernment sufficient to mould his own style, and develop his own mode of expression. Simplicity, directness, clarity, accuracy, should be ingredients in the style which any man seeks to attain to in order to communicate his message to others.

"THE importance of a good command of language on the part of

those charged with giving forth the word of Life can scarcely be exaggerated. The gospel is of too noble a lineage to be sent forth in rags and tatters." Only hard labour, oftentimes with a dictionary near at hand, will provide the necessary verbal medium by which to convey the message which burns in the heart. Only, the preacher should beware in avoiding the "rags and tatters" of a poor vocabulary that he does not fall into the opposite extreme of so dressing his material in tawdry finery that it loses its native attractiveness. As a genuine lady dignifies herself in plain garments, so a noble message dispenses with meretricious decorations.

THE preacher utters his "strong emotions in fluent language". Impressiveness in a speaker is often due to the ease with which he delivers his message. He is master of his subject and communicates his thoughts with clarity and without hesitation. His words flow with the power of a great river not in spate, but in the quiet strength of the accumulated force of deep waters. Shouting and bellowing are no evidence of passion: they often conceal the lack of it. When Hamlet was giving advice to the players who had come to court to give a dramatic performance, he cautioned them thus, "In the very torrent, tempest, and, as I may say, the whirlwind of passion, you must acquire and beget a temperance that may give it smoothness". Passion which has been controlled by strong mental discipline is like a river which has been channellel for more effective usefulness. Garrulousness is not fluency. "For most men", writes Dr. James Black, "ease of speech is only a gilded curse." Dr. Dale of Birmingham, one of the greatest preachers of his generation, had to compel himself to write out his sermons, because as he said, "If I spoke extemporaneously, I should never sit down . . . to be condensed is my object". About every good speaker there is a natural ease and fulness, not acquired without the imposition of a firm mental schooling which is evidenced frequently in the restraint under which the message is delivered. "The simplest man with passion," someone has written, "is more persausive than the most eloquent man without it."

SO great and so wonderful is the art of preaching that even the best of preachers are ready to admit after years of practice that no man has ever mastered the art to perfection. Yet there are many, amateurish in their attempts, who discountenance the idea of learning how to preach, and deem that the best qualification for the public platform is a readiness to talk, or the possession of the ability to pour out a profusion of words which are inconsequential in their significance. How often precious moments have been squandered both in gospel meetings and gatherings for the "ministry of the word" by meaningless prolixity of language little better than being "full of sound and fury, signifying nothing".

ARISTOTLE, whose treatise on Rhetoric is considered the greatest work on that subject, defines rhetoric as the faculty of perceiving in any subject what is best adapted to persuade an audience. Who will deny that, in the final analysis, the objective of every preacher should be so to marshall his facts that he will persuade men to think as he thinks and to respond as he himself has already responded? Aristotle places a great deal of emphasis upon language and arrangement.

NO one will ever become an accomplished and effective preacher who does not give considerable attention to the arrangement of his subject matter. By ordering his ideas aright he not only assists his hearers to follow the progress of his message,

but he also makes for the clarification of his own thoughts.

PROFESSOR Denny once acted as chairman in a Glasgow College when a well-known evangelist was invited to address theological students. The evangelist gave much salutory advice and then suggested that it might sometimes be an admirable training if the preacher discounted any special preparation for a sermon and trusted to the inspiration of the moment for a text and a message. When he had seated himself, Professor Denny turned to him, and in a voice which quavered with emotion he remarked, "we are here in this College . . . to tell these men that there is no preparation too sacred or solemn for the ministry of Jesus Christ, and you come now and try to undo our work with these students. I think, Sir, you confuse inspiration with desperation." Perhaps there are occasions, but these are rare. when the inspiration of the moment provides the impulse to deliver a message never before given, but the material for which has been lying prepared within the mind for many days.

ON another occasion Dr. Denny remarked, "Nobody has any right to preach who has not mighty affirmations to make concerning Jesus Christ. Affirmations in which there is no ambiguity and which no questioning can reach". These affirmations by the preacher are conveyed to others by the human voice which is the noblest medium of communication. Other methods, the use of signs, or the printed page, useful as they may often prove themselves to be, are poor substitutes for the spoken word. There are qualities in speech which cannot adequately be assessed in terms of human language, for "a word fitly spoken, how good it is!"

THE Daily Mail for November 24, 1958, contained this statement which is most apposite to our present purpose: "The written word is not enough for the conveyance of a message. It must somehow be turned into a voice. We do this for ourselves whenever we read a newspaper or a book, for no one can read until he has learned to form the words inside his head, and to tell himself what they mean.

"IF to the voice can be added a vision of his facial expression and mannerisms, we come far nearer to understanding both the person and his point of view."

THE Christian preacher has a message, or, to use an Old Testament term, he has a "burden", a theme about which he must constantly be talking in such a manner that those who hear cannot but be impressed with his passionate desire to be delivered of his burden. "Where there is no vision (i.e. burden) the people perish (or cast off restraint)." Burdenless preaching is valueless; it makes no impact upon an audience. The message the preacher has is of the utmost moment, and he must preach with conviction and, consequently, with authority. Himself moved to the core of his being, he endeavours by his earnestness to move others, not by the adoption of high-pressure persuasiveness, but by the sheer gravity of his deliverance. "He is not airing an opinion, contributing to a discussion or making a suggestion. He is a man sent of God with news for his listeners, and he tells what he himself has felt deeply in his heart." (*Royal Sacrament* p. 16). A preacher degenerates into a mere orator when he ceases to make Christ and Him crucified the central theme of his message. Oratory is a poor substitute for the flaming eloquence which despises the tricks of the professional declaimer and relies upon the warmth of heart which

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YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

6. ON CHASTENING by KEN H. MATIER, Glasgow

LAST month we discovered how to act in prosperity . . . give to the Lord. We now learn how to act in adversity . . . trust in the Lord. Life is largely an admixture of prosperity and adversity: oft-times the adversity appears greatly to outweigh the prosperity, but God in His love and wisdom sends both, and in the correct proportions. There are features of chastening that we shall not completely understand until we reach the glory, but God has not left us without enlightenment on the matter. The heavenly wisdom on the subject is found in Proverbs 3. 11. "My son, despise not the chastening of the Lord: neither be weary of His correction. For whom the Lord loveth He correcteth: even as a father the son in whom he delighteth". Notice first,

THE SOURCE OF CHASTENING.

It is *"the chastening of the Lord"*. It would surely help us in all the trials and afflictions of life to remember that nothing happens to us by chance; nothing happens to us except what God sends or allows. View Job, as he sits in his desolation. Satan has deprived him of almost everything but life itself; his family, his possessions, and his health are gone. But listen to his words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord". Or think of Paul. Bruised and broken by the attentions of the enemies of the Cross of Christ. But hear him. "I bear in my body the marks of the Lord Jesus." It is "the chastening of the Lord". This changes our burdens to blessings, this sanctifies our sorrows. Communion with God becomes closer, Christ becomes more precious. His love becomes more sweet, His promises more comforting. What we know in theory becomes real to us in actual experience. And God chastens, not as a taskmaster; not even as a schoolmaster, but as a Father. Earthly fathers chasten "as seems good to them" (Heb. 12. 10). If father is in a bad mood, the chastisement is overdone, and if father is in an indulgent mood, the reverse is the case; but there is no imperfection in God's methods. His chastisements are inspired by love and administered with gentleness, 'for our profit, that we may be partakers of His holiness". Notice next

THE PURPOSE OF CHASTENING.

This is two fold. It is, firstly, CORRECTIVE. "Whom the Lord loveth He correcteth." A child, left to itself, is certain to go wrong; to reach wrong conclusions, to say wrong things, to do wrong acts; and the father who does not correct the child does the child a great disservice. Left to our own resources, we, too, would soon manifest all the defects we have mentioned, and others perhaps of a worse nature. We need correction, and God, as a loving Father who takes delight in His children, seeks to correct us, to keep our hearts from straying and our feet from wandering. When the writer to the Hebrews quotes our text (in Heb-

rews 12) we learn that the purpose of chastening is also CONFORMATIVE, "that we might be partakers of His holiness". God chastens that He might conform: He melts that He might mould; He makes us heavy that He might make us holy; He gives us a cross that He may make us like Christ. In Malachi 3. 3., God is pictured as a Refiner and Purifier of silver, purifying the sons of Levi. He sits over the refining pot. under which the fire burns fiercely. As the heat separates the dross from the precious metal, the dross floats to the surface to be removed by the Refiner. When does a refiner know that the metal is completely purified? When he can see his own image perfectly reflected in the metal. The which is an allegory.

The purpose of chastening is not achieved automatically in our lives. It requires exercise on our part. Often that exercise is not forthcoming, and it may be that we suffer far more than we need to, because God has to repeat the process over and over again. We must notice, in conclusion,

OUR ATTITUDE TO CHASTENING

We have not to "despise the chastening of the Lord" and we have not to be "weary of His correction". Here we have two extremes of attitude. Chastening must not leave us untouched, as something to be despised: neither must it overwhelm us, as something to weary us. To "despise" is to refuse to be corrected. To "be weary" is to fail to be conformed. We must be exercised about chastening: we must ask God to reveal what needs to be corrected and how our circumstances can be used to make us more like Christ. We must be willing to be taught the mind and will of God; we must be willing to be made what God wants us to be. Then will God sanctify our chastening to us, and we shall come out of the fire as pure gold, and our light affliction, which is but for a moment, will work for us a far more exceeding and eternal weight of glory. (2 Cor. 4. 17). Then we will understand all God's dealings with us, and exclaim,

"With mercy and with judgment, my web of time He wove:
And aye the dews of sorrow were lustred with His love:
I'll bless the hand that guided; I'll bless the heart that planned,
When throned where glory dwelleth, in Emmanuel's land."

ABILITY TO PREACH

(continued from page 123)

makes easy the communication of a message whose content and medium have been shaped in the forge of personal conviction. The preacher appeals not only from mind to mind, although often he does that, but also from heart to heart; for otherwise he fails to move the hearer through the whole of his personality. Perhaps one of the great faults of much of the preaching which passes muster today is that it divorces these two objectives—the convincing of the mind and the moving of the heart. The approach, such as may be noted in the recorded speeches in *The Acts of the Apostles,* must be conditioned by a discreet balance of the logical and the emotional. The speech of Peter on the day of Pentecost was remorselessly logical until he reached the psychological moment when he could call for a verdict by appealing directly to the emotional side of his audience. His success was immediate We may well follow his example.

EPHESIANS

by Prof. F. F. BRUCE. Sheffield

Part II. LIVING IN THE DIVINE COMMUNITY (Chapters 4-6)

2. THE OLD LIFE AND THE NEW CONTRASTED (4. 17-24)

Ch. 4, v. 17—*This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk* —Paul harks back to v. 1, where he had besought his readers to "walk worthily of the calling" with which they had been called. He now shows in detail the sort of things he means. He emphasizes, too, that the following injunctions are not his own; in laying them down he is bearing witness with authority, as the apostle of the Lord, to those who belong to the same Lord. It is *the Lord's* will that they should cease to live the old pagan life. The word "other", inserted before "Gentiles" in later MSS. (cf. A.V.). is no part of the original text; Christians constitute a 'third race" on earth, no longer Jews, no longer Gentiles (cf. 1 Cor. 10. 32). The "also" of the R.V. is a little misleading; it renders Gk. *kai,* which here serves simply to emphasize the adverbial conjunction "as" ("as indeed the Gentiles walk" would bring out the sense better). How, then, do Gentile pagans live?

in the vanity of their mind,—So in Rom. 1. 21, in his grim portrayal of the pagan world, Paul says that in consequence of their failure to acknowledge God, men "became vain in their reasonings". Vanity in the New Testament is something closely associated with idolatry, e.g. in Acts 14. 15, where the men of Lystra, on the point of offering idolatrous sacrifices are urged to "turn from these things unto the living God".

V. 18 *being darkened in their understanding,*—Again we are reminded of Rom. 1. 21, "their senseless heart was darkened". How could it be otherwise, when men turn their backs upon the true light?

alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;—The estrangement of mankind from God involves a state of spiritual death, for God, who is Himself life, is the only source of life for all His creatures. Conversely, the life which the believer receives as a gift from God is God's own life —"The life of God in the Soul of Man", to quote the title of Henry Scougall's classic work. Paul ascribes this estrangement from God to men's innate ignorance which is not excusable, because it stems from the fact that "they refused to have God in their knowledge" (Rom 1 28). This refusal produced a spiritual "hardening"—an insensitivity to the things of God. This word (Gk *porosis*) appears three times in all in N.T.; the other two occurrences refer (1) to the synagogue audience who would have prefered the man with the withered hand to suffer his disability a little longer rather than have it cured by Jesus on the sabbath day (Mark 3. 5), and (2) to the temporary spiritual blindness under which Israel suffers until the full number of Gentile believers is made up (Rom. 11. 25). The heart, a regularly in classical and biblical literature, is viewed as the seat of the will and understanding, of the emotions.

V. 19 *who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness* —To be "past feeling" (Gk. *apalgeō* is to have lost the sense of pain. Jus

as the callous skin which grows over a severe burn is not so sensitive as the original skin was, so in the moral life it is possible for people to be, as Paul puts it elsewhere, "branded in their own conscience as with a hot iron" (1 Tim. 4. 2), incapable of sensing the difference between right and wrong. (For *apēlgēkotes,* 'having lost the sense of pain', the Western text reads *apēlpikotes.* 'having lost hope'. the perfect participle of *apel pizō;* but this is less appropriate to the context). If Paul says here that they "gave themselves up" to unrestrained impurity and covetousness, he asserts with the solemn emphasis of a threefold iteration in Rom. 1. 24, 26, 28, that "God gave them up" to just this way of life. This way of life was theirs by choice; they gave themselves up to it. But one of the ways in which the wrath of God works is by giving sinners up to the course of their own choosing, with its terrible consequences. "Greediness" — better "covetousness" (Gk. *pleonexia*)—denotes not merely the desire to possess more than one has, but more than one ought to have, especially that which belongs by right to someone else. In ch. 5. 5 it is equated with idolatry. Sometimes (e.g. in 1 Thess. 4. 6) it has special reference to trespassing in the sphere of sexual relations.

V. 20 *But ye did not so learn Christ;* —Christ Himself is the embodiment of His teaching, so much so that His teaching cannot be learned adequately without our coming to know *Him.* The apostolic preaching, by which converts were made, was the good news of what Jesus did; the apostolic teaching, by which converts were instructed in the Christian life, was based on the teaching and example of Christ. Basic to the apostolic teaching was a plain statement regarding the old vices which were to be abandoned and the new graces which were to be cultivated; this statement was frequently couched in terms of "putting off" the old and "putting on" the new.

STUDIES IN GENESIS

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revelation of God's dealings with men, and especially with men chosen of Him to fulfil His purpose in ultimately bringing to pass His promise that the seed of the woman would bruise the head of the serpent (3. 15). Professor Rendle Short in his book, *Archaeology Gives Evidence,* quotes Sir Frederick Kenyon, an authority on the subject, "The true and valuable thing to say about archaeology is, not that it proves the Bible, but that it illustrates the Bible . . . The contribution of archaeology to Bible study has been to widen and deepen our knowledge of the background of the Bible narrative and especially of the Old Testament . . . The trend of all this increased knowledge has been to confirm the authority of the books of the Old Testament, while it illumines their interpretation. Destructive criticism is thrown on the defensive; and the plain man may read his Bible confident that, for anything that modern research has to say, the Word of God shall stand for ever."

PERSONALIA. ADDRESSES,

(Continued from page 144).

work in France, plans to visit the assemblies in Morocco and Algeria, before leaving for the needy field of Quebec. **H. STEEDMAN,** his wife and daughters desire to thank the saints who have prayed for him in his serious illness during past months, The operation was successful, and our brother is now recovering slowly, but surely, and praising God. **AUSTRALIA:** To those who contemplate imigration to Australia, a number of Melbourne Christians are desirous of being of help to believers in assembly fellowship. This help will take the form of a welcome upon arrival, fellowship and advice in general. Letters should be directed to The Correspondent, 24 Chester Street, Oakleigh, Melbourne.

SPIRITUAL EXPANSION

An enquiry into Acts chapter 11 verses 19-30

by ELLIS HARRISON, Warrington

IN all matters relating to Christian life and service, and particularly those forms of Christian witness demanding enterprise and initiative, we must keep in mind the characteristic features of the Christian dispensation, which is, in fact, the dispensation of the Holy Spirit. This realisation will save us from both strain and restriction as we appreciate and enjoy the ever-flowing freshness and multifarious manifestations of that Spirit of life and power.

Such a realisation, however, places heavy demands upon the spirituality of both the individual and the assembly, and emphasises the need for that wisdom of God which is first 'pure' and then 'peaceable' (James 3. 17). It further necessitates the spirit of patience and prayer and the seeking of all possible fellowship with consequent forbearance, lest enthusiasm or fleshly ambition be confused with spiritual direction.

In this connection it should be observed that whilst according to the dispensation we may not be called upon to produce a proof text in support of every line of action and circumstance, and indeed any tendency to legality in our service is to be viewed with suspicion, yet the example of apostolic practice, and the broad principle of scripture governing our service provide the only safe guide to success.

The observation of such principles and examples is of the utmost importance, particularly in meeting the challenge of expansion in the vast new housing areas so that a right foundation may be established upon which the superstructure of wholesome Christian teaching and practice may be erected. Surely we are not left to our own judgment in deciding such important issues, nor should we suppose that in the absence of a 'pattern from the mount' we can therefore please ourselves. It would be pride on our part to suppose that we could improve upon the simple apostolic method, and folly to presume that we can adopt any other course, and still avoid grave spiritual difficulties.

The eleventh chapter of Acts affords a simple and most refreshing account of the establishment of the first Gentile assembly. This earliest example serves as a safe guide to those of the present day who would undertake such serious duties.

The thought of expansion is inherent in the Christian gospel, but this itself may well be detrimental to Christianity if it is not spiritual expansion, and this record has been preserved to us in naked simplicity lest, departing from such a way and presuming to know better we waste time, effort and expense, and, as has so frequently happened, give unnecessary offence to otherwise sympathetic yoke-fellows.

The early development of the Christian church at Antioch is easy to trace and understand.

Verse 19. The scattering abroad in consequence of the persecution that arose about Stephen produced a band of itinerant preachers whose message of deliverance from sin soon leaped over the boundaries of Judaism and into the Gentile cosmopolitan centre of culture, commerce and corresponding licentiousness and vice, making its inevitable impact upon that

city and most effectively upon them that believed.

According to verse 20 the message of these early preachers related to their newfound Lord, hence we are told, as might well be expected, that the hand of THE LORD was with them, and that a great number believed and turned unto THE LORD (verse 21).

Thus, these early converts to the Christian faith gave evidence of a divine work in their midst, producing repentance toward God in that they turned to Him, and faith in our Lord Jesus Christ as their positive ground of salvation.

Barnabas eventually exhorted them to cleave unto THE LORD with purpose of heart (verse 23) and much people was added unto THE LORD (verse 24).

This repeated term of authority and ownership is to be recognised in individual experience affecting our behaviour and constituting us His disciples, and also in our collective testimony, for is it not in the capacity of Lord and Head over all things that He assumes direction of each local assembly?

A procedure which appears in these days to be rather unusual is now introduced. Barnabas is sent by the church at Jerusalem to confirm the report of a miracle which had taken place in the Syrian capital, and miracle indeed it was! In verse 23 we read that Barnabas was glad when he beheld this unquestionable evidence of the Spirit's work, and what he saw is epitomised in the phrase 'he saw the grace of God'.

Such was the impression in that city that the disciples were 'called Christians first at Antioch'. That is to say, they were first disciples before they were called Christians, and whether or not the new term was given by the mocking men of Antioch as a term of derision the fact remained that it indicated their practical association with the Christ whose name they bore.

Verse 24 tells us that Barnabas was a good man and full of the Holy Ghost and faith, and such a man (we might call him a man of the dispensation) could be entrusted by the assembly at Jerusalem with a solemn spiritual charge. Acting with due spiritual foresight and reserve Barnabas sought out Saul, and together they took up residence among the saints at Antioch, having opportunity both to help the young church, and to test the reality of their standing and serving them in ministry (verse 26).

Here let us observe the wisdom of this good man Barnabas, who, though so highly respected by the church at Jerusalem as a man of sound spiritual judgment and personal worth, nevertheless thought it prudent to take into account the judgment of Saul and so guard against the dangers attendant upon a single decision and independent judgment. It is true that the same Saul on an occasion took action without consulting flesh and blood, a course which even now may be necessary on rare occasions, but generally speaking it is better for us to act in such matters as did Barnabas, rather than in this single instance be imitator of Paul, unless, of course, we judge ourselves to have reached spiritual proportions approximating to his. One's own flesh and blood may prove to be even more deceptive than our fellows', and consultation with those of spiritual outlook usually pays dividends.

Why do you suppose that the church at Jerusalem took such trouble to make this investigation?

There were of course special considerations as Gentile churches were beginning to arise, but was it that the church at Jerusalem assumed the position of being a kind of Cathed-

ral church with ecclesiastical rights over others? There is no indication in the passage of any such intention. Certainly the new assembly did not look at matters in this way. Barnabas and Saul, far from being regarded as intruders, are received with open arms, even as semi-permanent guests, to assist the fellowship and in due course to find such fellowship reciprocated in a most practical way.

Was the investigation with a view to the established church taking over from these comparatively new converts or otherwise instituting a central oversight membership with headquarters at Jerusalem? Such an unhappy situation is not even contemplated.

The sole purpose seems to be a matter of fellowship, and fellowship of a deeply spiritual, and therefore, practical nature. Such fellowship is to be fostered among all who share mutual interests in the constructive life of the church and the well ordering of the house of God, for such indeed is our Lord's expressed desire.

That New Testament churches were autonomous as to internal rule seems evident, but from so many other points of view it seems equally clear that fellowship and mutual regard for other churches and their elders is incumbent upon us.

There is nothing in this earliest example to encourage us to act in an unhealthy independence of others whose borders we may touch in the course of our service. Independence inevitably leads to numerous irregularities, including the duplicating of effort, and the consequent waste of precious money, and far greater spiritual difficulties. We see nothing in the New Testament of groups of believers moving in a body from one established church, and the immediate setting up of the whole machinery of an established work in another area, and that without residential considerations on the part of those so moving.

This is usually accompanied by the immediate observance of the Christian ordinances and a claim that in so doing the new company is thereby 'An Assembly', as though exterior practice and organisation were the sole considerations. It is true, of course, that even in these circumstances the gracious favour of God has often been eventually experienced.

Rather do we see emerging from pioneer effort, in which the hand of God has been at work, the nucleus of church life and order. This commends itself to the spiritual so that a ready acknowledgement of such an expansion gives cause for thankfulness resulting in reciprocal fellowship.

From these simple beginnings will grow that ordered household, which, by its order and godly exercise, will give unquestioning evidence that it is in fact a spiritual expansion. Under these circumstances we may count upon God to provide the needed shepherds for His flock. and to raise suitable ministers for the nourishing of the body. The result of the wholesome fellowship at Antioch is seen when a certain prophet from Jerusalem, speaking by the Spirit, pronounced the coming of a famine, which we are told came to pass in the days of Claudius Caesar, and the new assembly (verse 29) 'every man according to his ability, determined to send relief unto the brethren which dwelt in Judea'.

Such had been the spiritual growth of these brethren that they not only extended their fellowship to their brethren in Judea but took care to send their gifts by the hands of two accredited servants.

(Continued on page 134).

Studies in Genesis

by ANDREW BORLAND M.A.

ARCHAEOLOGY and GENESIS (3)

DISCOVERIES by archaeologists have both confirmed and thrown light on a great many passages in the Book of Genesis. The general background, it is now almost universally admitted, is historically correct, and that in itself is a strong argument in support of the contention that the original documents were of very great antiquity. During the patriarchal period, archaeological research has shown, the coastal plain of Palestine was the inhabited area, but the hill country in the hinterland was only sparsely populated. Genesis, true to that condition, informs us that it was on the higher ground that Abraham and his descendants wandered about seeking pastures for their flocks and herds.

Lot, we are told, when he was given opportunity to decide for himself, chose the well-watered plain of Jordan in which to establish himself, and he soon found comfortable quarters in Sodom, one of the several prosperous cities bordering the Dead Sea. The story of his escape from the destruction which overwhelmed the cities of the plain is one of the most fascinating in the book, and certainly one of the most interesting from the point of view of archaeological corroboration of the details of the narrative. It should be noted that the Biblical account makes no attempt to offer any explanation of the cause of the disaster, but simply records the facts, being so graphic that it must have been based on the recollection of an eye-witness.

The cities of Sodom and Gomorrah were situated at the southern end of the Dead Sea, in the gigantic fault in the earth's crust known as the Great Rift Valley stretching from Central Africa northwards to Palestine. Although the sites of these two cities were unlocated for many centuries it was known that in pre-patriarchal days the fertile plain in which they were built supported a considerable population. Archaeological evidence agrees with the Bible account that at the time of Abraham a catastrophe of a terrific nature must have overtaken them.

In Genesis 14. 10 we are informed that the Vale of Siddim in which the cities were located was full of slime pits, that is, of small asphalt lakes; and later investigations have shown the presence of petroleum. The Bible narrative describes how "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven", and when Abraham looked he beheld "the smoke of the country went up as the smoke of a furnace". Moreover the record states that Lot's wife looked back . . . and she became a pillar of salt (19. 24-28).

Dr. Kyle, an eminent archaeologist, led several expeditions of excavation to the spot, and the reports made on the discoveries tally in minute detail with the Biblical narrative. The explorers found that the entire neighbourhood contained thick strata of rock-salt and sulphur, and deposits of oil and ashphalt. By some means (perhaps by an earthquake) the oil and asphalt were ignited, and as a result of the conflagration there were eruptions of salt—"fire and brimstone" the Scriptures say—falling down as from heaven, and in the dense clouds of "salt" Lot's wife who

lingered was enshrouded and encrusted in a "pillar".

Dr. Kyle writing his account remarks, "The story of ancient Sodom in the light of modern science adds another instance to a long and ever-growing list of evidences of the trustworthiness of ancient documents . . . When that trustworthiness is established any theory based upon the presumed untrustworthiness of ancient documents will come down like a house of cards. Facts are final."

An earlier incident connected with Sodom and Gomorrah relates to the invasion of Chedorlaomer, king of Elam, to whom were allied Amraphel, king of Shinar, Arioch, king of Ellasar, and Tidal king of nations (Gen. 14. 1). It was during that invasion when Lot was captured (v. 12), and a number of specified cities were destroyed (vv. 5-6). There is no need here to discuss the disputed identification of Amraphel with Hammurabi whose code of laws has often been compared with the Mosaic Code; our interest lies in the fact that investigations have confirmed the accuracy of the Scriptures concerning the destruction of several cities mentioned. Professor Young of U.S.A. gives a quotation from the archaeologist R. J. Glueck in which he declares that "The archaeological facts agree completely with the literary tradition. There was about 1900 B.C. such a thorough-going destruction visited upon the great fortresses and settlements of the land, within the limits we have examined, that the particular civilisation they represented never again recovered. The blow it received was so crushing as to be utterly destructive."

For long it was a confident contention of antagonistic criticism that archaeology could supply no historical data which could confirm the truth of the mention in Genesis of the people called the Hittites. No monumental inscriptions anywhere were forthcoming to corroborate statements in the Bible. In Genesis 10. 15 we are told that "Canaan begat Sidon his first born, and Heth". The Hittites were the sons of Heth, and it was from Ephron the Hittite that Abraham purchased the parcel of ground containing the cave of Machpelah in which to bury his beloved wife Sarah (Gen. 23).

Although the Hittites are mentioned frequently in the Pentateuch, nine times in Genesis, scholars were reluctant to believe that there were people of that name of importance in history. In 1906-07, however, a German excavator, Hugo Winkler, made amazing discoveries of clay tablets inscribed in cuneiform script on the site of the city which had been the capital of a great Hittite empire, and from these tablets the hitherto unknown history of a great nation was learned. The facts of that history need not detain us, but mention must be made of the discovery that "the facts harmonise with the religious life as we find it among the Canaanites in the Biblical record". Professor F. F. Bruce writing about Tidal, king of nations mentioned in Genesis 14, concludes in his investigations about the Hittites: "we can safely say that the name and date of Tudkhalias 1 of the Hittites coincides closely with those of Tidal king of nations; but we do not know enough about this Tudkhalias to identify them outright. But if further discoveries should enable us to do so, and should confirm that the raid of the Elamite king and his allies was an incident in the confused times preceding the rise of the Hyksos Empire, we should have further light on the presence of the Hittites in Canaan in Abraham's time."

Another of the nations found in Canaan in the days of Abraham was Amorites, about whom one significant

statement is made, "the iniquity of the Amorites is not yet full" (15-16), a hint that the Amorites were an unusually wicked people. Excavations have shown that human sacrifices were common, that the first-born was often offered in sacrifice to propitiate their heathen god. Foundation sacrifices were frequent, houses having been found built upon useless or infirm persons in the hope of securing some kind of blessing. Amongst the finds were jars in which infants had been placed, and these had been lowered under the corners of houses. How true has been proved to be the passing remark in Genesis!

Writing of Ur, Sir Leonard Woolley has declared, "we had been accustomed to think of Abraham as a simple dweller in tents, and find him a possible occupant of a sophisticated brick house in a city". Treasures have been unearthed from ruins of the civilisations contemporary with and preceding the time of Abraham, and these give evidence of a people long since emerged from the primitive stages of life, and settled in a rich city whose inhabitants had mastered the art of architecture and were skilled in various branches of culture. One of the most amazing finds was the statue of a ram caught in a thicket, reminiscent of the narrative about Abraham and Isaac.

Domestic customs are introduced in a most casual way without explanations, and later discoveries have proved that they are accurate in most astonishing detail. In Genesis 14. 6 a people called the Horites are mentioned, and these have been identified with the Hurrians, who played an important part in the history of the 2nd millenium B.C. Tablets discovered as lately as 1931 have thrown light on some of the practices recorded in Genesis. In Chapter 15. v. 2 we are informed that Abraham was childless, and it is inferred from v. 4 that his steward Eliezer of Damascus was to be considered his heir. From these tablets it is learned that it was a custom among the Hurrians for a man who was childless to adopt a son, who would pay the last respects in burial, and who would be acknowledged as his heir. If, however, a son should later be born, the son who had been adopted must forfeit his position to the genuine son.

Again in Genesis 16. 2 we read that because Sarah was childless she provided Hagar her maid to bear children to her husband. The Hurrians had a custom to the same effect. Furthermore, the legitimate wife was forbidden to send the slave away if she should become the mother of children. In the light of that enactment we can understand now why Sarah's insistence on the eviction of Hagar was grievous to Abraham, and why he acceded to her wishes with very great reluctance (21. 11-12).

In Genesis 37. 25. we read of a company of Ishmeelites driving a caravan of camels down to Egypt with a load of spicery, and balm and myrrh. It is now known that from a very early date there was considerable traffic traversing the Fertile Crescent which joins Egypt with Messopotamia. "The Egyptians themselves do not appear to have taken much part in international carriage or transport. In their own land the Nile was the convenient mode, and the development of other methods seems to have been left to others. There is a touch of reality in the fact that Joseph arrived in the land as the property of 'Foreigners'" (Boulton: Egypt).

It is needless to multiply illustrations from the discoveries of archaeologists in proof of our contention that Genesis is a reliable historical account of events in the early days of the human race, and that Moses was the author of a book that is a

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Israel's Nazarites

by W. W. FEREDAY, Newton Stewart

NUMBERS, CHAPTER 6

THERE are two descriptions of Israel's Nazarites of old time—the men with long hair and the men with phylacteries. The one was a delight to Jehovah because they were prompted by devotion to Him. God said of some in Nebuchadnezzar's day that "They were purer than snow and whiter than milk" (Lam. 4. 7). Surely Daniel and his three friends answer to this description. The other was an offence to Him, a stench in His nostrils every day. Amongst the true Nazarites there were other two descriptions—those devoted from birth, as Samuel and John the Baptist, and others who devoted themselves for a certain period only, as Paul in Acts 19.

Jehovah's Nazarites were under strict rules. They were particularly to avoid even the remotest connection with strong drink, the reason for this being that Jehovah would not have their flesh inflated. They were also to let their hair grow, which, as 1st Corinthians 11 informs us, is to make women of ourselves, as man surrenders his dignity in doing this and "no flesh should glory in His presence" (1 Corinthians 1. 29). They were also to avoid all contacts with the dead. In the application a man might easily mar his Nazariteship by an unholy union or by a business partnership even with his father or brother. God's Nazarites must walk on a higher level than all others. Things that were not wrong for ordinary people were not allowable to the Nazarites. We are reminded of "Let the dead bury their dead". In verse 7 if anyone died very suddenly it was startling, for the man could not help it, but, even so. he sinned by the dead. How vigilant we should all be! God graciously provided for the emergency, yet He could not pass it by lightly, and there must be no hasty clearing up of the matter, but several days must intervene with appropriate offerings.

What have we to learn from all this typically, and what are the lessons for modern Christians? How careful we should be as God's separated men for defiling influences are all around us, and we cannot be too careful. But the end of such a separation unto God is most blessed. He was brought to the door of the Tabernacle of the Congregation and presented to God in almost all the Levitical sacrifices. He was thus presented to God in all that was suggestive in that day of Christ, and after that the Nazarite might drink wine, emblem of joy, which he had foregone for Jehovah's sake. We shall come to the end of our restraint when we shall enter into the presence of God in fulness of joy. This chapter ends with the threefold blessing of the God of Israel.

SPIRITUAL EXPANSION

(Continued from page 130).

Moreover, they sent the gift to the elders of the church, thus recognising in a pleasant and spiritual manner the properly constituted government of the assembly.

Such regard for those who are over us in the Lord (Hebrews 13. 17-24) is right from every point of view, and makes for the maintenance of the unity of the Spirit in the bond of peace.

IDOLATRY

by EDWIN ADAMS, London

THE Bible teaches that idolatry is not merely an error of the brain, but is rather a corruption of the heart and will. According to chapter 1 of Romans the idolater is without excuse. He does not choose to retain the true God in his thoughts. and so is given over to a reprobate mind with all the debasing practices that ensue therefrom. In its *extreme* form idolatry is a man saying to evil, "Be thou my good", and to sin, "Be thou my god".

The tendency to idolatry is exhibited again and again in the history of Israel. The golden calf and the brazen serpent were both offered divine honours. After the Captivity the Jewish people never more fell into the sin of idolatry.

But what of the Christian era? As the distance from the days of the apostles increased and as the Bible became less and less read, the priest caste increased in power, heathen customs were absorbed, dogma after dogma was added to the faith, corruption of all kinds abounded, until the culmination was reached in the darkness of the Middle Ages when true Christianity was well nigh suffocated under the Roman Catholic religion. And this, a horrible mixture of truth, error and imposture of men's traditions, superstitions and idolatries, was presented as Christianity!

It is futile for the ritualist to contend that each of the details of the ceremonials in which he glories has a meaning—"the outward and visible sign of inward and spiritual grace". There resides in the human heart a fatal tendency to transfer its devotion from the unseen and spiritual reality to the material and visible symbol. It is this that accounts for the semi-divine honours given to the crucifix, to relics of the "saints", and so forth.

We live in a day of political "ideologies", and "statolatry" is virtually the religion of millions of people in Europe. The totalitarian State, whether Communist, Nazi or Fascist, claims the devotion of the whole man, and will only tolerate religion if it is subservient to the State. It maintains itself by suppression on the one hand and propaganda on the other, and its inevitable accompaniment is military domination. We have seen of late years in Europe a revival of the age-long conflict between the Christian Church and the pagan State-idol described in the symbols of the Apocalypse.

The Word of God calls covetousness idolatry. There is a secondary form of idolatry that keeps multitudes from obeying the Gospel. The rich young ruler put his money before the Lord and before his soul's welfare. And today vast numbers give the supreme place in their hearts to some thing (or person), and so are, in a secondary but real sense, idolaters. For an idol is what keeps God out of the life, what is loved more than God. It may be money, sport, even the dance. It may be science, or art, or literature, or politics, or even some ideal of personal living or of social reconstruction. But the Kingdom of God is not sought, the Gospel is not obeyed, and the soul remains in its sins.

Even the true Christian may be hindered by "covetousness which is idolatry". The heart may be so engrossed with some form of ecclesiastical organisation, or system of the-

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ENTRANCE INTO CANAAN

by R. RENDALL, Kirkwall

ABRAHAM was given the land of Canaan as an inheritance (Gen. 12. 7). The full bounds were later defined as being "from the river of Egypt unto the great river, the river Euphrates". The patriarch had "walked through the land in the length of it and in the breadth of it" (Gen. 13. 17). But the heart of the inheritance was undoubtedly that portion which lay between the great sea and the river Jordan, the land of Canaan proper. When the Lord instructed Moses concerning its boundaries, He said, "This is the land that shall fall to you for an inheritance, even the land of Canaan with the coasts thereof" (Num. 34. 2). What these 'coasts' or borders were is carefully delimited, and specifically excludes the lands beyond Jordan chosen by, and allotted to, the Reubenites, the Gadites, and the half tribe of Manasseh.

This restricted frontier line was not a withdrawal of the original boundaries (Deut. 1. 7; Josh. 1. 4) but an accommodation to Israel's weakness. As Israel herself increased (Ex. 23. 30) and the Lord gave them 'enlargement' (Deut. 12. 20; 19. 8) so would they come to possess the full inheritance. If we are straitened, it is in ourselves, and not in God.

Meantime, Canaan was to provide the centre from which ultimate conquest could be made. The law which is to reach all nations and cause them to beat their swords into ploughshares is to go forth "out of Zion" (Isa. 2. 3). God's chosen centre must be established first, and His people securely established in it, before the strategy of conquest can be put into effect. This position secure, full possession of the inheritance was limited only by ability, in the power of faith, to take possession of it: "every place whereon the sole of your feet shall tread shall be yours" (Deut. 11. 24). However useful the border lands, and whatever victories won in them, they could not form a base of operations toward permanent possession of the whole inheritance. The tribes on the wilderness side of Jordan could not even take possession of their own lands until Canaan itself had been decisively subdued.

Moses, the lawgiver, took the people as far as the banks of Jordan: Joshua must lead them in. Because of failure to sanctify the Lord before the people Moses was prohibited from entrance into Canaan; yet his heart was there, and from mount Pisgah in the territory of the Reubenites he beheld the goodly land beyond Jordan. It was these border lands—trodden by Moses's feet and subdued under his leadership—that came into the possession of the two and a half tribes. This fact, taken in conjunction with Moses's exclusion from the land proper, would lead us to infer that these tribes, though later administered as part of the nation, fell short of the full intention of the Lord for Israel at this time.

When the Israelites, after their march through the wilderness, reached Kadesh-Barnea, they were faced with the problem of access into Canaan. Entrance from the south was blocked by the Amalekites, who lived in what was known as 'the land of the South'. The eastern frontier, in its lower stretch up to the Dead Sea, was hemmed in by Edom, and further north by the Moabites and Amorites, whose western border was the river Jordan. The land of Canaan was therefore ringed with nations determined to oppose entry by this people whom the Lord had brought

forth from Egypt. The Hand that brought them out must bring them in. By the banks of the Red Sea, Israel had sung triumphantly, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place O LORD which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established" (Ex. 15. 17). How changed now is the attitude of Israel! For on the return of the twelve spies they are saying "We are not able to go up against this people; for they are stronger than we" (Num. 13. 31). No mention now of the strong arm of Jehovah! No remembrance of His promise! No heed to the courageous words of Joshua and Caleb, "the LORD is with us: fear them not" (Num. 14. 9).

It was because of the children of Anak that Israel refused to go forward. Yet what proved a stumbling-block to them was accepted later by Caleb as a challenge (Josh. 14. 12). Hebron, the city of Anakim, lay well to the north of Kadesh; so enemies in between had to be met first. Who knows but that victory over these might have strengthened Israel to meet the stronger foes in the distance! It is a mistake to be discouraged by difficulties still some way ahead. Present grace is what we need.

So the Lord commanded Israel to turn back into the wilderness: forty long years were appointed, until all that generation had perished, save Caleb and Joshua and those under twenty years of age. Yet see, the very people who a short time ago would not move one inch now seek to retrieve their error, and when God says, "Go not up", rush ahead. The result was disastrous: they were smitten before their enemies (Deut. 1. 41-46).

The wilderness wanderings over, the time came when God was to fulfil His promise. Because Edom refused to let Israel *through* their land the people journeyed in a wide detour to compass it from the south. This eventually brought them northward to the borders of Moab and of the children of Ammon. Concerning these also the Lord said to Israel, "Vex them not. nor contend with them". The children of Esau and the children of Lot, enemies though they were to Israel, were not at this time to be dispossessed of the inheritance that the Lord had given them. It is worthy of note that these natural kinsmen of Israel, who were not 'children of the promise' had nevertheless been given victory by the Lord over the Emim and Zamzummim, each described as "a people great, and many, and tall", and who were "as *the Anakim*"—the very folk for fear of whom Israel had refused to enter (Deut. 2. 10, 21). As much as to say, "You were afraid of Anak, but see how even Moab and Ammon dispossessed foes equally intimidating and strong!"

Words of peace were also sent to Sihon, king of the Amorites, who not only refused to give Israel passage but came against them in battle. This brought on the utter destruction of Sihon and his people. God had waited long, but the iniquity of the Amorites was now full (Gen. 15. 16). Israel now had a bridgehead toward Canaan. The defeat of Og, king of Bashan, extended the conquest and gave them all the land bordering the east side of the Jordan "from the valley of Arnon unto mount Hermon" (Deut. 3. 1-17; 4. 45-49). This is the land which at their own request was given to the Reubenites, the Gadites, and the half tribe of Manasseh (Num. 32. 1-5; Deut. 3. 12-17). So these had their inheritance to the westward of Jordan, outside Canaan "the place where the LORD'S tabernacle dwelleth" (Josh. 22. 19).

It is part of Satan's strategy to keep believers from enjoying the pos-

ition given them in Christ. In the Ephesians we are warned of 'principalities and powers mustering their unseen array' and seeking to hinder our possession in practical experience of those spiritual blessings which are ours in the heavenlies in Christ. Is there not a danger of us living our lives with only a Pisgah view of the good land, and not experimentally dwelling in it? Moses foresaw the danger before the two and a half tribes when they said to him, "Bring us not over Jordan" (Num. 32. 5). It was that they would settle down where they were with their cattle and their children, and stop short of taking part with their brethren in the conquest of the promised land. Others would be discouraged and would likewise hang back from warfare. "Shall your brethren go to war," said Moses, "and shall ye sit here? And wherefore do ye discourage the heart of the children of Israel from going over into the land which the LORD hath given them?" Half-heartedness in the service of the Lord not only impoverishes our own spiritual life but has a dispiriting effect also upon the hearts of others.

The two and a half tribes disclaimed any intention of deserting their brethren and pledged themselves to go armed before the children of Israel until the land was subdued before them. Moses consented to this and promised that if they did so they would be free to return to their chosen possession beyond Jordan. Instructions regarding this were given to Eleazar the priest and Joshua the son of Nun who in due course would have to see these pledges carried out (Num. 32. 28-30). In the event of failure, inheritance was to be given in the land itself (v. 30). The agreement was faithfully kept, and when the due time came Joshua could testify, "Ye have kept all that . . . the LORD commanded you: ye have not left your brethren . . . get out into your tents, unto the land of your possessions . . . beyond Jordan" (Josh. 22. 1-3). It may indeed be that this choice was inferior to one of possession in Canaan proper, but it often happens that if a man is only prepared to go so far in Christian experience he is left to do so: only he cannot expect that full enjoyment of spiritual blessing which those possess who are wholehearted in the things of the Lord. (*to be continued*)

IDOLATRY

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ology or of ritual that God is not given His rightful place, and His will is in some degree missed. Any form of worldliness, whether in business, pleasure, dress and so forth, diminishes spiritual vigour and usefulness. The spiritual mind looks at the things that are seen, things temporal and material, and the heart goes after these things in hot pursuit, to the inevitable detriment of the spiritual life. We are to *use* the lawful things of the world; we are to *rest* in the things spiritual and eternal.

THE RESURRECTION AND THE LIFE JOHN 11. 25.

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and is therefore urged to 'walk in newness of life' (Rom. 6. 4, 5). And again 'if the Spirit of Him that raised up Jesus from the dead dwelleth in you, he . . shall quicken also your mortal bodies through his spirit'. Doubtless this will be realised at 'the last trump' as regards the physical resurrection of departed saints, but it would be wrong to limit it to that: God is even now quickening our mortal bodies by the resurrection power of Him who is 'the resurrection and the life' (Philip. 3. 10).

The Resurrection and the Life John 11. 25

by A. E. LONG, Ashtead

LIFE and resurrection are major themes in John's Gospel. In the prologue, Christ is presented as the source of life, 'in Him was life'. He said 'I am the life.' All life derives from Him. Who is the unoriginated life, its 'Author" (Acts 3. 14). In contrast to Adam, who 'became a living soul' and whose life was derived, Christ was, 'a life giving spirit', the Fount of life (John 4. 14). He came to give abundant and eternal life to men; not to come to Him, He said, was to forfeit life (5. 40). Christ is likewise the resurrection. Equally with the Father, 'the Son . . quickeneth whom He will'. In the context of this statement, two resurrections are to be noted, both of which are at the instance of Christ. The first, in order of time, is present, spiritual and limited 'The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live'. The second, in which those who are the subjects of the first resurrection will take part, is future, physical and universal; 'the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that done evil, unto the resurrection of judgment'. Later revelation makes it clear that the second resurrection, broadly speaking, is in two phases (cf. 1 Cor. 15. 52 and Rev. 20. 5, 12).

There are many facets of truth in the 11th chapter of John describing the death and resurrection of Lazarus but it is not within the scope of this paper to discuss them all.

In the death of Lazarus, the teaching of Christ put death in its right focus. He admitted, in the face of the misapprehension of the disciples, that 'Lazarus is dead', but in doing so He accommodated His speech to their limited understanding. In the Divine reckoning 'Lazarus (was) fallen asleep.' The Lord had used the same word with regard to Jairus' daughter, 'the child is not dead, but sleepeth', at which they laughed Him to scorn. According to human reckoning, she was indeed dead, but according to the Divine view, she was only 'asleep'. Death is a distressing experience for even the Lord 'groaned in the spirit and was troubled' when in its presence. He was, Himself, soon to become subject to it. Nonetheless, in its right perspective, death is sleep for the Christian, not the sleep of the spirit, since to depart and to be with Christ 'is very far better', but the sleep of the body (cf. Dan. 12. 2). In writing to the Thessalonians to correct wrong ideas concerning their fellows who had died according to human reckoning, Paul referred to 'them that fall asleep', 'that are fallen asleep through Jesus'. To regard death in this light is indeed to take the 'sting' out of it.

A contrast which needs to be made is that between the raising of Lazarus and the resurrection of Christ. There are significant differences. Lazarus was raised by the supreme authority of Jesus, in the exercise of His right to quicken whom He willed. Not so was it with Christ, since He had authority not only to lay His life down, but to 'take it again'. When Lazarus emerged from the tomb he 'came forth, bound hand and foot with grave-clothes; and his face . . bound about with a napkin'. He

glided forth under the propulsion of divine power. When the Lord was raised from the dead, He left the vestments of death which had enfolded His body, undisturbed in their folds, the evidence of which convinced Peter and John at the tomb.

The Lord' s assertion 'I am the resurrection and the life' has a two-fold application. The latter half of the verse 'he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die', amplifies it. Christ will become 'the resurrection' to the believing dead and 'the life' to the believing living. This division is recognised in Paul's teaching concerning the Rapture. He accordingly writes to the Corinthians "the dead shall be raised incorruptible, and we (the living) shall be changed'. For this corruptible (the dead) must put on incorruption, and this mortal (the living) must put on immortality'. Likewise to the Thessalonians 'we that are alive . . shall in no wise precede them that are fallen asleep . . the dead in Christ shall rise first; then we that are alive'. As 'the Resurrection' Christ gives hope and comfort in death. Writing to the Thessalonians, Paul encourages them to 'sorrow not, even as the rest, which have no hope' and to 'comfort one another with these words.'

As 'the life' , Christ gives hope in life. This is a major theme in Paul's epistles. If God's 'mighty power' has wrought in the resurrection and ascension of Christ to God's right hand, it is also at work in the Christian, effecting, in a spiritual sphere, the same steps (Eph. 1. 19, 20; 2. 5, 6). In another passage the believer has been associated with Christ not only in death, but in resurrection

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THE LORD'S WORK FUND.

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6523	15 — —	6555	50 — —	6587	20 — —
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6528	5 — —	6560	**20** — —	6592	20 — —
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6539	20 — —	6571	5 — —	6602	5 — —
6540	28 — —	6572	20 — —	6603	3 — —
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6548	14 10 —	6580	4 12 —	6611	7 12 —
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For Needy Saints.

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6520	2 6	6553	10 —	6581	2 —
6521	5 —	6554	5 —	6582	10 —
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6525	2 6	6557	5 — —	6584	2 6
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6527	1 — —	6559	10 —	6586	5 —
6528	10 —	6560	5 —	6587	10 —
6529	5 —	6561	5 —	6589	2 6
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6539	5 —	6570	4 — —	6602	5 —
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6542	5 — —	6572	10 —	6607	2 6
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Will donars please communicate direct with the Lord's servants advising gifts sent through this office. While such advice will encourage the worker it will also serve as a separate check on the transaction, especially if going overseas.

News from Other Lands

MALAYA

As we watch the new Gospel Hall now nearing completion we feel very encouraged by the Lord's provision through the generosity of His saints in the Kuala Lumpur Assembly. The total cost of the building and furnishings is about $42,000 (£5,000) and is being met by the believers here. It will accommodate over two hundred people and it is going to be a very attractive Hall, quite in keeping with the set up in this New Town. We have been most fortunate in having the services of Mr. David Rew, a qualified Architect, who, comes from Glasgow, and is in Assembly fellowship here. He has designed the plans and is devoting much time and energy to this project. We expect, D.V. to have our opening on the 14th March and are really praying that the Lord's blessing and salvation will be evident right from the commencement.

We commend this new work for the prayerful interest of all the Lord's people.

—W. & I. Wilson

ANGOLA

We have been accused of causing natives to leave the country and go to the Belgian Congo and Rhodesia and of being illegally on the borders. Much of our work extends to the borders, both north at Camaxilo and east too. Thus we have been banned from these districts that border on the Congo and Rhodesia. The whole situation is one of fear but thank God that we as His servants have nothing whatever to do with the political affairs of the country. Why evil men should have sought to destroy the work and ban us, is one of these mysteries we cannot understand. We keenly feel the great injustice but our comfort is in our Lord. He can grant us a great victory even out of seeming defeat.

One of our native evangelists has been banned too from similar false accusations. We leave it with the Lord, trusting in His unerring Hand.

We value your prayers for our health and for the translation work.

—R. C. & M. Allison

Remember our brother in prayer now resting in Gartmore Missionary Home, Ayr, in view of a major operation. **Ed.**

N. RHODESIA

I trust soon to welcome a Braille Printing Press which is now on the way here from U.K. This is a real answer to my prayers of many months, and will be a means of reaching many of the blind Africans with the Word of God.

Then I have also seen the completion of the Braille Master copy of the New Testament and Psalms which I have been working on during the past two years. It is now in the hands of the Bible Society, and I hear the books are now in the hands of the binders, so it will not be long before we shall see the results of the months of toil.

In the will of the Lord I plan to undertake the master copy of Matthew in ChiShona for a blind people who have not any of the Scriptures in their tongue. This will be published by the S. G. M.

Then preparations are being made to get 4 or 5 Bible Courses on the press as soon as it arrives, and a Hymn book, to be followed by Pilgrim's Progress. All in ChiBemba.

—B. V. M. C. Oddy

BOLIVIA

We were forced to take a few days rest and change. This is our first break since returning to Bolivia from furlough. We went to a boarding house just outside Santa Cruz and it fitted in nicely with our requirements. We spent one Lord's Day with the saints in the local Gospel Hall and enjoyed being amongst them once more. Things have certainly undergone a change in the last five years but many of the regular attenders are the older ones. Santa Cruz is a place of very happy memories for us.

Meetings in Montero are going along nicely. Attendance at the meetings is very good, although we are always on the lookout for new faces. The believers hold together very well, and give a faithful testimony. Don Pablo and Don Hogo are always present at all the meetings and the latter is a willing helper in passing on a message. Dona Perfecta is giving a good testimony, and her sister confessed the name of Christ the other week. This is said to be the direct outcome of her sister's testimony.

Pray for us in the work here,

—Peter J. Horne

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

Should companies of the Lord's people when assembled on Armistice Sunday observe the two minutes' silence?

ANSWER

Every believer should feel grateful to God for the miraculous deliverance given to the nation in the past two world wars. Thousands of men, maimed for life are still with us; widows and orphans mourn the loss of their loved ones who have fallen. To them our hearts go out in sympathy.

But, on the first day of the week, when believers are gathered together to proclaim the Lord's death in view of His coming again, it would not be appropriate in this gathering to bring to memory the departed dead.

—H. Bailie

QUESTION

Is it correct to infer from Rev. 1 18 and Gal. 2. 20 that since Christ was God, it was God who died on the Coss? Can it be said that God died?

ANSWER

Decidedly not. As well might it be said that God was born at Bethlehem, as that God died at Calvary, although both are true of Christ.

Scripture plainly teaches that God is immortal, (1 Tim. 6. 16), which means that He is incapable of dying. Since, then, He possesses complete immunity from death, how could it be said that He died? Impossible!

Christ was eternally God the Son. He was before all things. All things were made by Him, and He is the upholder of all things. As the Eternal Son, on perfect equality with the Father, He, likewise, had Immortality, and so immunity from death. But, in order to our redemption, as we are partakers of flesh and blood, "He also Himself likewise took part of the same, that through death he might bring to nought him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2. 14, 15).

In taking a body of flesh and blood He did not cease to be who, and what He ever was. He did not empty Him self of His Deity. He became flesh in order that He might be capable of death, though not subject to it. His life was not taken from Him, He laid it down of Himself (John 10. 18).

Let us never attempt to analyse this wonderful Body in which Deity and humanity were combined, but ever bear in mind the word of inspiration relative to it—"Great is the mystery" (1 Tim. 3. 16).

—T.Campbell

QUESTION

Will the saints in heaven be permitted to know anything about the torments of the lost? Explain the last verse in Isaiah's prophecy in this connection.

ANSWER

How can any man on earth know what we shall know in heaven, if anything, concerning the torment of the lost? Heaven will be a place of perfect happiness, and who would think their happiness to be complete with the knowledge of the torments of the lost? If the late Mr. H. P. Barker had been given such a question to answer, if we know anything of him, he would have written, "I haven't been in heaven yet, so I know nothing about it." As for the prophecy of Isa. 66. 23, it manifestly refers to the Millennial Age and the Millennial Jerusalem where the carcases of the wicked slain at Jerusalem at the return of the Lord will be there seen by all who go up to worship, as an example of the severity of God and a warning to others who may see them. It has nothing to do with the eternal state at all.

—R. G. Lord

The LORD'S WORK and WORKERS

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.

ENGLAND & WALES

BROADCASTING: June 7 at 9.45 a.m., from Stephenson Hall, Walsall. Dr. J. P. Wedderburn. Prayer valued. **SHEFFIELD:** Cemetery Road Meeting Hall, June 13 at 3.15 and 6 G. E. Harpur, M. Doig. **BOREHAM WOOD,** Herts: June 27 at 4. G. Harpur, W. W. Vellacott. **LANCASHIRE GOSPEL TENT** will be pitched at Salford. with opening services June 6 at 3 and 6 p.m. Ministry, F. Hart and W. McNeil. Mr. McNeil, evangelist, Larbert, will conduct the campaign. **HIGHGATE:** Cholmeley Hall, 272 Archway Rd., June 20 at 6.30 Miss. Conf. on France. H. L. Jaquier, Dr. B. B. Tatford, S. E. Wilday and others. **LONDON:** Missionary Meetings at Westminster on Wednesday, Thursday and Friday, 28, 29 and 30 Oct. Correspondence to Mr. F. F. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4.

IRELAND: REPORTS

A. LYTTLE and **J. HAWTHORNE** have found some interest at Bushmills, usually a hard place. **H. PAISLEY** and **J. MILNE** having large meetings with some blessing in Coleraine. **S. W. LEWIS** having meetings in Portable Hall at Ballylane, Co. Armagh, with fair interest. **R. BEATTIE** and **T. WALLACE** at Clough. **F. KNOX** at Broughshane. **R. JORDAN** and **S. THOMPSON** finished with meetings in Flush Hall, Lurgan, where they saw some blessing. Hope to start at Carncullagh, Co. Antrim, in a gospel effort. **W. BUNTING** had excellent attendances in ministry meetings at Omagh, and hopes to visit Tully and Broughshane, Co. Antrim, also Roan, Co. Armagh. **T. W. BALL** in portable hall at Hillsborough. **R. HULL** near White Mountain, a few miles from Lisburn. **J. MARTIN** at Lungs. Clogher Valley. **J. FINEGAN** and **R. RADCLIFFE** with new portable hall near Craganany. A backward district. **D. CRAIG** has suffered a recurrence of illness and receiving hospital treatment, necessitating cancellation of his engagements. Would value prayer. **AHOREY** Annual Conference in large tent convenient to hall, Monday, 13 July at 11.30 a.m.

SCOTLAND: FORTHCOMING (D.V.)

BO'NESS: Hebron Hall, June 6 at 3.15 A. Carmichael, F. Stallan, G. Waugh. **FRASERBURGH:** in Dalrymple Hall, June 13 at 3. J. Cuthbertson, F. Stallan, J. Paton, R. McPike. **NEWTONGRANGE:** in Mayfield Church, "Easthouses", June 20-21 at 3. H. Scott, I. Cherry, D. Fyall, P. Murray. **HOPEMAN:** Memorial Hall, June 20 at 3 and 6. J. Hunter, J. Paton, A. Jack, D. Smith.

TENT WORK and WORKERS

AYRSHIRE Tent at Dreghorn following the opening conf. on May 30. F. Whitmore, evangelist. **LANARKSHIRE** Tent at Newmains with R. Walker and gospel van operating with D. Cameron. **WIGTONSHIRE** Tent opening conf. at Sandhead, June 6 at 3. Tent at Ardwell, with Mr. Gordon Cardwell responsible. Speakers at conf. F. Whitmore, J. Anderson, G. Cardwell. **H. BURNESS** hopes to pitch Gospel Tent in Ellon, Aberdeenshire and in later part of season to move on to Inverurie. **GEORGE BOND** finds encouragement in visitation in and around Helmsdale. Hopes to visit isolated parts in N. W. Highlands and would value prayer. **A. K PHILIP** at Stromness and hopes to visit Graemsay, Hoy and Flotta. Had good meetings in Berriedale and Wick before going to Orkney. **Wm. McNEIL** of Larbert is leaving (D.V.) on Aug. 21 for U.S.A. to engage in evangelistic work, particularly in the Southern States. **W. FREEL** has been commended to the Lord's work by the assembly in Albert Hall, Cambuslang. Our brother is already well known in many places for his devoted service in the gospel.

"WITH CHRIST"

JOHN McDERMENT, Aberdeen, on Mar. 13 aged 61, after a brief but severe illness. Ever bore a clear and faithful testimony and was highly esteemed in Holburn Hall assembly Well known to saints in Dalmellington and Ayr, where he resided in earlier days. **RICHARD JORDAN,** of Aughavey assembly, Co. Tyrone passed to be with Christ on Mar. 11, over 80 yrs. of age, and his dear wife Annie Jordan was called home after him on Mar. 19. Both were saved for over 60 yrs. and maintained a bright testimony for the Lord, and saw most of their family saved. Esteemed by all who knew them. **FRANK McLAINE,** at Frinton-on-Sea, Mar. 17 aged 83. Converted in early life in N. Wales and active in the Lord's work with the Caravan Mission to Village Children, but later was called to full time service in India, where he served the Lord for 39 yrs. Was instrumental, with others, in founding the girls' orphan work at Mundigudda in the early part of the century, and, with his wife had happy fellowship in the work with Miss Clarke, Miss Bird, Mr. & Mrs. Lynn and others. After the loss of his wife in 1939 our brother returned to this country in 1940, and has since lived in Edinburgh, Eastbourne, and Frinton-on-Sea. **Wm. B. ROBB,** Bellshill, on Mar. 29. For over 3 yrs. met with believers in Gospel Hall, Johnstone St., with whom he had happy fellowship and bore a bright testimony. Was highly esteemed in the area he did business, and this respect was reflected in the large company attending his funeral. He is greatly missed by his wife and two young daughters, as well as by the assembly. **Mrs. G.**

FARQUHAR, Buckie, on Mar. 31, aged 86. Our sister was saved for 50 yrs., and bore a bright testimony to the Lord. Will be much missed by all. **ARCHIE NEILSON**, Burnbank. Well known and in happy fellowship with the saints in Ebenezer Hall assembly, was called home on Apr. 7. **JOHN ELSTONE**, on Apr. 11, aged 63. Converted as a young man through tent work in Monmouthshire, he was later baptised and received into fellowship in Blackwood assembly, where he acted as correspondent for many years and laboured in building the hall. 22 years ago he went to Gloucester and was in happy fellowship at Ebenezer Hall, where he took a leading part and later transferred to the new Hill View Gospel Hall, Hucclecote, in 1958, at which he also laboured faithfully at the building and acted as correspondent. A diligent overseer, he will be much missed. **Mrs. H. E. MARSOM.** Bristol, was called home on 20th Apr. Widow of H. E. Marsom, who for many years contributed to The Believer's Magazine. Together, they assisted many sisters in training for the mission field at the centre in Widcombe Crescent, Bath, and she was held in affectionate remembrance by many of the Lord's servants throughout the world-field. For some time our sister has been in failing health, and passed to her reward in 86th year. **Mrs. ELIZABETH (Lilly) FAIRFIELD**, late of Venezuela, went to be with Christ on Apr. 30, aged 52, after an operation. Saved as a girl of 14 at meetings conducted by R. Beattie and the late R. Hawthorne, she was baptised and received into fellowship in Ballymacashon assembly, N. Ireland. Ever deeply interested in the work of the gospel, she went to Venezuela in 1936, and in the following year was married to Mr. J. E. Fairfield. Her health did not permit returning to Venezuela at the end of their furlough in 1953, and she was obliged to remain at home, with the two children, since then. The trial of separation had its climax when our brother was summoned to return immediately owing to his dear wife's illness, but when he arrived by 'plane, she had already passed into the presence of the Lord. The funeral at Lurgan was one of the largest ever seen in that town. Brethren T. Campbell, S. Lewis W. Johnston, and W. Bunting shared in the service in the home, andat the graveside brethren R. Beattie and T. Wallace faithfully presented the gospel. Prayer is requested for our brother and his two children in their time of sorrow. **Miss DOROTHY A. PROUDFOOT**, Carlisle, was called home suddenly whilst at business on May 1. Saved as a girl and for over 30 yrs. in fellowship at Hebron Hall. our departed sister was a most active worker in Sunday School and Girls' Class. Used her talents in song and spoken word at Women's Meetings and Old People's Homes. Ever keenly interested in missionary work. Will be greatly missed. **Mrs. HUGH HAMILTON**, Burnbank. Saved in early life and associated with the saints in Union Hall, Glasgow, where she gave much help in Primary Class. Last 18 yrs. in Ebenezer Hall, Burnbank. Witnessed a good confession to the end. **THOS. McQUILLAN**, Moneydig, Co. Derry, on May 7, aged 51, as the result of an accident. Saved 12 yrs. ago in cottage meetings conducted by brethren Foster and Ussher, he was ever thankful for his conversion from Roman Catholicism. H. Paisley and D. Ussher conducted the funeral, where a large number of neighbours heard the gospel. **Mrs. MARTHA HUTCHINSON**, Moneymore, went to be with Christ on May 9. In Quilly assembly for many years A lover of the Lord's people she was given to hospitality and kept her home open for the Lord's servants. The funeral was largely attended when T. Wallace and R. Beattie took the service. **PETER PATERSON**, Newmains, aged 71 yrs. In Newmains assembly since a boy, and for many years leader of praise, and for the last three years supt. of the Sunday School and assembly treasurer. At morning meeting remembered the Lord and the following day with the Lord. Leaves widow and daughter, both in fellowship. Will be missed. **Wm. CRAWFORD**, Larne, passed home on 8th March Saved in 1931 our brother ever bore a good testimony. **ADAM McREAVIE.** Called home on 24th February, was connected with Mourne Street, afterwards Albertbridge assembly, Belfast, for many years. A brother with outstanding ability, he was correspondent for the assembly, a service in which he excelled. A brother beloved, about whom it can be said (like David) "he shall be missed, because his seat will be empty". Leaves a wife and large family to mourn his loss. Brethren Bailie, Hutchinson, Johnston and Jordan took part in the funeral services. **JAMES B. NAISMITH**, Carluke, on May, 19 in his 90th year. Saved over 70 yrs. ago and in fellowship in Gospel Hall assembly, Carluke, for about 65 years. Assembly correspondent for over 30 years, of sterling Christian character and well known for his liberal hospitality to the Lord's servants. Father of A. Naismith, India and W. F. Naismith. **WILLIAM REID**, Buckie. Called home on May, 5 aged 84. Saved 70 yrs. ago and was 58 yrs. with the saints at Buckie. Saw his family of three sons and three daughters born again and in fellowship, also three grandchildren. Ever bore a bright testimony, He ministered the Word and preached the Gospel inside and in the open air. A brother beloved who will be greatly missed by all who knew him.

ADDRESSES, PERSONALIA, Etc

TYLEFIELD HALL, Glasgow: Correspondence now to Mr. R. McIltree, 103 Summerfield St., Glasgow, E.1. **BALLATER**: believers meet in Gordon Institute, Station Sq., at 11 a.m. Visitors Welcome. **TREHERBERT** S. Wales: Correspondence for the assembly now to Mr. J. O. Jones, "Gwylfa", 79 Conway Rd.. Treorchy, Glam. **HOPEMAN**: Believers formerly meeting in the Memorial Hall, Hopeman, now meet in New Gospel Hall, Harbour St., Hopeman, Morayshire, Correspondence to F. Hayes, Virginian Cottage, Duffus, Elgin. **BARRL** Glam: Correspondence for Buttrills Gospel Hall now to Mr. H. W. Purchase 110 Westward Rise, Barry, Glam. **FELLING**: Assembly now meets at Bethany, Crowhall Lane, Felling, Co. Durham. Correspondence to Mr. J. H. Stewart, 11 Strathmore Rd., Carrhill, Gateshead 9. Dr. B. B. **TATFORD**, after visiting a large number of assemblies in Britain to give reports of the

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JULY, 1959. Edited by Andrew Borland, M.A.

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ABILITY TO PREACH

(Continued).

by The Editor.

A PREACHER may have an intellectual grasp of the truth of the theme he wishes to speak about, and may have a vocabulary of the most lucid language in which to convey it to his audience, but if he does not have deep seated convictions about its pressing importance for men, he will not preach with that kind of eloquence which moves men to action. There is a mysterious quality about the public deliverance of a preacher whose entire personality has been affected by his fellowship with God, and by the assurance that the message he carries has been born in moments of insight into the meaning of the divine purpose centering in the Son of God. Such a person has not simply been preparing a sermon, he has been listening in his own mind to a message which he knows he must speak with authority. The sincerity of his convinctions will reveal itself in an eloquence which, though not unstudied, will not be a torrent of mere words, but which will certainly be the language of the heart unmistakably compelling.

THE man who preaches with conviction has somewhat of the "prophetic note" about his utterances. He does not flinch when he announces the message of God. There is something about him which resembles the spirit of Jeremiah, or Isaiah, or John Baptist, or other of the great preachers of old time. John Knox had that quality about his preaching, so much so that Morton at his funeral oration declared, "There lies he who never feared the face of man."

SOME preachers underestimate the powers with which God has endowed them, and, comparing themselves with the fashionable methods of other walks of life, complain that they lack the qualities which make for success. Such was Moses. He protested to God that he was not an eloquent man, not a man of words with a message from Jehovah. (Ex. 4 10); but probably his reluctance to represent Jehovah before the king of Egypt was due to the fact that he had been for a long time out of touch with the language of the royal court. Stephen's tribute to the great leader is in glowing terms, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7. 22). The promise given to him should be an incentive to every man possessing a gift from God and under commission from God, yet fearful lest he might fail in the delivery of his message: "Now therefore, go, and I will be thy mouth, and teach thee what thou shalt say." Such a promise does not relieve the preacher of responsibility to be prepared; far better to remain silent, than to go unsent and to speak untaught of God. That Moses' eloquence returned to him, and that he was capable of presenting divine truth in a succint and lucid fashion are evident from the records preserved in the Book of Deuteronomy. Some of his addresses contained therein are masterpieces of clarity, brevity and restraint.

JEREMIAH, too, reacted to the divine commission in a similar manner, saying, when he was called to the prophetic office, "Ah, Lord God! behold I cannot speak, for I am a child" (Jer. 1. 6). Then follows one of the most enlightening scenes described in Scripture, for Jehovah said to the prophet, "Whatsoever I command thee thou shalt speak."

Then the Lord put forth his hand and touched Jeremiah's mouth, and said to him, "Behold, I have put my words in thy mouth" (vv. 7-9).

THE cry of the prophet protesting his immaturity and weakness as a child "was born of his sense of the solemnity and supreme importance of the word which he was called to deliver. If a man thinks lightly of the word of God, he can preach easily; but such preaching is valueless! If the Word of God is a light matter, or a matter not particularly vital, then there is no burden, no travail and no agony! When the word of Jehovah is a fire in the bones, an agony in the soul, a terrific thing; then a man says, "Ah, Lord Jehovah, I know not how to speak: for I am a child." That is the first of all fine revelations of competence, a child, just a child; folly against subtlety, frailty against strength. That is what God wants" (G. Campbell Morgan).

IN that sense of utter dependence upon God is born true eloquence. When the hand of the Lord has touched the mouth of the preacher, the words that are spoken have already been fashioned in the hour of communion and communication, and are free from the bombast and turgid wordiness that are so frequently mistaken for that passionate eloquence which has a distinct quality recognised by the discerning hearer.

DR. JOHN HUTTON, a former editor of *The British Weekly* and a kindly but trenchant critic of contemporary preaching, in a moving passage in a lecture on Romans 8. 35-39, comments on the eloquence of the apostle Paul as follows, "There are two kinds of eloquence . . There is the kind of eloquence which is mere posing, acting; the eloquence which is really elocution. Many a good minister has been ruined by elocution! That is not eloquence. In that a man is disguising his personality . . . Any movement that that man may set up in your mind is only for a moment, and later on, after you have come away, you are a little ashamed. He has caught you; he has not convinced you. In a passage of genuine eloquence, when a man is speaking to you in the name of ideas, and really moves you, he moves you because he himself is moved, because as the result of the pressure of his own thought upon the subject with which he is dealing, all manner of things have become kindled and awake within him, so that, to those who have ears to hear in a passage of genuine eloquence, a man is making his personal confession."

MOST of us are prone to rely upon our own ability, to think that the marshalling of our own intellectual forces is sufficient to win the day, and that our competence lies within our own attainments. Indeed, it is possible to be so obsessed with our own knowledge of some particular line of truth, that we are not conscious that that very attitude is a source of weakness to the preacher. Cock-sureness on the platform spells disaster.

WHEN Dr. Dixon, the famous American preacher, was in his first charge, he conducted a series of meetings which were designed to reach the student classes of the neighbourhood. Night by night the audiences came to hear the brilliant young scholar, but try as he liked, he could not get his messages across, and they met with no respect from those for whom they were intended. Interruptions punctuated his addresses. He indulged in philosophy, poetry, science, but all to no profit. At length, almost driven to despair, he gave himself up to an entire day's self-examination, and alone with God he

sought to know the reason for his failure. As he prayed he was convinced that all his powers of oratory were not sufficient. He really needed an eloquence begotten of God. Submitting himself to the discipline of the Spirit, he went forth a humbled man to preach with a newly-acquired ability sent down from heaven. He had won a victory. Results followed, and his long life of faithful ministry was marked by an intensity which showed itself in an eloquence noted for its power and simplicity.

NO preacher can afford to have a low conception of his task. To the delivery of his message he must bring all the virtue of a consecrated personality. He must avoid the expression of his own prejudices out of respect for the high calling to which he has professedly devoted himself. He will be "resolute to eliminate . . . everything that is cheap and showy and meretricious." He will have "a salutory horror of flashy rhetoric, slovenly informality and elegant frippery." Showy verbal fire works on the platform are as lacking in power as the cheap pyrotechnic displays of a street urchin! Perhaps the writer may be permitted to indulge in one show to point his lesson. In many cases we are suffering from a plethora of conventional theological jargon bombastically communicated through the medium of periphrastic vanities.

PAUL learned at Athens a lesson which he never forgot. Although stirred and grieved by what he saw on the streets of the city of idols, he missed his opportunity by indulging too much in the kind of rhetoric which tickled the ears of the Athenians but hardly pricked their conscience. He spent too long in getting to his theme, so that his visit to that city was a comparative failure. At Corinth his preaching was different. He determined to preach Christ and Him crucified, with attendant spiritual results. "My speech," he wrote, "and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2. 4).

ELOQUENCE is the ability to "speak out" the message which has already taken shape in the mind of the preacher. In the process of study and meditation it has been given substance and form, and awaits the moment for verbal communication. A formless mass of material, however skilfully disguised, can never make the least pretence to being an acceptable message. The eloquent preacher is one who can give simple, accurate and lucid expression to his thoughts, eloquence being fluency disciplined and controlled.

THERE is an eloquence of knowledge, when the full mind clothes its contents in convenient language. Shallow minds reveal themselves in loquaciousness, endless talk, that has neither substance nor objective; but the mind which is full of matter is like the broad river flowing on in its fulness of strength. It therefore behoves the preacher to devote himself assiduously to study, acquiring that knowledge out of the abundance of which his mouth will speak. Oftentimes he will attempt to say in a few minutes what he has learned in hours of study. The concentrated essence of thought makes itself known in genuine eloquence of speech.

AGAIN, there is an eloquence of experience. Wisdom should come with the years as personality is developed, and maturity should be able to express itself in the language of assurance. A deep well should be capable of a constant supply of refreshing water. When a preacher shares his experience and is driven by the sheer force of recollection, words flow in an even stream, only

(Continued on page 151).

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

7. ON SLOTHFULNESS

by KEN H. MATIER, Glasgow.

SLOTHFULNES. There is a luxuriant, lazy sound as the word rolls sluggishly off the tongue. It conjures up a picture of "nothing to do and all the time in the world to do it," which picture appeals irresistably to something that lives in the heart of everyone of us. Secular life is so strenuous, so competitive, that we dare not indulge ourselves in relation to it, lest we be left behind in the mad race to get on, but we are not so careful in relation to our spiritual lives. The references to slothfulness in this "young people's book" of the Bible are so many and varied that they demand that we devote an article to the subject. Three broad lessons emerge: the first that slothfulness is

DECEIVING.

Proverbs 10. 4—"He becometh poor that dealeth with a slack hand." The word slack has the suggestion of deceit, and there is a definite relationship between slothfulness and deceitfulness. We may be slack, but we pretend to be industrious: we pretend to serve the Lord, while in reality we may be doing nothing: we have plenty of movement, but make no progress. If we wear the Christian armour it is to impress others, and not to fight for God. Proverbs 20. 4 reveals that not only does the sluggard deceive others, but he deceives himself. "The sluggard will not plow by reason of the cold." He deceives himself that it is useless to try to plow: the ground is frozen, the circumstances are not favourable, the time is not propitious. The right policy is to wait till things improve. We mean to work for God sometime, but things are too contrary at present: the difficulties seem insuperable. But the path of duty is seldom easy: success is obtained by striving What happens to the sluggard lying in bed because it is too cold to plow? There comes a time when it's too late to plow and when harvest comes he has nothing, and is a beggar when he should have plenty. We have a harvest-time coming: the Judgment Seat of Christ. If we do not plow now, in the midst of the difficulties, we will have nothing then, in the midst of the delights. Proverbs 22. 13 tells us that "the slothful man saith, There is a lion without, I shall be slain in the streets." The path of duty is a path of danger. When we become obsessed by the danger and not by the duty, we have an excuse for slothfulness. Make no mistake, lions still roam the streets, and dangers still surround you. Your adversary, the devil, goeth about as a roaring lion, and scorn, ostracism, ridicule, shame, suffering, and persecution abound on every hand. The man of God must be a brave man and count God's service of greater importance than his own skin. The crowning act of deceit is surely reached in Proverbs 26. 16. "The sluggard is wiser in his own conceit than seven men that can render a reason (sit and teach)." That is the sad bit about it; the sluggard thinks that *he* is the wise man. He thinks that when the golden opportunity comes along, the sloggers will be too busy or too tired to grasp it, while he will be fresh and ready. But

God always sends His opportunities to sloggers, never to sluggards. There is absolutely nothing to be said in favour of slothfulness: it will deceive you into poverty of life and soul, and it will rob you of the reward that God holds out to you. Slothfulness is next shown to be

DEGRADING.

Proverbs 12. 24—"The slothful shall be under tribute." Laziness leads to loss of liberty; slothfulness ends in servitude. You allow others to read for you, and think for you, and finally to decide for you. You become dependent on them, and your experience of God becomes second-hand: you become a sheep when God intended you to be a shepherd: you become a slave when God intended you to be a superior. And what a disappointment you become to God. Proverbs 10. 26: "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." Vinegar to the teeth; smoke to the eyes; the very thought makes you grue, makes you shudder. A slacker in the office or a dodger in the workshop becomes a liability to his employer and a drag upon his fellow-workers. How do we appear to "Him that sent us?" Proverbs 10. 5 reads: "He that sleepeth in harvest is a son that causeth shame." He slept when he should have been plowing, making the cold the excuse. Now he sleeps when he should be reaping, and he makes no excuse: he has lost all sense of shame, and when the old and the young are busy from morning till night gathering in the harvest with friends and neighbours helping, the farmer's son is in bed sleeping. How shameful, how degrading! How will you feel, if, at the great harvest home, there are no sheaves that you have gathered in? Proverbs 18. 9 carries things a stage further. "He also that is slothful in his work is brother to him that is a waster." A sluggard is as bad as a prodigal; the son who goes to bed when he should be harvesting is as bad as the son who goes to the far country. His feet may not have strayed, but in heart he is far from the Father. Brother to a waster, how degrading. Finally, slothfulness is

DEADENING.

Proverbs 13. 4—"The soul of the sluggard desireth, but he hath nothing." Slothfulness stifles endeavour and kills initiative. It makes you want gain without pain, learning without study, success without striving, and riches without labour. We all have desires towards God and His service, but slothfulness prevents us making these desires realities. Proverbs 12. 27 says: "The slothful man roasteth not that which he took in hunting." "No one can call me lazy," he cries. "Was I not up early and out in the field? Did I not hunt and stalk until I made a kill?" But visit the hunter's home. Is he enjoying the fruits of the chase? No. He is actually hungry, but he is too lazy to roast his kill, and nature's scavengers are busy cleaning the carcase. We have busy public lives; we appear industrious and diligent; but what kind of private lives do we have? Listen to this, Proverbs 19. 15: "Slothfulness casteth into a deep sleep." The longer you continue the worse you become: the longer you lie in bed, the longer you want to lie: sleep no longer refreshes but only drugs, until Proverbs 21. 25 becomes true, "The desire of the slothful killeth him; for his hands refuse to labour." Slothfulness results in creeping paralysis, which becomes progressively worse until *rigor mortis* sets in. Hands become so used to idleness that they finally refuse to labour. Members become atrophied until death ensues.

EPHESIANS

by Prof. F. F. BRUCE, Sheffield.

Part II. LIVING IN THE DIVINE COMMUNITY (Chapters 4-6)

2. THE OLD LIFE AND THE NEW CONTRASTED (4. 17-24)

V. 21 *if so be that ye heard him, and were taught in him,*—If they had received even the most rudimentary fragments of Christian teaching, if they knew anything at all about Christ, they would be aware that by practice and precept He had commended a way of life vastly different from the pagan way which Paul had just described. Christ Himself is the Christians' Teacher, even if the teaching is given through the lips of His followers; to receive the teaching is in the truest sense to hear Him.

even as the truth is in Jesus :—The use of the name Jesus by itself is so rare in the Pauline letters that when it occurs we look for some special significance in it, some emphasis on our Lord's historic incarnation and earthly life. In Jesus, humbling Himself in His real manhood, all truth is embodied. It was in His earthly humiliation, not in His heavenly glory, that He said: "I am . . . the truth" (John 14. 6). Therefore to learn Him, to be "taught in Him," is to be led into all the truth.

V. 22 *that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit;*—The old man is what they were before they became Christians, the old Adam which is our natural heritage. In Rom. 6. 6 Paul enlarges on the meaning of baptism, in which Christians are "buried" with Christ and thus "united with Him by the likeness of His death", by affirming that "our old man was crucified with Him." In Col. 3. 9 he reminds his readers that they "have put off the old man with his doings". But in the present passage Christians, who (in the sense of these quotations from other epistles) have already had their "old man" crucified with Christ and so have already "put him off," are exhorted to put him off. The Christian ethic in the N.T. presents a remarkable blend of the indicative and the imperative moods; it might be summed up in the words: "Be what you are"—"Be in practice what you are by divine calling!" God had called these people out of the old life into the new, and this transition had been symbolized in their baptism, at the very threshold of their Christian career; but the significance of their baptism must be spelt out in daily living. Let that daily living proclaim as eloquently in one way what their baptism had proclaimed in another way: their decisive farewell to all that they had formerly been. This tension between the indicative and the imperative arises from the fact that while the believer is spiritually united to Christ at God's right hand and belongs to the age to come, yet temporally, so long as he remains in mortal body, he lives on earth and is involved in this present age.

As a further incentive to have done with the old man, they are reminded that he is under sentence of death; he is undergoing corruption by virtue of the deceitful desires which belong to his nature. These desires are deceitful like the desires stirred in our first parents by the tempter, because their gratification leads not to a richer life, as is falsely pretended, but to eternal death.

V. 23 *and that ye be renewed in the spirit of your mind,*—This is an echo of Rom. 12. 2, "be ye trans-

formed by the renewing of your mind." This inward renewal can only come about by obedience to the apostle's next injunction.

V. 24 *and put on the new man,*—If the old man is Adam, whose nature we inherit by birth, the new man is Christ, whose nature is imparted to His people by their new, heavenly birth. So, in Rom. 13. 14, when Paul commends the Christian way of life to other readers, he sums his teaching up by saying: "put ye on the Lord Jesus Christ." Again, this is an imperative which has its corresponding indicative: in Col. 3. 10 Christians are people who already "have put on the new man, which is being renewed unto knowledge after the image of him that created him." In Ephesians the adjective rendered "new" is *kainos* whereas in the Colossians passage it is *neos,* but here at any rate it is difficult to press the usual distinction between the two words, according to which *kainos* means "new in respect of character" while *neos* means "new in respect of time." Besides, while the verb "renew" in verse 23 here is *ananeoö,* containing the element *neos,* in Col. 3. 10 it is *anakainoö,* containing *kainos,* so that both the parallel passages bring the two words for "new" together.

which after God hath been created in righteousness and holiness of truth.—It is not Christ personally that is "created", of course; it is the Christ-likeness in the believer. Those who have put on the new man become like Christ, for they are God's new creation in Christ. Two essential qualities of this Christ-likeness are named—righteousness and holiness. God Himself is righteous and holy; His righteousness and holiness are perfectly manifested in Christ, and those who put on Christ are accordingly characterised by righteousness and holiness—righteousness and holiness, says Paul, which are both "of truth," of the truth as it is in Jesus. The old man and the new man are alike to be recognised by the works appropriate to either.

ABILITY TO PREACH

(Continued from page 147).

he must be careful not to indulge in extravant language to become a cheap impressionist.

FURTHER, there is an eloquence begotten of true emotion. Every experience of the truth which moves a man inwardly is like a pent up force waiting for its release. That emotion may express itself in signs, in actions, in tears, in inarticulate sounds, or in appropriate language. Nothing should move a preacher like the consciousness that he has a message to deliver, a message which has subdued his own being and made it imperative that he should speak. The highest heights of eloquence can be reached only when a preacher impelled by a deep emotion chooses his language in such a way that the fewest of words conveys the maximum of feeling. Emotion is like a fire burning within his bones, and every true preacher should be on fire when he speaks. "The fact remains that the only sermon the world wants to hear is one that throbs with the vitality of first-hand knowledge and experience. This alone carries authority and conviction. This leaves men saying, 'God spoke to us to-day'." (Jas. Stewart in *Preaching.*

BOOKLETS

Two further booklets are added by Pickering & Iglis, Ltd., to the series by Clara Simpson. A BREATH OF HEAVEN and SUNSHINE AND CHEER contain a text and a thought in original verse for each day of the month. Each has twelve pictorial illustrations and is tastefully produced. Good for insertion in letters. 9d. each.

ENTRANCE INTO CANAAN

by R. RENDALL, Kirkwall.

(Continued).

THOUGH settled on the wilderness side of Jordan the two and a half tribes were still part of Israel, and when at the crossing of the Jordan stones were placed in the river bed where the feet of the priests had stood, these were twelve in number; likewise *twelve* stones were taken out of the Jordan and set up as a memorial. We may say therefore that, according to the purpose of God, all twelve tribes had crossed the Jordan, but some failed to make their home in the land which God had given them.

The river Jordan was recognised as a real frontier line, dividing those on this side from those on that. The history of Israel is full of instances in which Jordan figures in this way. To those in the land it not only was a natural boundary protecting them from the perils of the wilderness, but also a spiritual frontier. To live on its far side was, in measure at least, to be cut off from theocratic privileges and to be exposed to attack from the enemies of Israel. Also, because of their isolation, there was a danger that they would depart from the worship and service of the Lord, for all the tribes had an uneasy sense that the land beyond Jordan was, ceremonially, unclean (Josh. 22. 19). Was not Canaan, because of the Sanctuary, the Holy Land?

The great altar built near Jordan "in the forefront of the land of Canaan" awakened this fear in the imagination of the other tribes, and led to much indignation and misunderstanding. The danger of defection was real enough, but in this instance the accusation was quite unjustified: yet it almost led to civil war. The two and a half tribes, however, assured their brethren that they remained loyal to the Lord and that the altar which they had raised was for quite another purpose than that surmised by their brethren. How frequently misunderstanding arises regarding the motives of others! We see the outward face of things, and without knowing what lies behind, too often reach hasty conclusions. Yet it was well that so dubious an action should be explained. The tribes beyond Jordan had felt that in time to come those in the land might say to them, "The Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad: ye have no portion in the Lord." They feared, too, for their children, lest these should be cut off from Israel (Josh. 22. 24-25). The explanation was received graciously by their brethren. Yet how easily might the difficulty have been avoided had their homes been nearer Jerusalem!

The subsequent history of the tribes beyond Jordan is not without praiseworthy action. They became renowned warriors, and rallied to king David when he was in the hold in the wilderness (1 Chron. 5. 18-20; 26. 31-32). The tribe of Gad, in particular, singled out for their devotion to David, had faces "like the faces of lions" and were "as swift as the roes upon the mountains" (1 Chron. 12. 8). They snatched victory under the most adverse conditions, both of time and place, and scattered their enemies east and west (v. 15). Border warfare is fierce and savage and gives little time for that rest enjoyed by those who dwell deep in the land.

They were the first to feel the assaults of foreign aggression. Hazael smote them "from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan" (2 Kings 10. 33). What a reverse of fortune from the conquest under Moses! In times of spiritual decline the nominal Christian is the first to come under the power of the enemy. Later, Pul king of Assyria put them under tribute (2 Kings 15. 19-20 with 1 Chron. 5. 26), and eventually Tilgath-pilneser, king of Assyria, carried them away captive (ibid).

What are we to learn from all this? Simply that the believer who has been taught to distrust living after the flesh and who by a decisive identification of himself with Christ in death and resurrection seeks to enter the spiritual Canaan provided for the people of God, can hope to enjoy freedom from the toils of the wilderness and victory over spiritual foes. Warfare beyond Jordan became one mostly of self-defence: that under Joshua in Canaan was one of conquest. Position is important, and for lack of firm footing upon our inheritance in Christ Jesus we may fail to enjoy that rest which conscious possession of it brings.

The inheritance of the two and a half tribes was self-chosen; that of the other tribes was portioned out by lot, and those who so possessed it had a strong sense of its being theirs by gift from the Lord. What is ours by God's choice brings delight to the soul. Moreover, the region beyond Jordan was conquered by Moses; that on this side, by Joshua. Law and grace have their own territories, and are divided one from the other by the death and resurrection of Christ. May we know experimentally what it is to pass over Jordan and share the happy portion of those who dwell in the good land. 'They walk upon the earth, and dwell in heaven.'

The land, the glory of all lands,
Beyond the Jordan's wave;
Beyond the weary desert sands—
The land beyond the grave!
Now safe within that glorious land,
We prove His faithful Word;
'Midst Canaan's golden fields we stand,
The ransomed of the Lord.

No lower resting-place; and we—
Are we content to stand
And look afar from Pisgah's heights
Upon the goodly land?
There, where the Shepherd goes before,
The sheep must follow on:
How green, how fresh the pastures fair
Where Christ the Lord is gone!

CORRESPONDENCE

Dear Sir,

With reference to the question and answer in the May issue of your magazine about the title "Reverend," it seems to me that the word as it appears in Psalm 11. 9 is not given as a title of God, but as a description of "His Name." In fairness I therefore feel that it is wrong to accuse those who use the title of usurping a title belonging to God alone.

Young's Concordance shows that the Hebrew word which is here (and only here) translated "reverend" is elsewhere translated "dreadful" (five times), "fearful" (twice) and "terrible" 24 times. While the R.V. retains "reverend" in this passage, the R.S.V. more consistently has "terrible." Let those who want so describe themselves do so!

The title is wrong, however, for the simple reason that it immediately puts an unscriptural distinction between clergy and laity.

Yours sincerely,

Fred L. Pontin.

To Those Who Fall

by W. W. FEREDAY, Newton Stewart.

IT was a critical moment in the history of Elijah when he received Jezebel's threatening message, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time" (1 Kings 19. 2). If the prophet had been in a reasonable mood he would have said, "Why not send the executioner now; why to-morrow, and the time given?" But Elijah was in no mood for reasoning; when he saw what was going to happen, "he went for his life." He had just come in from a long run to Carmel, and was so delighted to see signs of coming rain, that he urged the king to haste home, and he himself ran before the king's chariot, the king going to his palace and he himself to his lonely abode. When he arrived there, Jezebel's message reached him which he treated very seriously, so much so, that he started to run again from home to save his life.

At Beer-sheba he left his young man (probably the Zidonian whom he raised from the dead) and pushed forward himself into the desert. Being utterly exhausted he sat down under a juniper tree and presently fell asleep. Now comes a wonderful thing; his watchful God beheld him and sent an angel from heaven to provide food for him. He had never done this before. He did no such thing at Cherith, but charged the ravens to provide the food.

It has been remarked that "we are never weaker than immediately after victory over the enemy." In 1 Samuel 27 David after a great triumph over Saul quite collapsed saying, "I shall one day perish by the hand of Saul," and went over to the Philistines. Our blessed Lord "returned in the power of the Spirit" from His conflict with Satan in the wilderness (Luke 4. 14), thus giving for us a blessed example for the soul.

Elijah had not eaten enough the first time, therefore God sent the angel a second time, and he went in the strength of that food forty days and nights to Horeb in the mount of God. This incident was probably in the mind of the hymn writer who wrote: "To those who fall how kind Thou art, How good to those who seek." To his erring servant Jehovah spoke in a two-fold challenge, in verses 9 and 13, "What doest thou here, Elijah?" He finished up His challenge by saying: "Elisha, son of Shaphat of Abel-Meholah shalt thou anoint to be prophet in thy room." But later God is so kind that He took him to heaven without dying, and sent him back thither to salute our Lord on the Holy Mount (Luke 9), and has promised to send him yet again (Malachi 4. 5-6).

CHOSEN

"Ye have not chosen Me, but I have chosen you" **(John 15. 16).**

Our choice of Christ as Saviour and Lord was due primarily to ***His*** choice of us before the foundation of the world (Eph. 1. 4). The movement of the soul towards God is but the effect of the prior movement of God towards that soul. The believer is described as one who has been foreknown, predestinated, called, and justified and, in God's eternal purpose already glorified! What shall we then say to these things? (Rom. 8. 28-32). —A.P.G.

Studies in Genesis

by ANDREW BORLAND, M.A.

THE ANTEDILUVIAN WORLD Genesis 1-11.

THE two main divisions of the Book of Genesis are as follows: (a) Chapters 1 to 11 and Chapters 12 to 50. In the former of these sections are recorded events in history taking place mainly in Mesopotamia and covering the period from Creation to the scattering of the nations after the attempt to build the Tower of Babel. That was a time of *preparation,* leading up to the main purpose of the Book. Important as these interesting chapters are, they are merely introductory, setting the stage for the history of Israel beginning with the call of Abraham to be the head of a new nation. In the second section the reader is introduced to a number of chosen events in the lives of selected individuals associated with the beginnings of the history of the Hebrew Race. That was the period of *inauguration,* and for the most part the material included is biographical.

The opening chapters mention incidents which are of universal interest and importance, for they are wholly outwith the restricted limits of any national history. They deal mainly with men as men, and include such narratives as the Creation, The Fall, The Flood and The Tower of Babel. Thereafter the range of the narrative lessens and incidents are included because of their significance in the history of one chosen nation. The second section of the Book consequently is concerned with selected incidents from the lives of certain men of national importance, Abraham, Isaac, Jacob and Joseph. The narrative omits much that the reader would probably wish to know, but here we observe the rule of economy, for only such incidents are recorded as serve the purpose of the writer as he hastens towards the main part of his history, namely the deliverance of the nation of Israel from the bondage of Egypt as given in the story of the Exodus.

The first section may be divided into three main periods, from Creation to the Fall, from the Fall to the Flood, and from the Flood to the Tower of Babel. The careful reader cannot but observe that various "documents" have been incorporated into the narrative, and these are, The generations of the heavens and the earth, The Book of the generations of Adam, The generations of Noah, The generations of the sons of Noah and The generations of Shem. Under divine guidance and by the literary skill of Moses these diverse "documents" have been unified into a book with a definite purpose.

It may be worthy of note that certain sections of this narrative consist mainly of a list of names, chapter 5, chapter 10, chapter 11, verses 10-26. To us these seem of minor importance, but their inclusion shows how the purpose of God was developing, and the type of person who met with divine favour, and helped that divine purpose towards its fulfilment. As always, the Bible there, as elsewhere, emphasises the fact that character is important, and that the best character is developed along the line of obedience to the will of God.

Into these sections containing lists of names are inserted significant statements which draw attention to the outstanding characteristics of

certain persons in their respective generations. It is recorded of Enoch, in a chapter devoted to summary statements about heads of families, that he walked with God after he begat Methuselah, "and he was not, for God took him." The New Testament commentary upon his life of devotion to the claims of God is that he had this witness or consciousness within himself, that he was pleasing to God. Well might we in a later and more privileged generation covet such a witness!

Of Nimrod the information is given in another chapter of names: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord - - - and the beginning of his kingdom was Babel" (or Babylon, margin) (10. 8-9). "It would seem" writes Griffith Thomas, "as though Nimrod represented a revival of the antediluvian spirit of independence and rebellion with its disregard of God and His authority. Nimrod, however, is specially associated with the founding of Babel, or Babylon, and this first mention of a word which is so familiar elsewhere should be specially noted. Babylon henceforward stands for everything that is godless, and for the great opponent of the people of God" (Genesis p. 129).

The main items dealt with in these chapters are easily discerned.

1. ORIGINATION—"In the beginning God." How exhilarating to faith is such a declaration! There is neither apology, hesitancy, nor explanation. Like the thundering voice of authority the words open the record of divine activity with the assurance that God existed before time and outside of space. He is infinite, absolute and unconditioned. He is the ultimate source and origin of all, the *fons et origo* out of which all created things and beings are derived. God is the uncreated Beginner, whose presence, power and personality are taken for granted without questioning or argument.

2. CREATION. God "created." In sublime simplicity the reader is introduced to the beginning of the material universe. Behind all physical phenomena is God, the Creator. To Him all things in the heavens and on the earth owe their existence. The words are a threadbare commonplace announcement to us who are familiar with them, but our very familiarity has robbed them of their awesome grandeur. The "solemn utterance is the keynote of the whole. The rest but expands it. It was a challenge and a denial for all the beliefs of the nations, the truth of which Israel was the champion and the missionary. It swept the heavens and the earth clear of the crowd of gods, and showed the One enthroned above, and operative in, all things. We can scarcely estimate the grandeur, the emancipating power, the all-uniting force, of that utterance" (Maclaren).

3. TEMPTATION. The culminating point in the record of Creation was man made in the likeness of God and so constituted that he could enjoy what no other denizen of the earth could enjoy, namely fellowship with God in unbroken consciousness thereof. How long man remained in that delightful state is not known, but that there was a sudden cessation to it is now patent to all thinking people. The Fall resulted inevitably from the succumbing of Eve and Adam to the subtle Temptation which assailed them from a source outside themselves. The narrative of Genesis is the saddest in these early records. "The Fall is rarely mentioned in the Bible. Its effects are more frequently referred to: sin, suffering, death. It is of fundamental importance to all that follows. It alone accounts for the subsequent course of the history

of mankind upon the earth, for the awful contrast between 1. 27, 31 and and 6. 5 (cf. Rom. 1. 23), and for the catastrophic course of human history which the Bible records" (Oswald Allis).

4. DEGENERATION. From chapter three onwards the story is one of rapid decline, almost incredible because unanticipated. All history thereafter is tainted by sin. Man is a fallen creature, and evil begins to operate in every phase of human history. Mankind soon becomes wicked beyond description, a condition which is attributed to the wilful intermarriage of the "sons of God" and "the daughters of men." How black is the picture! "The wickedness of every imagination of the thoughts of man was great upon the earth, and his heart was only evil continually" (6. 5). Men had cast off divine restraint, became law unto themselves, acted irrespective of the consequences personally or socially, and reached such a condition of ungodliness that "it repented the Lord that He had made man on the earth" (6. 6). The cancer of sin in the human constitution was too virulent for remedial treatment and God had to act in unmitigated severity.

5. DEVASTATION. The story of the Flood is the record of divine judgment. With the exception of the family of Noah, the entire human race suffered utter destruction. The devastation was complete. "The end of all flesh" had come. The flood was more than a natural, physical phenomenon. It had a definite moral purpose, to demonstrate the divine abhorrence of wilful disobedience to laws imposed for the preservation of mankind and to purge the world of the evil which was now beyond remedy.

6. SALVATION. The picture is not one of unrelieved gloom. One entire family was preserved to form a new beginning. From Noah and his offspring came, not a new race of mankind, but families, out of one of which God was in His own time to call one man who would be the head of a new nation and "the father of the faithful."

7. RENOVATION. God thus began afresh, moving, as we now know, towards the fulfilment of the promise of a Deliverer made as soon as man had sinned. The earth was replenished by Noah and his descendants, but the seed of Adam's sin had not been eradicated, and evil began again to develop rapidly. The heart of man became once again filled with pride, and he essayed to rival the God of heaven by raising the Tower of Babel. The end once more was disaster.

In a review of these chapters it must not be forgotten that the dark picture is shot through, here and there, with the lustre of divine promise. No sooner had man sinned than there came the prophetic assurance that the Seed of the woman would bruise the head of the serpent. Victory for God and righteousness was announced in terms of unquestionable certainty. Moreover, Noah, delivered from the deluge, was informed that God would never again visit the earth in a similar form of judgment, and as proof of the inviolability of the promise he was directed to the bow set in the cloud. God is always Saviour as well as Judge.

Viewed as an introduction to Israel's history these chapters can be understood rightly only as they are considered from the standpoint of the Christian revelation. As A. F. Kirkpatrick has remarked they form part of "the record of God's gradual revelation of Himself to Israel in His purpose of redeeming love with a view to the establishment of His universal Kingdom. The Incarnation was to be the culminating point of that revelation and that purpose."

"The Lord is with thee, thou mighty man of valour" (Judges 10)

IN answer to the cries of the children of Israel for deliverance from the hand of the Midianites, which prevailed against Israel at this time because of their disobedience (Judges 6. 10), the Lord appears to Gideon under the oak tree, where he was threshing wheat under covert of the winepress. The Lord's message to him was, "The Lord is with thee thou mighty man of valour" (Judges 6. 12). Taken in connection with Gideon's trying position and with the covert act in which he engaged—which so strongly marked the trouble he was in and the fear that possessed him, lest all the fruits of his laborious industry should be swallowed up by the enemy, and his family already poor, be brought to actual famine—these were words of sweet and tender sympathy and like Him who uttered them; who loves to "raise up all those that be bowed down." Blessed be His Name!

Gideon's answer is worthy of consideration: (Judges 6. 13). "The Lord is with thee," says the angel, "If the Lord be with US" Gideon replies. His young heart is full of Israel; he ignores himself; he cannot afford in thought to be severed from his people. Occupied with them, he seems to have forgotten for the moment his individuality; for it is evident that he is quite unconscious of the word "thee" having been used at all and proceeds to comment upon the gracious salutation, as if the angel had said "The Lord is with Israel." What a lesson to those who, forget that they are but "one body." "members in particular," too readily.

Gideon, though engaged in threshing wheat, proves by his answer that he is not occupied with himself, but with the Lord's people Israel; with whom he will be identified—ruined, degraded, impoverished though they be. *"Why then is all this befallen us?"* Notice, the misery they are in is his own as well. He still had wheat to thresh, but they in the mass "had no sustenance;" He suffers with them; their state is his, although evidently there was a difference between the actual state of his father's house and theirs; but he sees no difference, his eye is on them, and his heart too. The Lord's protecting hand was over Gideon's home, in spite of his father's idolatry, so that one godly member of an household is an unspeakable blessing. Joash little knew how much he was indebted to the goodness of of the Lord in giving him such a godly son. Humility and love for the people of God are apparent in Gideon's reply; and he is evidently unconscious of it, which makes it all the more beautiful to see.

How different this is to trying to be or appear something! How utterly unconscious, too, he seems of any difference between himself and the idol worshippers with whom he lived! No word of reproach about their sinful courses as the very cause of all the trouble he referred to and with which he so readily identified himself. No! Too humble to sit in judgment on them, and too conscious of the waywardness of his own heart, he can only mourn over their ruined state and suffer with them. This was true humility and genuine love. When tempted by your own heart to vaunt even in thought your superiority over others, learn a lesson from this young Israelite, and as Paul says, 'What

hast thou which thou dids't not receive?" As to sitting in judgment on your brethren, how Gideon's "US" rebukes the thought

Then further, "If *the Lord* be with us." Ah! The Lord! Bad as we have been in departing from and sinning so grievously against Him, worshipping Baal and doing evil—"If *the Lord* be with us," He who is so full of grace, "Why then is all this befallen us?" Faith in the grace of Jehovah forbade the thought that if He were with Israel all the misery and wretchedness they, as a people were in, could possibly have come upon them. To what extent Gideon may have understood grace we cannot say, but he appears to have seen something of that which Moses saw in the mount (Ex. 34. 9), when, because Israel was so stiffnecked, he besought the Lord to go among them. Wonderful thought! The very sinfulness of a people pleaded as a reason for God's presence in grace to overcome the evil—to bring good out of it—to save them from sad consequences of their own wilfulness. That Gideon knew something of the Lord's grace and knew also in consequence how to show grace to others we learn from the account of his service.

Nor is this all that Gideon's reply conveys. "Did not the Lord bring us out of Egypt?" This was redemption. Redemption is the basis of every blessing Jehovah can bestow. Redeemed by blood, brought up from Egypt to Himself—they were His own, and being so, God was for them and if only with them now in grace, Gideon felt that he could count upon Him for them, whatever their condition, and therefore asks, "Why then is all this befallen US?" Faith in Jehovah as the God of redemption includes everything—grace, love and omnipotence—love for and oneness with the Lord's people, and genuine humility, are all implied in his memorable answer, and at once explains the words which follow: "Have not I sent thee?" (Judges 6. 14).

Gideon was not a mighty man of valour in himself but in the Lord. Yes! "The Lord looked on him," and saw that which man could not see. "Man looketh on the outward appearance, but the Lord looketh on the heart," and there He saw faith in Himself—faith which once in exercise could bring the God of redemption into the midst of the scene of ruin. This was Gideon's might. There, too, He saw love—love which could identify itself with His people, though in the dust. This would make him valorous for them; and mingled with it all a lowliness that made nothing of self. Here, then, hidden by the winepress, where to human eyes was nothing but a timid youth, the Lord found a fitting instrument for His gracious purposes towards His own people. Gideon is unconscious of possessing aught that could make him mighty and valorous, but grace saw and owned that which the young man could not see.

How dear to the believer's soul the thought that he has to do with One who always beholds him in grace! Faith was there but not yet active; love existed but could not do aught for its object, sincerely as it bemoaned and identified itself with their sad condition. Gideon, therefore, though a fitting instrument for the Lord's gracious purpose, was not yet fitted for the work he had to do. It yet remained for Him whose grace originated, saw and owned that which was in him to bring it out into active exercise and make it through His wondrous ways towards him a dominant power that should sweep all before it, to the glory of Israel's Jehovah, and the deliverance of His people.

Concerning the Apostles

by D. O. MURRAY, Australia.

THERE were two groups of aposles: those who had accompanied the Lord during His ministry during the days of His humiliation and those who were appointed by Him after His ascending on high. Judas Iscariot was one of the Twelve, and by transgression fell. His place could be taken by one who had continued with the Eleven from the baptism of John until the Lord was taken up from them. (Acts 1. 21-22). Lots were given, and the lot fell on Matthias. Matthias was numbered with the Eleven apostles (Acts 1. 26). In acting as he did in this matter, Peter did right. At least forty days earlier their minds had been opened to understand the Scriptures (Luke 24. 45). These Twelve are they who will sit on twelve thrones judging the twelve tribes of Israel (Matt. 19. 28). The apostle Paul was not one of those who had followed the Lord. Saul of Tarsus, as he then was, was yet to persecute the Church of God which came into existence ten days after that the Lord had ascended on high. The Church had its beginning on the Day of Pentecost, when the Spirit of God baptised those who believed into one body (Acts 2. 1; 1 Cor. 12. 13). Since Pentecost all who believe belong to that same one body.

After the Lord Jesus had been raised from the dead, He was seen by Peter, then by the Twelve, that is by Peter and Matthias and the other ten apostles. After that he was seen by more than five hundred brethren at once. He next was seen by James. James was called an apostle by Paul. (Gal. 1. 19). Then He was seen by all the apostles. The Twelve are an entirely separate group from the rest of the apostles. Last of all the Lord Jesus was seen by Saul of Tarsus on the road to Damascus (Acts 9. 5). His being seen by all the apostles could have been singly, in a group, or in small groups. All the apostles saw Him after He had been raised from the dead. To have seen Him was essential for apostleship (1 Cor. 15. 5-8).

After the Lord had ascended on high, He gave gifts, some were apostles, some prophets, some evangelists, and some pastors and teachers (Eph. 4. 8-11). When He ascended up on high He led captivity captive, He led captive whatever would lead a Christian captive. Captivity was led captive, liberty was the result. The Lord gave gifts and the liberty in which to use the gifts. He led captive the power of Satan. These apostles from the ascended Lord are not the Twelve. They were already apostles. (Luke 6. 13).

Paul was the best known of the apostles from the ascended Lord. Andronicus and Junius, Paul's kinsmen, were of note, or notable, among the apostles (Rom. 16. 7). (Barrabas was a notable prisoner. Matt. 27. 16). James was an apostle (Gal. 1. 19). Paul, Silas, and Timothy are called apostles. (1 Thess. 2. 6). Silas might have been one of the apostles who saw the Lord (1 Cor. 15. 7). Timothy could not have seen Him, because He was last seen of Paul. Epaphroditus was the apostle, or messenger, from the Philippians to Paul. (Phil. 2. 25). The Lord Himself is the Apostle and High Priest of our confession. (Heb. 3. 1). The usage of the word 'apostle' should therefore be considered in its context. We must take our doctrine

from the positive teaching of Scripture, not from deductions. The word, apostle, means one that is sent. In secular Greek it could mean a messenger or an ambassador. The word is translated 'messenger' in 2 Cor. 8. 23 and Phil. 2. 25.

Apostles and prophets had a special place in the formation of the Church. Christians are built on them (Eph. 2. 20), built upon the foundation of the apostles and prophets. The fact is made known by the apostles and prophets that Gentiles should be fellowheirs, and of the same body, and partakers of the promise in Christ by the gospel. (Eph. 3. 6). These prophets are the prophets given by the Lord after He ascended. They are not prophets of Old Testament times. (Eph. 3. 15). Judas and Silas were prophets, (Acts 15. 32) and Agabus (Acts 21. 10). Those who prophesied, 1 Cor. 14. 29, etc. spoke to edification, exhortation and comfort (1 Cor. 14. 3). We should not object to Mark and Luke being called prophets. Their writings are part of the foundation on which we are built. This shows that the whole New Testament was written by the apostles and prophets, the prophets being of New Testament times. Jude was either one of the Twelve (Luke 6. 16) or the brother of the James who wrote the epistle, if the latter, Jude was a prophet.

BIBLE PROBLEMS AND ANSWERS

We are glad to welcome a second edition of the volume by Wm. Hoste and Wm. Rodgers. The fact that a first large edition has been already sold out is sufficient recommendation for a book which is almost an indispensable adjunct to Bible Study. If you do not have a copy, buy one. Price 22/6 from John Ritchie, Ltd.

THE SIN OF SECTARIANISM

by the late Wm. HOSTE, B.A.,

SOME to-day seem impatient of any attempt to preserve a line of of demarcation between the simple gatherings in the Name of the Lord, and the denominations of Christendom. Such is denounced as narrowness and pharisaism: "The Lord has His people everywhere," they say, "and they are just as much saved as anybody else!" This is no doubt true: many of us were converted in one or other of these systems; but there are other important questions in the Scriptures besides the forgiveness of sins. The simple assemblies of the Lord's people, with whom many of us are associated, originated in a movement of the Spirit calling the people of God back to the simplicity of the truth, and to the rejection of all else. Thus the great truth of the sufficiency of the Lord Jesus as our Centre of gathering; of the Holy Spirit as our Power for worship; of the Scriptures as our rule of faith and worship, and of many other important truths, including the common priesthood of all believers, became acknowledged. These truths seemed so vitally important to us, and so contrary to the surroundings in which we had been brought up, that we were led out of the denominations in which we had perhaps been converted, and that, we believe, by the Lord's own hand. If such a step were justified at the time, certainly the Word of God has not changed back to something else now. We stultify ourselves and the truth itself, if we go back to what we once left.

(Continued on page 164).

REVIEWS

THE TABERNACLE IN THE WILDERNESS by John Ritchie, is a reissue of a volume which for many years has been a favourite with those who wish for a simple but spiritual explanation of the building and the furniture which had a central place in the worship of Israel. Beginners will find in this book a safe guide, and the study thereof will provide ample satisfaction. (John Ritchie, Ltd. 6/6, by post 7/1). Of a different type is THE ACCOUNT OF THE TABERNACLE by Dr. D. W. Gooding, a scholarly treatise on the textual problems of the Greek Exodus. Scholars have long been aware of the differences existing in the Septuagint Greek version and the Hebrew version of the second half of Exodus. In a painstaking review of the problem Dr. Gooding arrives at the conclusion that the Greek text is a poor translation of the earlier Hebrew text, and in Appendix 1 supplies a suggested restoration of the Greek text. A most instructive book for the scholar and the theologian. Cambridge University Press. 22/6 net.

IT CAME TO PASS published by The Carey Press contains a number of chapters on Bible stories told in an interesting setting of talks between Angel-Professor and some intelligent children. Good reading. Price 5/-. The Authoress is Amy Adams. From the same press comes IN THE DAYS OF THY YOUTH by W. G. Branch—a series of straightforward talks to young people on the challenging features of our Christian Faith. The sixteen chapters are replete with illustrative matter for the preacher. A book worth reading by Bible Class leaders. Price 5/-.

The clamour in religious circles today is for "union," in which all parties concerned more or less make compromises never justified by the Scriptures. In UNITY, a booklet of 51 pages, William Bunting, shows that the only way by which that desirable end is to be achieved is by a strict, but humble, obedience to the whole Word of God. Departure by affiliation with whatever contravenes Bible principles will ultimately bring spiritual disaster. Procurable from our Office. Price 1/6, by post, 1/9.

VICTORIOUS CHRISTIAN SERVICE by Alan Redpath. Those who have read the author's two previous books *Victorious Christian Living* and *Victorious Praying* will give a warm welcome to this third volume, a series of Studies in the Book of Nehemiah. Mr. Redpath does not lose much time over the niceties of historical background—although he does not neglect the setting in which his messages are placed, but he proceeds from the text of the Bible story to draw forceful lessons applicable for our day. There is many a searching page, and many an encouraging paragraph.

In the chapter *Some Principles of Revival*, he has this pithy observation: "I would always distinguish revival from evangelism. Although often confused, the two are entirely different. Evangelism is winning the unsaved; revival has to do with the Christian. Evangelism is the permanent duty of the church; revival is a gracious outpouring of the Spirit of God.

"It is possible to have a measure of success in evangelism without ever having revival, but I do believe that genuine revival in the church would lead to a mighty blessing in evangelism, inevitably."

Mr. Redpath never evades the problems and difficulties which confront the Christian individual and the Christian community. Every chapter of the book has most pertinent observations on the failures and weaknesses of the half-hearted disciple who is rebuked by the rugged faithfulness of the Old Testament warrior. Here is what he has to say about the conflict in which we are engaged. "We are all engaged in an intense spiritual warfare in which there will be no armistice until we reach heaven. Satan hurls all his fiery darts at the child of God who is abandoned to the will of God, and at the church which is concerned to have a soul winning ministry. This will mean that in the course of battle there will be grave wounds, much suffering and hurt, many things that grieve us and break our hearts, but nothing matters except that we should stand our ground and remain victorious on the field." An exhilarating book. Published by Pickering & Inglis, Ltd. Price 15/-.

"FAITH LINES"

For some time there has been emanating from certain quarters tentative proposals regarding the financial support of the Lord's servants such as would completely undermine the principles which have been in operation we believe since apostolic days. Now there has appeared in an article an open challenge questioning the scripturalness of the attitude which assemblies have been adopting since the days of A. N. Groves, George Muller and others who led the way in the pioneering work which has been signally blessed of the Lord, both at home and abroad. Controversy among the Lord's people can be most distasteful, but there do arise occasions when silence about disputed matters may be tantamount to compromise: and there is always the danger that personalities and not principles become the object of attack. May the grace of God always preserve us from such procedure.

The article referred to is one entitled "Faith Lines," written by Dennis E. Clark of Delhi, India. It has created considerable comment, and a great many are perturbed by the revolutionary suggestions contained in it. There follows a letter of protest, and the Editor of The Believer's Magazine would welcome further comments on the article in question. Our correspondent writes:

Dear Editor,

The minds of many, including numbers of "full-time" workers, are greatly disturbed by the leading article appearing in the June issue of vour contemporary, *The Witness*. It would appear that Mr. Dennis Clark, the writer of the article, and whose sincerity we do not question, would be happy to introduce to the activity of assemblies with which he has had a long association "new lines" for financing the Lord's work. He would unhesitatingly scrap what he has termed in his article "faith lines" which have meant and still mean so much to so many of the Lord's servants.

The author's idea of "the practical outworking, in our modern age, of biblical principles governing the support of workers and the work of God" is promised in a future article, but so far he has not made any definite statement. Whatever these principles are, we can gather from what he has already written that Mr. Clark would be delighted to see introduced to assemblies, "clear-cut procedures," giving guaranteed support" through "organising finances for the ministry on a budget basis," offering "a clear-cut understanding of salary or stipend," "in the nature of a minimum sum to meet the cost of living."

Moreover, Mr. Clark is prepared to fit that outline of policy which I have compiled from his remarks in the article, into what he terms, most gratuitously I think, "the normal procedure laid down in Scripture for the support of full-time workers," regarding it as "the more normal working of God in reference to the supply of finance for workers and their work." I find it impossible for him to substantiate from Scripture what he has called "the normal procedure laid down in Scripture." His deductions are wrong because his premises have no Scriptural authority. He adduces no proof for his contention.

Finance would not be the only matter involved in the proposal. The organisation necessary to control and handle the same would immediately and inevitably involve the Scriptural principles governing a New Testament assembly, while the Lord's servant, dependent upon such arrangement for his support would require to become the servant of men, and as a result an overall human control of assemblies would develop on a financial basis. In other words, the assemblies, which exist as a witness against denominationalism, would step back into line with the denominational life of Christendom, while the Lord's servants would be asked to revert to conditions which many of them, at great cost and through deep exercise, have left to find liberty in the service of God, and among His people. Without being complacent with "the financial circumstances at present prevalent in assembly circles," I believe that very many full-time workers both at home and abroad, because of conviction and faith in God, would disdain to accept the organised salaried basis of service which Mr. Clark has suggested. An expression of opinion by others would be appreciated by one who is deeply concerned about the sit-

uation which might be precipitated if the slightest heed were given to the above-mentioned article.
June, 1959. *Ex-Baptist.*

THE SIN OF SECTARIANISM

(Continued from page 161).

But someone may say, "Why touch on these matters? Why not be content to limit ourselves to the "simple Gospel?" If we do, *we betray the truth and disobey the Lord.* These differences lie at the root of all Christian progress, and are vital to the present enjoyment of our true Christian position. If the systems of men are right, then the work of Christ has stopped short at obtaining forgiveness for us, leaving things much as they were in the Old Testament times; but if Christ has gloriously triumphed, and He has, then we are delivered from every chain, brought to God by the blood of Christ, to offer to Him, as spiritual priests, acceptable worship by Jesus Christ.

IDOLATRY

There is always gain when we destroy an idol. Archbishop Trench tells how that Mahmoud, the Mahometan conqueror of India, came to a temple in front of which stood a huge idol. The priests of the temple begged him to spare the idol, and offered him a huge sum of money as ransom. But he replied that he would rather be known as the destroyer than as the seller of idols. And. lifting his mace, he dealt the image a blow. His example was followed by his bodyguard until, as blow upon blow descended, the idol, which was hollow, burst open and discharged a veritable stream of precious stones whose value far exceeded that of the ransom offered by the cunning priests.

Idol-breaking has its compensations—always spiritual, and sometimes natural compensations too. The Bible exhorts, "Keep yourselves from idols".

THE LORD'S WORK FUND.

Amounts received for month ending May 30.

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6624	15 15 —	6647	7 — —	6671	2 10 —
6625	7 — —	6648	2 — —	6672	25 — —
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6631	4 — —	6653	20 — —	6677	25 — —
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6633	15 — —	6655	7 — —	6679	39 — —
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6635	10 — —	6657	23 10 —	6681	8 3 —
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6618	1 — —	6643	2 6	6666	1 7 6
6619	1 — —	6644	5 —	6667	10 —
6621	5 —	6646	10 —	6669	1 — —
6624	5 —	6647	5 —	6670	2 6
6625	5 —	6648	2 6	6671	2 —
6626	1 — —	6649	1 —	6672	5 —
6627	2 6	6650	1 —	6673	5 —
6630	5 —	6651	5 —	6674	7 6
6631	4 —	6653	10 —	6675	3 —
6633	4 6	6654	10 —	6676	1 6
6635	10 —	6655	5 —	6677	1 5 —
6636	2 6	6656	5 —	6679	4 — 5
6637	1 — —	6657	5 —	6681	5 —
6638	5 —	6658	5 —	6682	5 —
6639	7 6	6661	5 —		£23 4 11

Will donors please communicate direct with the Lord's servants advising gifts sent through this office. While such advice will encourage the worker it will also serve as a separate check on the transaction, especially if going overseas.

News from Other Lands

CUBA

The press work comes under my care and claims most of my time normally. However these last few months we have been alone in Pinar since Mr. Adams and Mr. Reid have both gone on furlough, and I have few idle moments. I am planning to print two million four page tracts this year to meet the demand and have thousands of texts ready to ship out for S.S. prizes since we cannot buy these here. I expect to finish printing a small gospel booklet soon. I am working on a 20,000 edition this year. Other booklets are planned but the monthly tract is the main work and other jobs are fitted in as time permits. I have one man employed full time and get help in for him as needed. I know of some saved and trust that others are also reached. To-day I forwarded literature to a man in Venezuela who wants to be saved. I wrote him and one of the workers there so that he can follow up the word with a visit.

Edward Doherty.

FRANCE

Early in May a four day conference was held here. This was the first experience of its kind, and we were very much encouraged by the outcome. Numbers were not particularly high (40 to 50) but there was a real sense of the Lord's presence, and several of the believers who attended, testified to having received definite blessing. Among them were a number of young people from a town where they are very cut off from any evangelical fellowship. They are seeking the Lord's will very definitely with regard to witness and gathering. There are many adverse influences, and we pray they may be preserved from these.

Edmund T. R. Buckenham.

EGYPT

Our brother Bodesh who is one of the workers in Upper Egypt writes to us of revival at Rahmanecha. God was working and souls being saved. The place couldn't hold the crowds who were standing in the steet with yearning hearts to hear the Word of God. Once that place was very tough, but praise the Lord for the Gospel of Christ for it is the power of God unto salvation, and where sin abounded, grace did much more abound. The new converts need much prayer to stand fast in the Lord.

Henry Mitchell.

SOUTH INDIA

We hope to return to Kerala (Irinjalikuda) in four days time if conditions permit. The situation in that State has been disturbed greatly of late due to a new Education Bill passed by the Communist Government which is being stubbornly opposed by large sections of the community. Just what will happen during the coming weeks it is impossible to say. Ours it is to pray for all in authority—and for the Lord's people that they may be kept from every wrong attitude and action in this serious crisis.

Alex. Soutter.

JAMAICA

Since New Year, in His grace, we have seen steady reaping as a result of constant preaching and teaching. The door is wide open and opportunities abound in spite of political unrest and Romish and Cultist activity. There are three New Halls going up to house fine new born assemblies, and the need for four more is vital in centres where the land has already been secured and assemblies are meeting in flimsy sheds.

Harold & Marion Wildish.

Chosen

"This is His will: He takes and He refuses,
Finds Him ambassadors whom men deny,
Wise ones nor mighty for His saints He chooses,
No, such as John or Gideon or I.

He as He wills shall solder and shall sunder,
Slay in a day and quicken in an hour,
Tune Him a chorus from the Sons of Thunder,
Forge and transform my passion into power.

F. W. H. Myers.

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

Acts 15 is claimed to set forth the correct method of the assembly oversight meeting. Is this so? If not, what scriptural warrant have we for brethren to meet separate from the church to discuss church matters?

ANSWER

In every Scripturally gathered assembly there are men, raised up by God, to care for and guide the saints. These are neither man-made nor self-appointed. To the elders of Ephesus Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20. 28). We gather from I Tim. 3 that such men must be of sterling character, without reproach, either in the church or in the world. Upon these men rests the care of the assembly; and, in discussing church affairs, it is most sensible, as well as Scriptural, that they should come together apart from the assembly as a whole. To teach that in such business meetings all the males in the assembly should be present, as some advocate, is sheer nonsense, without a shred of Scripture to support it. In most assemblies there are many brethren—the big majority indeed—who have neither desire, aptitude, nor qualification required in an overseer. Many are too young in years; others too young in the faith, whilst many are not sufficiently instructed in the word to be teachers and guides of the saints. What then, could be gained by bringing such together to discuss the business affairs of the assembly? To my mind, the mere idea of such a gathering is too absurd to merit even a moment's consideration.

We should be thankful to God for Acts 15, giving, as it does, so plain guidance in such an important matter. A careful reading of the chapter will, I think, clearly show that the claim made for it, as referred to in the question, is quite justified. If no further directions have been given as to such meetings the reason must be, simply, that to the mind of the Spirit who has so "thoroughly furnished" us (2 Tim. 3. 16, 17), nothing further is needful.

T. Campbell.

QUESTION

Do Isaiah 53. 5 and 1 Peter 2. 24 have their explanation in John 19. 1, where we read that Pilate scourged Jesus?

ANSWER

No, it was not the stripes, nor other brutal treatment that our Lord received at the hands of men that brought healing to us, but that which He received at the hand of a Just and Holy God. It was "on the tree," not in Pilate's judgment hall, He "bare our sins," when "Jehovah made to meet on Him the iniquity of us all."

The "stripes" of Isaiah 53. 5 and 1 Peter 2. 24 refer to the awful stroke of divine justice meted out to Him when, as our Substitute, He was made sin for us. (2 Cor. 5. 21).

T. Campbell.

QUESTION

Please explain Acts 2. 17-20. Do they have reference to this present dispensation?

ANSWER

The singular occurrences recorded in these verses were a partial fulfilment of Joel's prophecy, (chapter 2), which awaits its literal fulfilment in a day still future, when Israel, as an entire nation, shall have been restored, with the Lord Himself dwelling amongst them in full millennial glory and blessedness.

In the beginning of the Church age tongues were given as sign gifts, but have long since been discontinued, as 1 Cor. 13 clearly shows. So that the words in question do not apply to this present dispensation.

T. Campbell.

The LORD'S WORK and WORKERS

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.

ENGLAND: FORTHCOMING

HANWORTH: Gospel Hall, July 4 at 3.30 and 6.15. F. Lawther, F. Cundick. **COUNTIES EVANGELISTIC WORK:** Reports are available from Messrs Thompson, Hampshire; Bathgate, Surrey; Gaunt, West Sussex; Harris, Suffolk; Andrews and Thompson, Kent; Geary, Bedfordshire; Harrison, Norfolk; Bathgate, North Kent; Whittern, Hertfordshire; Pirie and Hayman, Cambridgeshire and Bedfordshire; Walker, Dorset; Hughes, E. Sussex; Brandon and Powell, Buckinghamshire and Northamptonshire; Fraser, Essex. Copy of the Prayer Letter may be had from the Secretary, Mr. E. A. Edmonds, 300 Mayplace Road East, Barnehurst, Bexleyheath, Kent. **LONDON:** Missionary Meetings at Westminster on Wednesday, Thursday and Friday, October 28, 29 and 30. Correspondence to Mr. F. F. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4. **E. M. WARNOCK** of Ely has just concluded three weeks Tent meetings in Lawshall. Now at Whipstead (Suffolk) where there are signs of encouragement. Will value prayer.

IRELAND: REPORTS

BELIEVERS' MEETINGS

AUGHAVEY: May 20. Considered a good meeting, with ministry from brethren Finegan (Africa), McKelvey, Wills, Beattie, Milne (Venezuela), and D. L. Craig. **MAGHERAFELT:** June 9. One of the largest meetings for years. Profitable ministry by brethren Thompson, McKelvey, Allen, Wills, Bailie and D. L. Craig. **EDENDERRY:** May 16. A large gathering with ministry by brethren E. Allen, A. Lyttle, W. Wills and W. Nesbit. **BALLYMACASHON:** May 30. Ministry by brethren E. Alles, E. Fairfield, A. McShane, A. Lyttle and W. Johnson. **DUNGANNON:** June 3. Good and varied ministry by brethren T. Campbell, J. Hutchinson, H. Bailie, J. McCann, J. Finegan and E. Fairfield. **LUNGS:** Good and large meeting with ministry from T. Campbell, S. Jardine, R. Beattie, J. G. Hutchinson, W. Wills, D. L. Craig. **OMAGH:** Profitable meeting with ministry from brethren McKelvey, Allen, Hutchinson, Alexander, Johnston; and missionary reports by R. Hannah, W. Walker, R. Adamson, E. Fairfield. **CREDUFF:** Profitable ministry from brethren Grant, Duff, Love, Johnson and Barker. **TEMPLETATE:** Brethren Duff, Allen, Nesbit, Johnston and Lyttle ministered to profit.

FORTHCOMING (D.V.).

AHOREY: July 13, commencing at 11.30 a.m. in large Tent convenient to Hall. **DUNMULLAN:** July 13, commencing at 12.30.

WORKERS

Messrs **BEATTIE** and **WALLACE** saw some fruit at Clough. Messrs **McFARLAND** and **MARTIN** are meantime at Lungs (Clogher Valley). R. **HULL** commenced at Killinchy Cross Roads. E. **ALLEN** and W. **NESBIT** near Aughrim with interest. H. **PAISLEY** and J. **MILNE** having large meetings in Coleraine. W. **BUNTING** had good ministry meetings at Tully and Broughshane. S. **THOMPSON** and R. **JORDAN** continue at Moycraig, near Ballycastle, with blessing. S. **JARDINE** and J. G. **HUTCHINSON** in tent meetings at Londonderry, with a measure of interest. S. W. **LEWIS** finished at Ballylane, and hopes to commence with J. Finegan at Belleeks, near Newry. J. **THOMPSON** and Dr. **HAGAN** in tent at Tanderagee. Messrs **FINEGAN** and **RADCLIFFE** have had good interest in portable hall near Belleeks. Messrs **LYTTLE** and **McCANN** in Gospel Hall, Monaghan. A hard place, and prayer is requested. Our brother D. **CRAIG** continues to improve in health.

SCOTLAND: FORTHCOMING (D.V.)

DUFFTOWN: Memorial Hall, Albert Place, July 22 at 3 and 6. W. F. Naismith, Dr. Duncan, W. McNeil, E. Rannie. **BROADCASTING:** on Scottish Home Service 371 M. July 26 at 9.45 a.m. by John F. Robb from Brisbane Hall, Largs. **LOSSIEMOUTH:** Town Hall on Aug. 8. A. Naismith, J. Smith, A. M. S. Gooding and another. **SHETTLESTON:** Tabernacle Gospel Hall. Sept. 5 at 3.30. J. Tennant, R. Price, J. Douglas. **PETERHEAD:** West Associate Church, Sept. 12 at 3. J. Lightbody, J. Cuthbertson, J. Anderson, I. Cherry. **ABERDEEN:** Bible Readings, Oct. 5-9. J. M Shaw, F. Cundick.

WORKERS

A. K. PHILIP has been able to visit North Ronaldshay, most northerly island of the Orkney group, where there is no assembly. Hopes later to visit Papa Westray and Westray. Values remembrance in prayer.

COMMENDATION: Mr. Gordon Cardwell has been commended by the assembly at Roman Road Hall for full-time evangelistic work. Assemblies at Ebenezer Hall and Hallelujah Hall join in this commendation. Our brother is presently working with the Wigtownshire Tent.

TENT WORK

AYRSHIRE TENT at Dreghorn where F. Whitmore is greatly encouraged with interest and conversions.

LANARKSHIRE TENT at Newmains with R. Walker in charge of the work. D. Cameron visiting outlying districts with Gospel Van.

WIGTOWNSHIRE TENT at Ardwell with G. Cardwell in charge.

H. NICOL writes of gospel activity in a country district of Southern Tasmania at Medway Point, where he has seen a new assembly established, and small hall erected may soon require to be enlarged.

"WITH CHRIST."

Mrs. **JOHN LORIMER**, Toronto, Canada, went to be with the Lord on Feb. 14 in her 60th year. Saved 46 years ago in Belfast, and for a number of years in happy fellowship in Ballyhackamore assembly. Over 20 years in Highfield assembly, Toronto, Canada. A large company gathered at the funeral, conducted by brethren A. W. Joyce and F. G. Watson. **JAS. L. BARRIE** called home on May 6 in his 62nd year, after a lingering illness uncomplainingly borne. Converted as a young soldier in Hawick during the first World War, he commenced evangelistic work in Wigtownshire and thereafter in Ayrshire. Our brother saw many won for Christ in those pioneering days. A gifted minister of the Word, Mr. Barrie had connections with various assemblies during the course of his energetic life, and in turn was in fellowship at Lochee, Aberdeen, Paisley, Renfrew, Musselburgh, and latterly at Portobello. **Mrs. A. MOUAT**, Lerwick, on May 7 aged 83. Widow of James P. Mouat. Saved in childhood, and in fellowship in assemblies in Shetland for over 70 years, she was a loyal helper through dark days and bright. Witnessed joyously to the end, and honoured and loved by all. **GEORGE B. GUYAN**, Aberdeen, called home on May 7, aged 66. Saved in his early teens, he was later baptised and received into fellowship at Walker Hall, Footdee. A stedfast brother, who took a keen interest in all the work of the assembly and loved the right ways of the Lord. Rejoiced to see the new Footdee Gospel Hall opened in 1952, having taken a prominent part in its erection. Will be greatly missed by all for his helpful presence in the assembly gatherings. Leaves a widow and married daughter in assembly fellowship. **ROBERT STEVENSTON**, Ayr: called home on May 11 aged 84. Saved in Maybole 71 years ago, he was associated with the assembly at Victoria Hall, Ayr, from its inception. A quiet, consistent and godly elder for many years, he was especially esteemed for his enthusiastic interest in missionary affairs, tract distribution and Sunday School work. **JAMES B. NAISMITH**, Carluke, father of our brother A. Naismith, India, and our ministering brother W. F. Naismith, called home on May 19, in his 90th year. Saved over 70 years ago in Union Hall, Uddingston, and in fellowship in Gospel Hall, Carluke, for over 65 years, where for over 30 years he acted as assembly correspondent. Of sterling Christian character, he was well known for his wise counsel and his liberality in the Lord's service. Saw his family of three sons and two daughters saved and in assembly fellowship. **MISS JANET FOULDS**, Gourock, passed away on May 23, aged 39 years. Converted at an early age, while still a scholar in the Sunday School, she subsequently became a teacher and served diligently in this work. Associated with the assembly in Gourock for 23 years, her interest in things spiritual never waned, although confined to the house for the past two years. Now at rest. **MISS CHRISTINA WHITELAW**, Largs, called home on June 9, aged 71. Saved in Port Glasgow 47 years ago, she met with believers in Cumberland Hall, Paisley, and latterly at Largs. A retiring sister, who served the Lord quietly. **Mrs. CAMPBELL**, Ballymena, on June 11 aged 71. Called home after a serious illness, patiently borne. Saved 55 years ago and in fellowship at Roman Road Hall, Motherwell, but for the last 20 years in Wellington Street, Ballymena. Ever bore a clear and faithful testimony. Brethren T. Wallace, A. Buick and H. Paisley conducted the funeral.

ADDRESSES, PERSONALIA, Etc.

EDENDERRY GOSPEL HALL: All correspondence should now be addressed to Mr. S. Ross, 52 Edenderry, Shaws Bridge, Belfast. **GORGIE GOSPEL HALL**: 4 Smithfield St., Edinburgh. Correspondence now to Mr. A. Irwin, 11 Oxgangs Drive, Edinburgh 13. **SHETTLESTON**: Correspondence for Shiloh Hall to Mr. Henry Beattie, now at 42 Carrick Drive, Glasgow, E.2. **PORT GLASGOW**: Correspondence for Hebron Hall to Mr. W. G. Adair, 8 Highholm Street, Port Glasgow. **BELFAST**: Donegall Road Gospel Hall. Correspondent's new address—Mr. J. A. McMurray, 23 Ulsterville Gardens, Belfast. **CARMARTHEN**: Ebenezer Hall, Blue Street. Believers visiting Carmarthen district please note Breaking of Bread at 10.30 a.m. Gospel Meeting at 6 p.m. **MASONIC HALL, BERELANDS Rd., PRESTWICK**: Lord's Day, Breaking of Bread, 11.15 a.m. Gospel, 6.30 p.m., while new Glenburn Hall is being built. Correspondence to Mr. Jas. McIlhinney, 5 Hawthorn Ave., Prestwick.

EASTBOURNE BIBLE READINGS

A season of rich fellowship and spiritual profit was enjoyed by over 120 believers when gathered for two 2 hours sessions daily in the conference room of Victoria Court Hotel during the week May 10-16, when the subjects for discussion were John's Epistles and the Epistle to the Colossians. The readings were led by H. Bell and A. M. S. Gooding. This was the tenth series of Bible Readings to be held and one was impressed by the keenness of especially the younger Christians to get to know the Word of God.

GEMS FROM RUTHERFORD.

Oh, what I owe to the file, to the hammer, to the furnace of my Lord Jesus, who hath now let me see how good the wheat of Christ is that goeth through His mill and His oven, to be made bread for His own table! Grace tried is glory in its infancy;

THE VIRGIN BIRTH OF OUR LORD by Earl H. Tschudy, M.A., Teacher of Biology, Hazleton, Pa. A new approach to and a very thorough study of this fundamental truth by a teacher of biology. Convincing to honest inquiry and will confirm the faith of believers. Reprinted by R. J. Wright, Missionary, in Japan. 76 pages, flush cut boards. 3/- post paid. From John Ritchie Ltd., Publishers, Kilmarnock.

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ABILITY TO PREACH

(Continued).

by The Editor.

"THE business of the Christian preacher," declares Campbell Morgan, "is to tell men what God has to say to them. The business of the preacher is not to speculate, or to attempt to evolve from the appearances of the hour some underlying truth. He has to come to the age saying to it, 'Thus saith Jehovah'." Successful, effective preaching, such as accomplishes abiding work for God, is not characterised by superficialities, but by those qualities which give evidence that it is a message from God. The preacher is not a huckster of cheap, self-manufactured ideas. He is merely a channel of communication, a person in touch with the seat of authority, one who speaks because he knows he has a message to deliver. If he conceives himself as anything other than an ambassador for Jesus Christ, then he will very soon degenerate into "sounding brass and a tinkling cymbal."

FOR the preacher seeking guidance from the best models there can be no more salutory studies than a consideration of the speeches recorded in *The Acts of the Apostles*. He will find there almost every type of utterance by men raised up of God and used by the Holy Spirit to accomplish a ministry which laid the foundation of the Christian Church. It will be observed that in almost all of the recorded utterances these elements were present: preaching for *conviction*, followed by *instruction*, leading to *exhortation* and finally demanding *obedience*.

THE sermon preached by Peter on the Day of Pentecost must thrill every Christian reader, and it may with profit occupy our attention. We may take courage and heart as we read it again, for it must not be forgotten that Peter was a man of like passions as we are. The circumstances, too, did not appear conducive to effective Gospel preaching, for it was but a few weeks since the whole city of Jerusalem had seethed with the excitement attendant upon the trial and crucifixion of Jesus of Nazareth about whom the mob had shouted, "Crucify Him! We don't want this man to rule over us."

PETER was the preacher. He was as bold as a lion. Although he was dubbed later as ignorant and unlearned he had qualities which made him a preacher of outstanding ability.

FIRST, he had been in closest proximity to the greatest of all preachers. For some three years he had sat at the feet of One of whom it was declared that the common people heard Him gladly, One of whom even His enemies said, "Never man spake like this Man," for, maintained the people, He spoke with authority, and not as the scribes. During those years the Master was training disciples whom He intended to send forth when His own work on earth was finished. Peter could not but profit immeasurably from those sacred years of training—both by example and by instruction. With the others of the apostolic band he had witnessed the Master-craftsman at work, and must have marvelled at the patience with which their Teacher treated them in the school of preparation.

"THAT they were slow to learn, and even when their Master left them they were far from perfect, we

ADD to these two convictions that Peter had but recently been "filled with the Holy Spirit." He had been endued with a power that had sublimated his personality, and had made him, not another individual, but a more efficient person. He remained, and later history proved it, the same impulsive Peter, but when he spoke in the power of the Spirit he became patently the mouthpiece of God.

THE Pentecostal effusion of the Spirit has not been withdrawn, and ever since every Christian has had an anointing from the Holy One so that any preacher may go to an audience, "filled with the Spirit" as Peter was, an indispensable condition if his preaching is to be effective. Such a preacher does not rely upon his native ability, for spiritual functions can be performed only by the power of the Spirit, and a sensitive audience is quick to appreciate when the Spirit is present "to teach, convince, subdue." No amount of human organisation, even with the best of intention, can compensate for the absence of the Holy Spirit's power.

A city full of churches,
Great singing, grand success,
The finest of equipment;
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

THE Spirit was like a fire burning within Peter's being, and every preacher should take seriously the words of Alexander Maclaren, "Let each of us look to his own heart, and say whether there is any trace in his Christianity of the power of the Spirit who is fire. Is our religion flame or ice? Where among us are to be found lives blazing with enthusiastic devotion and earnest love? . . We ought to be like the burning beings before God's throne, the seraphim, the spirits that blaze and serve." But are we?

TWO contributory factors to the blessing which followed Peter's preaching were the prayer-meeting which preceded it and the sympathetic co-operation which accompanied it. Of the days before Pentecost it is recorded: "These all continued with one accord in prayer and supplication" (Acts 1. 14), and there is a strong presumption that on the day when the Spirit was given they were engaged in the same exercise. Church history bears witness to the fact that an atmosphere which is charged with prayer is characterised by power. Preaching in such a condition is easy, and if every Gospel meeting were preceded by a fervent prayer meeting more preachers would have experiences similar to Peter's, although, perhaps, on a smaller scale.

MOREOVER, it is recorded that Peter preached, "standing up with the eleven." Not all his audience were at first sympathetic, but those nearest him were. They had just had the same experience as he, and they must have greatly encouraged him by their presence and their interest. How easily it is forgotten that the presence of a band of sympathetic Christians can have a considerable influence upon the facility with which a preacher delivers himself of his message! Prayer and sympathy are invaluable aids to any preacher.

"THE true messenger from God to the people instinctively clothes his message in attractive and arresting words. Beginners in preaching, I observe, are apt to neglect this: they think that, if only they have something good to say, it does not matter how they say it. As well might a housewife suppose that, if only she has something good to give her guests to eat, it does not matter how it is

cooked." So wrote Professor Stalker, no mean preacher himself.

PETER'S sermon was orderly in its presentation. His material was arranged in a beautiful sequence of thought. There was nothing haphazard. Some sermons have been fittingly described as resembling a "pig's breakfast," in which it is difficult to discern any orderliness. Not so Peter's address. He includes assertion as well as argument, beginning on a common point of agreement, with the acknowledgment of the authority of the Scriptures. Thereafter he handles his matter with the deftest of skill until he faces his audience with the facts of the Resurrection and the Lordship of Christ. That was his challenging word: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2. 36). And some of his audience writhed under his searching words: "The preaching which is to produce conviction in the minds of men concerning their need must be that which presents the Lordship of Christ" (Morgan).

THEREAFTER Peter had no difficulty in calling for repentance to be expressed in baptism as an acknowledgment that Christ is Lord. The result was memorable: but it is apt to be forgotten that there was profitable follow-up work, by which the converts were established in doctrine and in practice. And that reminds us that the preacher should be capable of instructing those who believe and of unfolding to them the whole counsel of God.

HOW well Peter illustrates the standard which Richard Baxter set up for the preacher! "What skill is necessary to make plain the truth, to convince the hearers; to let in the irresistable light into their consciences, and to keep it there, and drive all home; to screw the truth into their minds, and work Christ into their affections; to meet every objection that gainsays, and clearly to resolve it; to drive sinners to a stand, and make them see there is no hope, but they must unavoidably be converted or condemned: and to do all this so for language and manner as beseems our work, and yet as is most suitable to the capacity of our hearers. This, and a great deal more that should be done in every sermon, should surely be done with a great deal of holy skill. So great a God, whose message we deliver should be honoured by our delivery of it." Good preachers ponder over both matter and method. See to it!

The Virgin Birth Of Our Lord

"The Virgin birth of Jesus Christ is THE fundamental of all the Fundamentals of the entire Gospel program. It is the cardinal principle around which all the Scriptures revolve as the focal point of God's eternal provision for man. Broader still in its scope, it is the keystone of the arch that spans the endless milleniums of the eternities, the eternity past and the eternity future.

"Without this Virgin birth there could have been no sinless, spotless living for Him . . . If He had not been Virgin-born, He could not have died a vicarious death on the Cross of Calvary. His bodily resurrection and His ascension . . were likewise conditioned by His Virgin birth."

These are the opening words of a valuable contribution to the study of the Virgin Birth, written by Earl H. Tschudy and published originally in U.S.A. It has been issued in a cheap edition by brethren in Japan. It can be procured from our Office in Kilmarnock, price 3/- post paid.

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

8. ON DILIGENCE

by KEN H. MATIER, Glasgow.

THE Book that warns against the perils of slothfulness enumerates also the rewards of diligence. Industry is a divine law and diligence a divine requirement. Adam was not placed into the Garden of Eden to lounge and to laze, but to "dress it and keep it." When God wanted a man for a special task, He invariably chose a man already diligently industrious: Gideon, Nehemiah, Peter and Paul are examples.

The references to diligence in the Book of Proverbs reveal two great truths: firstly, that diligence is

ENRICHING.

Prov. 10. 4 declares, "The hand of the diligent maketh rich" If you are going to be "rich towards God," you must be diligent. Diligence never goes unrewarded. Even if the only reward was the inward satisfaction of knowing that you had done your job faithfully and well, that would be sufficient; but the Word of God abounds in assurances that diligence towards God will bring present and eternal rewards. And God will give good measure, pressed down, shaken together, and running over. The thought is carried further in Prov. 21. 5, "The thoughts of the diligent tend only to plenteousness." Your hands must be busy, but your mind must be busy also. Happy is the young man or woman whose mind is diligently occupied with the things of God. What temptation and trouble and shame he or she is going to escape. The word "tend" is noteworthy. This is not an avalanche but an inclination: not a downpour but a drop at a time: it happens gradually and by degrees. A gambler risks all upon the throw of a dice, whereas the diligent man works away quietly and industriously. In the end the gambler has nothing, and the diligent man has everything. Paul puts it this way, "Patient continuance in welldoing" results in "glory and honour and immortality, eternal life." Plenteousness is not a sudden stroke of luck; it is the reward of a lifetime of plodding. Prov. 12. 11 continues, "He that tilleth his land shall be filled with bread." The field of the slothful is filled with weeds and thorn and nettles (Prov. 24. 30) but the diligent man's field is well tilled. There is nothing thrilling about tilling. It is hard work, done in loneliness amidst difficulties, but how necessary and how well worth while. We could do without many things, and many men of great importance in the world could be dispensable in an emergency, but we could not exist without the man who diligently tills the soil. And God will see that he is well rewarded: at the most, thirtyfold, sixtyfold, or even one hundredfold; at the least, "he shall be filled with bread." The thought reaches its apex in Prov. 13. 4, "The soul of the diligent shall be made fat." We are too concerned with the fatness of the body and not nearly enough concerned with fatness of the soul. All that is true of diligence in the material sense is doubly true in the spiritual sense. In the material, things can happen that rob of the rewards of diligence, but in the spiritual God has pledged His word. Bodily

exercise profiteth for a little, but godliness is profitable unto all things . . the life that now is and that which is to come" (1 Tim. 4. 8). A "soul made fat" is a prize beyond price. The diligent man has his gifts multiplied, and talent is developed by diligent use. All the graces of God take up their abode in the heart of the diligent man and find expression in his life. Diligence is enriching. Is it not possible that the thought of enrichment may beget wrong motives and desires, so that we will work for reward rather than out of love, and we become greedy and covetous? You cannot excuse yourself on these grounds, for the Book of Proverbs clearly shows that diligence is not only enriching, but that it is also

ENNOBLING.

Prov. 10. 5, "He that gathereth in summer is a wise son." Diligence is a sign of wisdom and a cultivator of wisdom. You do not need to be an old man to be a wise man, but you do need to be a diligent man. The diligent man learns to recognise opportunities and how to grasp them: he comes to know the right time to do certain things and the proper way to do it also. The thought behind the text is, I think, this. The wise son (contrasted with the slothful son who sleeps at harvest-time) in summer gathers together his equipment, makes all necessary repairs, plans his programme, and engages his staff. When harvest-time comes, his wisdom is demonstrated to all by the speed and efficiency with which the grain is gathered in. Diligence begets and bespeaks wisdom. The summertime of life in this connection, is youth and early manhood, and that is the time for you to be gathering; to be preparing yourself for the service of God. Your wisdom will enable you to *see* the opportunities that God sends your way: your diligence will enable you to *seize* them. Further, Proverbs 12. 24 reveals that "the hand of the diligent shall bear rule." Look up the word "ruler" in your Concordance and you will find that Pharaoh said to Joseph, "Thy father and thy brethren are come unto thee . . . if there be any men of activity among them, make them rulers over my cattle." Also that when Solomon saw that Jeroboam was industrious, he made him ruler over all the charge of the house of Joseph. In the parables, the faithful steward and diligent servant always received promotion. Do you want to progress in the knowledge of the Word of God? Be diligent in your studies. Do you want to succeed in your service for God? Be diligent in your labours. Diligence is the path to progress: it is the avenue to advancement: it is the road to rulership. Prov. 12. 27 states that "the substance of the diligent man is precious," and the marginal reading is "rare." Diligence is honouring to God and God honours the diligent. He has rare and precious blessings and joys and experiences and treasures that He reserves for the diligent. To crown this thought of the ennobling power of diligence we have Prov. 22. 29. "Seest thou a man diligent in his business? He shall stand before kings." Look out for the diligent man, says God. Mark him well. He is going places; doors will open to him; he will finish up in the king's palace. Joseph, Nehemiah, Daniel and others immediately spring to mind as examples. We may never reach Buckingham Palace but one day we shall stand before the King of kings and hear Him say, "Well done, good and faithful servant."

Young Christian! "Be thou diligent;" diligent for God and the Word of God and the service of God and the people of God.

EPHESIANS

by Prof. F. F. BRUCE, Sheffield.

3. PRECEPTS OF THE NEW LIFE (4.25-5. 2).

Ch. 4. v. 25—*Wherefore, putting away falsehood, speak ye truth each one with his neighbour*:—The verb "putting away" is the same as that used in verse 22 above of putting away "the old man;" falsehood is one of his chief characteristics. Those who put off the old man and put on the new must have done with falsehood and practise truth. God is the God of truth; the devil is the father of all lying (John 8. 44). Hence the injunction comes to the children of God: "Lie not one to another" (Col. 3. 9). The positive command "speak-ye truth each one with his neighbour" is a quotation from Zech. 8. 16, where the people of Israel, restored from exile, are charged to behave in such a way as to receive God's blessing instead of incurring His wrath, as their fathers by disobedience had done.

for we are members one of another.—All deceit is an offence against God, but there is something peculiarly unnatural about deceit in the mutual relationship of those who are fellow-members of the body of Christ, who belong to one another because they belong to Him. The members cannot co-operate in harmony for the good of the whole if their dealings with one another are not marked by open-hearted sincerity and confidence.

V. 26 *Be ye angry, and sin not*:—This is a verbal reproduction of the opening words of Psalm 4. 4. in the Septuagint Version; A.V. and R.V. render the Massoretic (Hebrew) text by "Stand in awe, and sin not." The Hebrew verb *ragaz* may denote a variety of emotional disturbances, including trembling with fear or anger. In R.S.V. the opening words of Psalm 4. 4 are rendered "Be angry, but sin not." What Paul means by this admonition is made plain by his following words. It is not sinful to be angry, but it is all too easy to let anger run to excess through lack of control, and righteous indignation may degenerate into sinful resentment, and can even become the first step on the road that leads to murder. Hence our Lord's solemn words about being angry with one's brother in Matt. 5. 22. "Be angry without sinning," says Paul. But how? By exercising a firm control over one's anger, and limiting its duration.

let not the sun go down upon your wrath:—"Blessed is the man who remembers this," says Polycarp in his letter to the Philippians, after he has quoted Eph. 4. 26, "and I believe that it is so with you." It is good to relax at the close of the day; when tension is let go, then the Psalmist's further admonition can be fulfilled: "Commune with your own heart upon your bed, and be still" (Psalm 4. 4). There can be no such heart-communing with God in the night-watches if the sense of provocation (Gk. *parorgismos*) has not first been dispelled. Even if it is not practicable before sundown to seek out the person who has occasioned the anger, one can still be reconciled with him at heart by taking the trouble to the Lord and leaving it with Him.

V. 27—*neither give place to the devil*.—Those who nurse their wrath to keep it warm may not realise that they are giving the devil a golden opportunity to exploit their cherished indignation to gain his own ends. But he must be allowed no room, not the slightest foothold, within

the Christian's life. The term *diabolos* ('slanderer'), the Greek equivalent of the Hebrew *satan* ('adversary'), is found in the Pauline writings only in Ephesians and in the Pastoral Epistles (cf. Eph. 6. 11); Paul normally prefers to use *satanas*, the Hebrew word supplied with a Greek termination. (In Acts 13. 10 *diabolos* appears in his rebuke of Elymas the sorcerer).

V. 28 *Let him that stole steal no more*:—This is practical enough; the converted thief must be a thief no longer. Slaves, for instance, had regarded petty pilfering as part of their way of life; when they became Christians, however, they had to learn a more excellent way. And there are more subtle breaches of the Eighth Commandment than the picking up of unconsidered trifles. It is no excuse for a Christian to say that "everybody does it;" everybody may indeed do it, but Christians have a higher standard to maintain than the moral level of their social groups.

but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need.—If the erstwhile thief is to give up stealing, it follows that he must earn an honest living. But he should do more than that, says Paul; he should work so as to earn more than he needs to maintain himself and his family, and then he will have a surplus to give to someone else—perhaps to someone who is unable, through old age or infirmity, to work for himself. Such giving is at the opposite pole from stealing; conduct like this will be a sure proof of a changed heart. Paul himself gave a fine example in this regard, when he maintained both himself and his companions by the work of his hands, rather than live at the expense of his converts (Acts 20. 34 f.; 1 Thess. 2. 9; 2 Thess. 3. 7-10).

NO PRIESTLY ORDER

by J. C. H. FISKE, Southport.

IT is not generally understood that the New Testament does not support the continuance of an earthly priesthood. Men continue to ordain one another into priestly offices to perform priestly functions, but there is not a single verse of Scripture in the New Testament to warrant such a practice.

It is true that in Old Testament days priests were appointed of God for the fulfilling of His purposes under the ceremonial law, but with the coming of Christ, by Whom and in Whom all things are "filled up", there is no longer a ceremonial law to be kept or, therefore, a need for earthly priests to act on the behalf of others.

A careful reading of the Epistle to the Hebrews will make the position clear and it will be seen that there is only one priestly function being performed to-day which is acceptable to God—the High Priestly office of the Lord Jesus Christ Who appears in the presence of God for us. Therefore, the self imposition of an earthly priesthood upon men is a usurpation of the Divine Rights of Jesus Christ which must bring its own judgment upon those who presume.

Nowhere in the New Testament are any of the Apostles spoken of as priests, nor did any of them assume that title or function. Here were men called out of their secular avocations to be humble followers of Jesus Christ, and there is no suggestion whatever of His ordaining them as priests. One of the designations He did give to them was "fishers", and they were to be fishers of men and

not priests for men. Later, when they had been taught of the Lord, they were to be "preachers" and teachers." They were to bring men to Christ, all true believers becoming one in Christ, irrespective of the fact that they were "teachers" and "taught."

The position can be the better understood when it is appreciated that all priests under the Old Covenant were fallible men, each one needing to offer something for himself as well as for those he represented. What he offered was the blood of bulls and goats etc., which could never take away sin permanently, for the sacrifices had to be offered continually. These therefore could never make the "comers thereunto perfect" (Hebrews 10. 1).

Under the New Covenant, with the shedding of the precious blood of Christ, an adequate "once for all" offering has been made to God, which has "perfected for ever them that are sanctified." (Hebrews 10. 14). Therefore, if one all-sufficient offering has been made for sins for ever, there is no more need for sacrifice or for "sacrificing priests." It may be argued by some that present day priests do not offer Old Testament sacrifices to God, but that they offer Christ on behalf of sinful men. Their presumption in this is greater than if, in ignorance, they still offered animal sacrifices, for Christ *once offered Himself* without spot to God for the sin of the world and was accepted by God (Hebrews 9. 14).

There is therefore nothing more to be offered to God by anyone for anyone, for Christ, the High Priest, the Offerer and the Offering, now appears in the presence of God for us (Hebrews 9. 24). Anyone who recognises himself to be a sinner, may approach God personally and plead the Name of Christ and the merit of His Work upon the Cross. This will bring from God Himself, through the agency of His Holy Spirit, immediate and full forgiveness.

It should be stated also that the priesthood under the Old Covenant functioned solely among God's chosen people, the Nation of Israel, and not among the nations (Ephesians 2. 11, 12). If, therefore, it be contended that the Epistle to the Hebrews was written only to Hebrews, it should be borne in mind that if the Hebrews were no longer to regard themselves as dependent upon an earthly priesthood, how much more the nations of the earth to whom the ceremonial law was not given.

What is it, then, that brings men under the domination of so many priests? It is due solely to lack of knowledge of the Word of God and the blindness of those who look for a "go-between" themselves and a God they do not know. This has led to the simplicity of the Gospel of Christ being befogged by earthly priests imposing upon them or requiring from them, that for which God has not asked.

Man can do nothing of himself and no other man can do anything for him other than pointing him to Christ, the Saviour of the world. The Man Christ Jesus has done all that is necessary before God, and all that is needed in man is a broken and contrite heart. Let any sinner come thus simply to God, making a confession of his sins, and he will find pardon and peace and the blessing of Eternal Life.

Another important thing needs to be said and it relates to sins committed after the confession of past sins to God and forgiveness of these has been received. The relationship to God of the person thus forgiven is immediately changed. No longer is he regarded as a sinner far off from God but as a son made nigh to God. Sins committed after this change of

relationship still require confession, but again this is made directly to God and not through men.

The work of Christ upon the Cross remains efficacious for man's sins, both past and present, and He is ever there in the presence of God for us in His High Priestly capacity, and as the all-sufficient offering. Not that this fact gives licence for sin to be practised, for it is unthinkable that a sinner who has become a son should sin wilfully, but provision has been made to empower the saved sinner to turn from his sins of the past and to live and behave as a son of God. Nevertheless, the possibility of sin remains while the saved sinner lives on earth, so God has decreed that "If we confess our sins (to Him and not to an earthly priest) He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1. 9).

There is, therefore, a responsibility upon us to turn aside from sinning as a practice and the Holy Spirit of God will assist us in this, but, if we do sin—"We have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins" (1 John 2. 1, 2). By this means daily, and even moment by moment, cleansing and forgiveness are possible.

We affirm, therefore, that there is no ground for an earthly priesthood in this day of the Grace of God. We have the Father in heaven; Jesus Christ, the Son, our Saviour and our Lord, at His right hand; and the Holy Spirit of God as the only Agent of God to assist us in our life on earth. Anything, or anyone added, is not of God, and therefore is against God. Such additions are gross presumptions and should be turned aside from absolutely.

Again we would advise our reader to read carefully the Epistle to the Hebrews, and particularly the portion from chapter 4, verse 14, to chapter 10. verse 22.

May God Himself, by His Holy Spirit, lead you into this truth, and may the truth make you a free man in Christ.

Copies of the above article in booklet form may be obtained from J. C. H. Fiske, 5 Radnor Drive, Southport, Lancs.

STUDIES IN GENESIS

(Continued from page 181).

his body he was "formed of the dust of the ground." As to his spirit, "God breathed into his nostrils the breath of life," and man became a living soul. (2. 7).

Man, thus created, was placed in occupation, to dress and to keep the "garden." There, however, he was put on probation, tested in the realm of obedience to the divine command. Yet he occupied a position of authority, for he was given dominion over the creatures lower in the scale of creation than himself. His helpmeet was formed from himself and for himself alone, so that a man cleaves unto his wife, the twain becoming one. Consequently the teaching of the entire Bible is that monogamy is by divine arrangement, and marriage is the basic social condition for the welfare of the human race.

GODLY CARE IN THE ASSEMBLY

(Continued from page 182).

effectually with that of "occasional fellowship." Whole-hearted obedience to the Lord Jesus Christ that characterises the true disciple would never allow of such fickle conduct as being in an assembly of the New Testament order one Lord's Day and in a sect the next. Disciples are followers of their Lord, and therefore seek guidance for each step from the Word of God.

Studies in Genesis

by ANDREW BORLAND, M.A.

THE ANTEDILUVIAN WORLD Genesis 1-11.

THE opening words of Genesis are arresting. Familiarity with them tends to rob them of their grandeur. "In the beginning God" takes the mind backwards and not forwards, before the act of Creation and not after it. God is the Sole Originator, existing in the mystery of His eternal Being, infinite and unchangeable; and yet the Bible gives hints, here and there, that before time and space, there was planning in the divine counsels. Passing mention of these may suffice.

1. "In the beginning was the Word . . . and the Word was God" (John 1 1). We are left in no doubt about the eternal existence of the Word, One of whom another declared that He subsisted originally in the form of God (Phil. 2. 6). "But, whereas Genesis begins with creation, in John 1. 1-2, we are taken behind or beyond history and learn of the eternal existence of the Logos or Word, Himself fully divine, with, or in relation to God." (R. H. Lightfoot). Such a One is before all things, and is entitled the "First-born of all creation" (Col. 1. 15-17). A glimpse is given in John 17. 24 into the relationship which subsisted within the "Eternal Circle," for our Lord declared "Thou lovedst Me before the foundation of the world."

3. That even then (if we may use a temporal term like "then" of eternity) there was a divine plan may be gathered from a statement in 1 Peter 1. 20 where we read of "the Lamb, who was foreordained before the foundation of the world." Comment on such a declaration is unnecessary. It is accepted without reserve.

3. Involved in that purpose was the plan of redemption as the following quotations disclose.

(a) 2 Tim. 1. 9. God "who hath saved us, and called us with an holy calling . . . according to His own purpose and grace, which was given us in Christ Jesus before the world began."

(b) Titus 1. 2. "In hope of eternal life which God promised before the world."

(c) Ephesians 1. 4. "According as He (God) hath chosen us in Him (Christ) before the foundation of the world."

The Originator of all things of whom we read in Genesis 1. 1 is God about whom the Bible makes these wonderful declarations; and from these declarations certain observations may be forthcoming. In the first place it is to be noted, without argument, that there is a plurality of Persons within the Godhead—God and the Word, Father and Son. Moreover, the idea of sacrifice was entertained before the "beginning." The Lamb was ordained to be slain. And it was the divine purpose to call to salvation those who were "chosen in Christ.' Do we not pause in our reading and worship before the mystery and magnificence of the divine purpose?

The second section of Genesis, we have noted, deals with Creation (1. 1—2. 25). No detailed exposition is necessary, but attention may be drawn to the leading features of the section. The two chapters are anthropocentric. The chief interest is in man, for the story moves rapidly towards his introduction to the home

which divine power has been preparing for him. The record is in two parts, and is one of those sections which critics have called "double narratives." But there is no need to attribute them to different sources or to discover within them contradictory statements. "It is clear," writes Professor Aalders in *A Short Introduction to the Pentateuch,* "that what comes in Gen. 2. 4b ff is not to be regarded as a duplicate of the creation story in Gen. 1. 1ff. On the contrary verse 4 arouses our interest in a new topic which is introduced, the history of the created world. It is not the subscription of Gen. 1. 1—2. 3, but the superscription of Gen. 2. 4b ff. We should attend carefully to this testimony of the Biblical text itself (i.e. to the significance of the "generations" as in Gen. 2. 4. Ed.). It then becomes obvious that a number of data in chapter 2 which refer to the origin of man, vegetation and animals must be considered as additional details which are inserted to supplement the creation narrative of chapter 1."

In the first section, 1. 1—2. 3, the narrative is so given as to present man as the crowning glory of all the creative acts of God, the consummation of the divine activity. Whereas at each successive stage of the work it is stated that "God saw that it was good," when the creation of man has been accomplished and the entire process is over, it is recorded that "God saw . . . it was *very* good" (1. 31).

In the second section, 2. 4—2. 25, the narrative is really an explanatory statement about the significance of the creation of man. He is regarded as the commencement of the human race, and the section must be read from that point of view.

Two interpretations are put forward for the opening section. The first is as follows. Genesis 1. 1 contains a general statement about the creation of the material out of which God proceeded to perform the work of the six successive "days." Verse 2 is an explanatory statement about the condition in which the created material was before God commenced to form cosmos out of chaos—matter in an unorganised condition. The rest of the chapter is a detailed statement of the procedure of the various "days" during which God was active in reducing the state of formlessness to a habitable world in which man could dwell. The description is of one continuous, uninterrupted process.

The second interpretation is as follows. V. 1 describes an original creation about which there is given no detail anywhere in the Bible. V. 2 is a statement about a mighty cataclysm which overtook the earth, and left it in a chaotic state. The descriptions given in Isaiah 45. 18 and Jeremiah 4. 23 are referred to in support of such a contention. This state is supposed to be the result of Satan when he aspired to the throne of heaven. (Isa. 14). The interpretation is known as "The Gap Theory," because it proposes a period of undetermined duration between the first verse and the third verse.

From verse 3 to verse 28, according to this interpretation, there is given a description of the divine re-organisation of the chaos through successive stages till man is reached, made in the image of God.

Commentators are divided in their pronouncements about these two interpretations, although the tendency to-day is to accept the first rather than the second. Whichever is taken, the overall impression of the chapter is the same, that behind all the natural phenomena in the heavens and on the earth is an almighty Creator who has wrought all things in perfection, crowning His work with man whom He created capable of fellowship with Himself.

A few general considerations might help towards an understanding of the chapter.

First of all, it is theo-centric. All activity described in the chapter is related to God. He is *Creator*. Attention is drawn to the three statements of creative activity. In verse 1 God is the creator of original matter, involving all contained in the heavens and the earth. Again He *created* "great whales and every living creature" (v. 21), and in verse 27 is the record that "God *created* man in His own image, in the image of God created He him." It may be worthy of notice that in our Revised Version every verse subsequent to verse 1 is introduced by the conjunction "and," an indication that there is an orderly sequence of events culminating in the creation of man, God intervening in a special way on two occasions only, at the *creation* of "great whales, etc," and the *creation* of man.

But God is also *Manipulator*. He "made" and He "formed." He is seen utilising what had already been created. There is no such process as evolution without the controlling and guiding power of God. If there has been development from simpler to more complex forms of existence, it is because God, the Manipulator, designed it so to be. Note how frequently that idea is inferred in the chapter: God said, God made, God called, God saw. Six times occurs the expression, "and it was so," an intimation of the fulfilment of the divine fiat. Seven times is the declaration, "it was good," the last time being most emphatic about the divine satisfaction, for "it was *very* good."

The first chapter of Genesis cannot be read without the reader's concurrence with the Psalmist's poetical outburst, "The heavens declare the glory of God, and the firmament showeth His handiwork." "The whole earth is full of His glory!"

Besides, Genesis 1 is *geo-centric*. It records what happened on the earth. Although the first verse conceives the Universe as "the heavens and the earth," and although the chapter introduces the reader to "sun" and "moon," and "the stars also," leaving the impression of vastness, the concern of the writer is to narrate a series of events which took place during "six days" on the earth. In the vast universe we have learned that the earth is physically an insignificant speck, but it is tremendously important because it was prepared to be the home of man, the crowning glory of God's creative activity. So far as human knowledge goes, men believe that the earth is the only planet inhabited, and consequently it is of interest to know the significance of its history in the reckoning of its Creator. And it is to the Bible that we turn for that history.

The reverent student of the Bible konws that the most important events in that history are connected with the sojourn on the earth of the Son of God. Little wonder is it, then, that the divinely controlled writer of Genesis 1 should trace in broad outline the processes by which the Creator reached the consummation of His work—man.

Genesis 1 is, naturally, *anthropocentric*. The major part of the chapter records preparatory activities, which, as has just been noted, lead up to the introduction of the chief actor on the stage of time—man made in the image of God. He was the latest product of divine handiwork. Moreover, he was the last, for when God saw that all was very good He rested from His labours. Besides, man was the best, the highest, for he was made a little lower than the angels, with personality, free-will, capacity to enjoy fellowship with God. As to

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Godly Care to the Assembly

by O. B. WYLLIE, New Zealand.

VERSE 27 of 1 Cor. 12 views the assembly, firstly as a whole, "Ye are body of Christ", and then as to its individual components, "and members in particular". We here draw attention to the fact that the believer is a "member" only in relation to the body. As the health of the body depends upon the condition of its individual members, so it is with the assembly. "If one member suffer, all the members suffer with it" (verse 26). It is impossible for a member of the body to be injured or impaired in its function as an isolated part. It is the body as a whole that is affected. So the lack of care one of another shown by all in the assembly, should be regarded as a serious lapse from the true pattern of assembly life. The spiritually sick, those not able to receive and respond obediently to communications direct from their Lord, should become the subjects of general concern expressed in special help being given in sympathy and love. Weakness and even paralysis result from prolonged disuse of any member of our body; so a like spiritual condition is sure to ensue where one member of the body of Christ remains responseless to the impulses from the Lord in Heaven.

As impurities in one member endanger the health of the body, so sin in one saint imperils the spiritual life of the assembly. If all within it are convinced that they have been made one, and that it is impossible for God to bless where sin is allowed, hindrances to the testimony will become the loving concern of all. The late Robert Chapman whose shepherd care of the flock was such a feature of his godly life was known to weep on the neck of an erring saint. Our zeal for the Lord's house would show more reality if marked with affectionate desire for the good of all in it. Demand for compliance with every other principle of assembly life, while manifesting no godly care for the weak among us, reveals a lack of those graces of the Spirit (Gal. 5. 22-23) Whose life permeates that which is truly "body of Christ." It is love begotten of Him that causes us to esteem all His precepts concerning all things to be right (Psalm 119. 127-128). When an extreme case of sin confronted the Corinthian assembly the saints were rebuked because they were puffed up and had not rather mourned (1 Cor. 5. 2).

When reception into the assembly is contemplated, the character of the testimony as "body of Christ" should be kept in view. Any impression that its fellowship may be of the passive, dormant nature similar to "church membership" in a sect, involving only the occupation of the seat in a pew to receive what is given forth by another, should be dispelled. As each member of the body has its distinctive function, so each one within the assembly should be exercised in heart to discern the will of God as to his or her place and service, and fulfil it accordingly (See Rom. 12. 4-5).

Only those who have become "disciples indeed" and have openly confessed in baptism their identification with Christ in His death, burial and resurrection are divinely fitted to participate in this fellowship (Matt. 28. 19-20). Due care in relation to these basic requirements will solve most of the problems that gather round this subject to-day, dealing

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Open Confession Its Need And Importance

by A. C. JACOB, India

CONFESSION before others is a responsibility of the new-born Christian in particular and the privilege of every believer in the saving power of Christ. If you are ashamed to do so, it is because life is too self-centred. The over-flowinng joy can never be contained within oneself. It must communicate. There are a large number of people who have in all sincerity and truth accepted Christ as their personal Saviour and do maintain that personal acknowledgement secretly but are depriving themselves of fulness of joy and blessing by failing to give public acknowledgement, an open confession of faith in Christ.

Religion in itself can never save man from sin. All religions are poor saviours! What can satisify the deepest longings of the heart? A *Person* only can do that for persons. Christ alone can save. That is the true confession required in the world and not an oath of allegiance to a church or denomination or any religious system, whether organised or otherwise. But open confession demands spiritual heart-changing Do you have it? Are you not afraid of society? Do you not fear to break traditions of men and orthodox practices to which you are habituated? It is not the professional missionary or preacher alone that is to make open confession. It is expected of every believer.

Public confession is an essential of true discipleship, and true discipleship involves renunciation, determination and obedience. We have a remarkable statement in Luke 5. 28 about the conversion of Matthew who became a disciple of the Lord. "He left all, rose and followed Him." The three essentials are answered in these terms. Self-denial and cross-bearing cannot be fruitful in secret discipleship. It is the fear of man that keeps many seekers after truth from open testimony. "Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the Synagogue" John 12. 42. As it was then so also now, many wish to hide themselves fearing men rather than God. It is not the divine plan for those who own the name of Christ and depart from sin and iniquity.

Open confession of faith was distinct as a practice in the early days of the Church. The words 'testimony' and 'witness' were particularly used to describe this noble Christian practice by the assemblies of the saints. "They spoke boldly in the Lord, which gave testimony unto the word of His grace . . ." Acts 14. 3. Within the plan-frame of salvation, open confession of the Lord Jesus is a specific teaching. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" Rom. 10. 10. This, therefore, is a 'must' in the Christian pathway and every born-again Christian must be identified for giving open confession of Him as Saviour and Lord.

When you wish to take an open stand for the Lord, you cannot do it without open confession by the word of your mouth. The Lord spoke of this very clearly in His words; 'Whosoever therefore shall confess me before men him will I confess also before my Father which is in Heaven" Matt. 10. 32. So, there is promise and heavenly prospect of commendation to those who confess Him in life here. There is warning also to those who do not. "But whosoever shall deny me before men, him will

I also deny before my Father which is in Heaven" Matt. 10. 33. It is, therefore, essential to note that judgment to come necessitates open confession while there is good time now.

Confession of faith in Christ means outward expression of personal and experimental inward reality of sins forgiven through the efficacy of the death of Christ. Confession does not mean repentance only but also restitution as in the case of Zacchaeus who confessed, "If I have taken anything from any man by false accusation I restore him four fold" Luke 19. 8. Much blessing is lost because of the absence of this spiritual act of restitution in many converted souls.

The question is often asked: Is it not enough and even better for Christians to confess Christ by their life and not by lips? No doubt, living testimony is the continual open confession as this is in line with what the Lord said: "Ye shall know them by their fruits." But God expects every Christian to start the new life, born-again life, the revolutionised life, the life of the new creation in Christ, by a definite open confession of Him by word of mouth, in some place, before some people or other, preferably keeping in mind the age group, the sex group and such other factors that may encourage. This helps to maintain consistent and devoted testimony in holy boldness. Heart belief and confession are closely linked, and the latter is the evidence of the former.

Many quote Joseph of Arimathaea and Nicodemus who, we have reason to believe, had put their faith in their Master secretly. This was because of their fear of the Jews. But we must not fail to note that both of them united in supreme ministry of love, when they heard that Jesus died on the Cross. Joseph besought Pilate for the body of Jesus, and Nicodemus brought the precious ointment. They entombed the body of the Holy One. At that point all secret profession of discipleship vanished. During the days of His flesh it was possible for them to profess faith in Him secretly but it became no longer possible for them from the point of His death. It is, therefore, certain that the fact of Calvary and the manner of the Lord's death demand open confession. "When I am lifted up I will draw all men unto Me."

Open admission, following true conversion, of wrongs done one another is said to have been practised by early Christians. In many revival movements even today, we find this practice is very helpful. Unfortunately, there is wrong application also and Satan must be working in such instances as an angel of light. As much as a sinner needs to repent and be converted, believers need to repent of their day-to-day faults and omissions and confess them where necessary one to another. We see the need much more in the churches of today than at any time. It is perhaps easy to confess to God, and that too many do vaguely and too secretly. The circle of sin committed and faults known must surely be the circle of confession and acknowledgment, as otherwise profession is dishonest and open to reproach. It may mean humiliation of self, but nothing short of it is full surrender to the Lord.

HIM DID GOD EXALT

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throne of God. Rather may we learn a lesson from the apostles and ever point men to our exalted Lord, who having died and been raised again, can save from the guilt of sin, and the presence of sin, now and for ever. To Him be glory for ever and ever. AMEN.

HIM DID GOD EXALT
Acts 5. 31.

by C. H. DARCH, Taunton.

ONE cannot read through the Acts of the Apostles without being struck by the fact that the centre of the message given by the apostles was Christ in exaltation. It is a vital part of the gospel, that one Man pleased God so perfectly that He not only accepted the satisfaction that Christ made in His death, but has exalted Him to sit on the Throne of Glory for ever and ever, all power being now placed in His hands, the whole universe being subject to Him.

Moreover, Christ has taken up this position as our Lord and is there for the welfare of His people, working all things after the counsel of His own will, as Advocate for all who obey Him and interceding on their behalf.

The intercession of Christ is of vital importance to the believer.

First—because His intercession is based on indisputable merit and therefore must prevail in the High Court of Heaven; on which account He must, in very righteousness, be granted that which He purchased for His people.

Second—His intercession is fully assured by the fact that He asks only that which is agreeable to the Father, Who, therefore, is always ready to grant that which our exalted Lord requests for His people

Third—the success of Christ's intercession is found on the fact that He is the Beloved of the Father, who delights to please His Son and will give to Him all His desire for His people

Fourth—the success of Christ's intercession is fully assured by the fact that nothing can hinder or counteract it; Hell may rage, sin may rise against the throne, but the work of the Lord stands and prevails: "wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25).

Yet a friend writing recently from U.S.A. remarked that he had listened to over two hundred evangelical broadcasts and only one had mentioned Christ in His exaltation and only six mentioned His resurrection.

Things may not be as they should be, and never will be so, as long as sin is in the world, but all our hope is in Christ exalted. Therefore this should be proclaimed. If only a dead Christ is presented to the world, there is no hope; indeed "If in this life only we have hope in Christ, we are of all men most pitiable" (1 Cor. 15. 19). Our whole hope is in our risen exalted Lord, who now occupies the throne of God for us and Who is interceding for us as our Advocate.

It is of vital importance that the world should hear of Christ in His exaltation, so that the attention should not be occupied with just a cross or a dead Saviour, but One who has all power and can give repentance, faith, and victory over sin to those who look to Him.

To get men occupied with the Cross is good as far as it goes, but it does not go far enough; and to tell them to go to the Cross for salvation is misleading, because when they arrive at the Cross they will not find the Lord there, for He is on the

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The Greatness of Melchisedec

by W. W. FEREDAY, Newton Stewart.

THERE was a mighty man in what we now call the Near East, called Chedorlaomer, who subdued three kings under him, held them in subjection for twelve years and then they rebelled. In order that he might make their subjection complete he was twelve years making preparations for the enterprise. On his way through Palestine he smote a number of kingdoms, the names of which all suggest giants. Consequently, by the time he reached Palestine he was a formidable figure.

But there was another king in the south named Melchisedec. Very remarkably there was another king named Adoni-bezek in the same region who, after Joshua died, was caught and confessed that he had cut off the thumbs and toes of seventy kings. How savage! He reminds one of the Anti-Christ, for he will cause many deaths before he is put down.

The king who is now to come before us, Melchisedec, will destroy Chedorlaomer. There is no mention of arms with him because he is priest with the Most High God, which suggests grace. How he functioned we are not told, but he came to meet Abram and other returned warriors and blessed them in the Name of the Most High God, higher than the kings of the earth. This is a title seldom employed in the Scriptures; Abraham was thus higher than the highest and richer than the richest. The king was also typical of Christ, spoken of only in Hebrews 7. He brought forth bread and wine for Abraham. This is reminiscent of Matthew and was reminiscent also of the Lord's beneficence in the five barley loaves and two fishes for which He lifts up His hands in thanksgiving to God (John 6). He accepted tithes of Abraham in true priestly fashion and he stands before us as a standing type of Christ. And Abraham felt so elevated by what he heard from this man that he lifted up his hands to God (a form of oath) in moral superiority to what Bera, King of Sodom, offered. Remember, dear saints of God, the God of heaven and earth is far above earth's petty sovereigns.

CORRESPONDENCE

SPIRITUAL EXPANSION

Dear Mr. Editor,

In his article in the June issue of *"The Believer's Magazine,"* Mr. Ellis Harrison states that Barnabas was entrusted by the assembly at Jerusalem "with a solemn spiritual charge" in relation to the newly established assembly at Antioch. He goes on to imply that this solemn charge was so important that Barnabas "thought it prudent to take into account the judgment of Saul and so guard against the danger attendant upon a single decision and independent judgment." He then interprets the "solemn spiritual charge" as an investigation by the Jerusalem assembly into the affairs of the Antioch assembly.

Nothing, of course, could be farther from the truth. When it became known to the Jerusalem assembly how God was blessing at Antioch, the believers there sent forth Barnabas with the obvious intention of showing Christian fellowship and of helping to build up the new converts. This Barnabas patiently did. The work clearly grew and after some time (*not prior to his visit to Antioch,* as Mr. Harrison really implies by his statement) Barnabas sought the help of Saul—plainly for the express purpose of assisting in the teaching of the young assembly.

The implication in Mr. Harrison's article that one assembly has the right or responsibility of investigating the affairs of another is without Scriptural support.

His argument that bodies of believers should not move from one assembly to commence a work in a different neighbourhood (especially if they reside in or near that neighbourhood) is again fallacious. A large number of assemblies in this country would never have come into existence but for the exercise of heart of believers living in the neighbourhood.

Let us rather follow the Scriptural pattern and give all the possible help we can to our fellow-believers who are trying to do the will of God and to further His work.

Yours sincerely,

Fredk. A. Tatford.

PRIESTHOOD OF CHRIST.

OFTEN when passing through the furnace of trial and affliction we meet some who have themselves passed along the same way. How they are able to comfort us in our tribulation with the comfort they themselves have been comforted of God. How much one learns to value and esteem such true, sincere human sympathy and comfort, but we all learn sooner or later that such has its limitations. This is just where the Lord Jesus comes in. He must have the pre-eminence in this as in all other things. How well suited is the Lord Jesus to enter into our deepest sorrow! How true it was of Him as recorded by Jeremiah in the book of Lamentations—"Behold and see if there be any sorrow like unto my sorrow." Isaiah so beautifully portrays the Lord Jesus as Jehovah's Servant and as "a Man of Sorrows and acquainted with grief." Then in Psalm 69. 20, when suffering at the hands of men, "He looked for some to take pity but He found none." In Psalm 22 we go deeper still, when He said, "Trouble is near and there is none to help" (Not a helper)—all forsaken. The deeper His sorrow the more He is able to enter into ours. The writer of Hebrews tells us: "For we have not an High Priest that cannot be touched with the feeling of our infirmities, for He was in all points tempted like as we are." (He was tempted in every respect just as we are tempted) Weymouth. Yet apart from sin! Thus having put away sin by the sacrifice of Himself He has entered into Heaven itself by His own blood, to present Himself before God on our behalf.

GODLY FEAR

If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandments of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God." 1 Sam. 12. 14.

Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee. Psalm 31. 19.

On Mr. Gladstone's last visit to Oxford it is recorded that he sat in the senior common room of Christ Church College, and talked at some length about the happy changes he had witnessed during his lifetime in the lot of the English people. His outlook was so radiantly optimistic that it aroused a challenge. One of the students said, "Sir, are we to understand that you have no anxieties for the future? Are there no adverse signs?" The grand old man of England answered slowly, "Yes; there is one thing which frightens me—the fear of God seems to be dying out in the minds of men."

Fear Him, ye saints, and you will then
have nothing else to fear;
Make you His service your delight,
He'll make your wants His care.

CHRISTIANS

And the disciples were called Christians first at Antioch. Acts 11. 26.

As a Christian, let him not be ashamed; but let him glorify God. 1 Pet. 4. 16.

What is a Christian? If you compare him with a king, he adds priestly sanctity to royal dignity. The king's royalty often lieth only in his crown, but with a Christian it is infused into his inmost nature. He is as much above his fellows through his new birth, as a man is above the beast that perisheth. Surely he ought to carry himself, in all his dealings, as one who is not of the multitude, but chosen out of this world, distinguished by sovereign grace, written among "the peculiar people" and who therefore cannot grovel in the dust as others nor live after the manner of the world's citizens. Let the dignity of your nature, and the brightness of your prospects, O believers in Christ, constrain you to cleave unto holiness, and to avoid the very appearance of evil.

Teach us Thy name to own, whilst
waiting, Lord, for Thee;
Unholiness and sin to shun, from all
untruth to flee.

LORD'S WORK AND WORKERS

(Continued from page 192).

land Hall, Glasgow for a long period and was a valued helper of Mr. Malcolm Ferguson. Connected with Thornwood Hall for two years and finally with Brisbane Hall, Largs for the last 4 or 5 years. Stricken in middle life with a severe malady he maintained a serenity of spirit which was most admirable. He was keenly interested both in personal and missionary work.

MISS MARY HAMILTON of Plann passed into the presence of her Lord on July 2., aged 63. She was the last surviving daughter of the late Robert Hamilton of Plann, and was brought to know the Lord when a very young girl and continued in fellowship with believers for many years. Was a teacher in Sunday School for a long period but was laid aside in illness the last 3 years. Now at home with her Lord.

BELIEVER'S QUESTION BOX

(Continued from page 190).

example. There were things which he could lawfully have done, but, for God's glory and in order not to stumble the weak brother and also to further the gospel of Christ, he refrained from doing them. Sometimes, the believer, in an official position, finds himself (like Naaman in the house of Rimmon) having to fill a certain place, not as a sympathiser, but as a servant to his master. In this case, when there is sincerity and simplicity, the Lord will guide. "The meek will He guide in judgment: and the meek will He teach His way" (Psalm 25. 9).

H. Bailie.

THE LORD'S WORK FUND.

Amounts received for month ending June 30.

To Missionaries and Labourers who look to the Lord alone for support.

6684	5 — —	6715	37 — —	6746	14 5 —
6685	10 — —	6717	31 — —	6747	10 — —
6686	3 — —	6718	16 — —	6748	13 — —
6687	2 — —	6719	5 — —	6749	43 — —
6688	2 — —	6720	52 — —	6750	20 — —
6689	10 — —	6721	11 — —	6751	10 — —
6690	2 — —	6722	2 10 —	6752	20 — —
6691	10 — —	6723	8 15 8	6753	6 — —
6692	5 — —	6724	2 — —	6754	5 — —
6694	21 13 1	6725	42 — —	6755	36 — —
6695	5 — —	6726	5 — —	6756	10 — —
6696	2 — —	6727	17 — —	6757	21 — —
6697	2 — —	6728	8 — —	6758	5 — —
6698	11 10 —	6729	10 — —	6759	2 — —
6699	10 — —	6730	14 — —	6760	5 — —
6700	6 — —	6731	10 — —	6761	10 — —
6701	55 — —	6732	50 — —	6762	7 — —
6703	495 — —	6733	20 — —	6763	24 — —
6704	20 — —	6734	2 — —	6764	1 — —
6705	80 — —	6735	10 — —	6765	10 — —
6706	6 — —	6736	10 — —	6766	3 — —
6707	5 — —	6737	5 — —	6767	15 — —
6708	50 — —	6738	60 — —	6768	18 — —
6709	2 — —	6740	2 — —	6769	7 — —
6710	4 — —	6741	30 — —		
6711	35 — —	6742	8 — —		
6712	18 — —	6743	5 — —		
6713	15 — —	6744	15 — —		
6714	3 — —	6745	5 13 6		£1704 12 3

For Needy Saints and Relief.

6693	10 — —
6702	63 5 3
	£73 5 3

Fellowship in Expenses: Postal, Bank, Printing and other Office charges.

6684	5 —	6710	5 —	6741	10 —
6686	2 6	6711	9 —	6742	6 6
6687	5 —	6712	4 6	6745	4 —
6686	1 6	6713	4 —	6746	5 —
6689	5 —	6714	3 —	6747	5 —
6690	2 6	6715	12 6	6750	10 —
6691	5 —	6716	12 6	6751	1 6
6693	10 —	6719	2 6	6752	5 —
6694	1 1 11	6720	10 —	6753	5 —
6696	5 —	6721	10 —	6754	5 —
6697	2 6	6724	1 6	6755	9 11
6698	10 —	6727	1 — —	6756	5 —
6699	10 —	6728	5 —	6757	10 —
6700	10 —	6729	5 —	6761	10 —
6701	8 5 3	6730	1 — —	6764	2 9
6703	5 — —	6733	1 — —	6767	3 —
6704	1 — —	6734	10 —	6769	5 —
6705	5 — —	6735	1 5 —		
6706	10 —	6736	10 —		
6707	5 — —	6738	2 — —		
6709	2 6	6740	5 —		£46 10 10

LANARKSHIRE MISSIONARY HOMES.

Received by Mr. A. Clark, 57 Ivanhoe Cres., Wishaw during the months January to June, 1959.

Larkhall Ass. £8; Glenboig Ass. £1; Anon. Newmains, £1; Roman Rd. Ass., Motherwell, £5; Halfway Ass. £5; Low Waters Ass. £10; Ebenezer Ass., Motherwell, £5; Uddingston Ass. £5; Gartness Ass. £2; Shiloh Ass. Coatbridge, £5; Hebron Ass., Coatbridge, £6; Wishaw Ass. £5; Gospel Hall Ass., New Stevenston, £6.

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Rd., Kilmarnock, during the months of April, May and June.

Readers of Witness & Graphic, £3 5/-; Kilbirnie Ass. £23 10/; Anon. (Prestwick), £5; Old Cumnock Ass. £5; King's Park, Glasgow Ass. £8 3/-; Trustees, Lord's Work Fund, £25; Elim Ass. Kilmarnock, £44 5/-; Sister, S. C. Troon, £5; Ebenezer Ass. Dreghorn, £6; Hebron Ass. Aberdeen, £20; Womens Meeting, Stranraer, £5.

News from Other Lands

VENEZUELA

Mr. and Mrs. Turkington joined me in Nirgua some time ago. We tried meetings in a place called Salom some ten miles from Nirgua. There was some opposition for a few nights. However that passed over; and the people settled down to listen to the Gospel and we had quite an interest, and four professed at near the end of the meetings. We went on from there to Bejuma and found it more difficult to get the people there; but a few unsaved came each night, and one man from another town professed; we trust he really got salvation. After these meetings we went on to San Carlos where Mr. and Mrs. Turkington make their home. The assembly there go on well in the things of God. We had a meeting in Las Vegas some miles further into the plains of Venezuela. The little assembly there receives much help from the brethren in San Carlos. We had a cottage meeting a few miles out, and a number came to hear the Gospel. We trust that our brethren will see blessing in these meetings. Now we are having meetings in a village called San Esteben some 4 miles from here. The unsaved are coming very well each night. We get from 70 to 80 and more than the half of these are unsaved.

W. J. Wells.

BOLIVIA

We were preparing for the Sunday School when an apparent stranger knocked at the door. "Don't you know me?" he enquired. "I am the man who was converted to God here in the month of July last year." Then we recalled the occasion. He was Ascencio Coca from Tupiza. Said he, "At the close of the sugar harvest I went to Tupiza and made it known that I was converted. Quite a consternation took place, and the men of the village wanted to expel me. But I took to prayer and nothing happened. In ten days time my wife accepted Christ as her Saviour and then a brother. I sought out a place of meeting and went to the nearest assembly. I had some difficulty in convincing the brethren of my experience, but through a brother who had been in Montero I was accepted. I was then baptised with my wife and received into fellowship." We had almost forgotten about him but here he was happy in the love of Christ. He came the following Lord's Day evening to the meeting and brought a companion with him. Following the preaching he accepted Christ as his Saviour. Thus we receive encouragement in the service of the Gospel.

Peter and Mina Horne.

ARGENTINE

Last month we were in Santa Fe, about 220 miles from here, where we had been specially invited to be present for their 50th anniversary of the opening of their first Hall. Mr. Gordon Airth was there also, as we are the only two originals who were present, and gave a helping hand, amongst the workers. It did us good to be there and see what wonderful progress the work had made under dear Mr. and Mrs. Rogert Hogg, who were there then; and now Mr. and Mrs. Walter Bevan, their son-in-law and daughter, who are carrying on the work. A fine band of young people was to be seen, and also a very few of the old, the first ones converted in Santa Fe.

We are very pleased to be able to say that the work here goes on nicely not only in Belle Ville itself, but also in the other towns where we have been celebrating meeting for many years, at least 25 years. There are assemblies in four of them, and in others we just have Gospel meetings.

N. and O. Doorn.

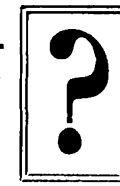
ALGERIA

Alali, the native man who worked for us in Kabylia came unexpectedly to Algiers during the past week. It was lovely to see him looking bright and happy in spite of all they have been through. We believe this time of testing has spoken to many, and there are opportunities for giving the Gospel even in buses in the City. The interior is still full of rebel activity in many parts.

We are commencing our D.V.B. school on July 3rd and would value your prayer fellowship at this time. Some of the children have been to our previous schools, but we are expecting a few who have recently been evacuated from Kabylia who have never been to school, and know nothing of routine work.

Miss F. R. J. Wicks.

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 considered right for a Christian doctor to be a member of the British Medical Association?

ANSWER

In Great Britain and Ireland before a man can practise as a medical doctor he is compelled by law to be registered by the General Medical Council. In the National Health Service, in which most doctors in Britain are to-day employed, one of the Conditions of Service is that they belong to a recognised Medical Defence Union. There is no compulsion to being a member of the British Medical Association. This is purely a voluntary matter. The British Medical Association issues a weekly journal, and is largely occupied in bargaining with the Minister of Health on behalf of doctors.

In considering the 'right' in being a member of the British Medical Association one must also consider the 'wrong' in not belonging to it. A medical man must keep up-to-date in his profession. As medical books get out of date in as short a period as 5 years a doctor can best keep informed of advances by taking regularly a journal such as the British Medical Journal. An English judge some time ago, in deciding a medico-legal case, held that a specialist was guilty of negligence in treating his patients if he did not regularly subscribe to at least two medical journals. Again, a Christian doctor is faced with the right or wrong of taking something for nothing if he accepts the benefits of the collective bargaining of the British Medical Association without subscribing to the cost of it. If he joins the Association his only obligation is to pay his subscription, and receive the journal weekly. He need not bear office in it, nor attend, nor vote at its meetings.

I would submit that belonging to the British Medical Association is not what is envisaged in 2 Cor. 6. 14. There the apostle is concerned with a yoke, essentially a matter between two individuals, with equal responsibilities, equal privileges, and equal rights. In joining the British Medical Association the doctor merely pays his subscription for services rendered, demands neither privilege nor right, and takes no responsibility in running it.

John Boyd, M.D. Belfast.

QUESTION

Should it be considered right for (a) a Christian doctor to be a member of the British Medical Association, (b) one who is an Accountant to be a member of an association to which Accountants belong, or (c) a University undergraduate to be a member of the Student's Union?

ANSWER

(a) See enclosed note by Dr. John Boyd.

(b) The position of a Chartered or Certified Accountant is similar to a doctor or any professional man, who must be a member of the appropriate association, which provides him with information, giving up-to-date knowledge of the various legal and tentative changes in all matters upon which an Accountant is called on to advise. He need not take part in social activities or anything which would mar his fellowship with God.

(c) The same is true of the Student's Union. Speaking locally, all full time students who have paid their fees, automatically become members of this union. It is not necessary for them to attend their meetings or vote members on to the committee. Students, however, may avail themselves of the facilities given, which include generally—dining-hall, cloakroom, shop, reading rooms, etc.

It is clear from above that the doctor, accountant or undergraduate has the option of refraining from associating with anything that would be detrimental to his spiritual progress, and, in doing this, he will find light and guidance in the law of his God. In 1 Cor. chapters 7, 8 and 9, we have Paul as an

(Continued on page 188).

The LORD'S WORK and WORKERS

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.

ENGLAND: FORTHCOMING (D.V.).

BROADCAST: Aug. 2 at 9.45 a.m. West Home Service 285 M and 206 M. W. M. Capper, F.R.C.S. from Monkton Combe School, Near Bath. **HASTINGS:** Gospel Hall, Castle Hill Rd. Aug. 29 at 3.30 and 6. G. Cousins, S. Sayers. **PENDLEBURY:** Gospel Hall, Sept. 5 at 3 and 6. P. Parsons, H. Hobbs. **SOUTHBOROUGH:** Holden Park Hall, Sept. 12 at 3.15 and 6. F. Cundick, G. B. Fyfe. **WIMBORNE:** Eastbrook Gospel Hall. Sept. 12 at 3 and 6. A. J. Atkins, E. H. Grant. **SOUTH NORWOOD:** Clifton Hall., Oct. 1 at 3.30 and 6.15 p.m. Sisters' Missy. Conference. **COUNTIES EVANGELISTIC WORK:** Annual Meetings in Westminster Chapel, Buckingham Gate, at 3 and 6. See larger advert for particulars. **KINGSTON-ON-THAMES:** Canbury Park Rd. Gospel Hall Missionary Conference. Oct. 24 at 4 and 6.15. J. Ford, G. de N. Davis, T. L. Smith. **LONDON:** Missionary Meetings at Westminster on Wednesday, Thursday and Friday, October 28, 29 and 30. Correspondence to Mr. F. F. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4.

REPORT

HALESOWEN: J. Cuthbertson and C. Hocking gave excellent ministry at well attended Conference.

G. Harpur and A. Lake gave appreciated series of meetings at **ADDISCOMBE.** So many applications were received for baptism that a series of baptismal services has proved necessary. Dr. B. B. Tatford gave missionary reports at **WANDSWORTH, CROYDON, NOTTINGHAM, DORKING,** etc. Dr. F. A. Tatford gave helpful series at **EASTBOURNE.**

Dr. B. B. TATFORD is visiting several assemblies in U.S.A., including Boston, New York, Sea Cliff, Hackensack, Middlesex, Maplewood, Philadelphia, Washington, Durham, Augusta, Pittsburgh, Cleveland, etc.

SCOTLAND: FORTHCOMING (D.V.).

LOSSIEMOUTH: Town Hall on Aug. 8. A. Naismith, J. Smith, A M. S. Gooding and another. **ARDRISHAIG:** Shiloh Hall on Aug. 12 at .4 J. R. Rollo, I. T. Hall, W. F. Naismith. **FORTH:** In Miner's Institute, Manse Rd. on Aug. 29 at 3.30. A. P. Campbell, T. Richardson, J. Paton, J. Gillespie. **MACDUFF:** Doune Church Hall, Market St. Aug. 29 at 3. A. Allan, H. Burness, J. Hislop, J. R. Rollo. **MADDISTON:** In School Hall, Aug. 29 at 3. A. Naismith, J. Hunter, J. G. Hutchison. Mr. Naismith will minister the Word in Bethesda Hall from Monday, Aug. 31 until Friday, Sept. 4, inclusive at 7.45 p.m. **SHETTLESTON:** Tabernacle Gospel Hall. Sept. 5 at 3.30. J. Tennent, R. Price, J. Douglas. **ANNBANK:** Gospel Hall, Sept. 5 at 3.15. Dr. Duncan, W. Prentice, F. Stallan. **BAILLIESTON:** Opening Conference in new hall—Hope Hall, Church St. Sept. 5 at 3.30. **KINROSS:** Town Hall, Sept. 5 at 3. R. Scott, J. Gillespie, J. Burns. **LOANHEAD:** Hermon Hall, Sept. 5 at 3. W. Trew, J. Hunter, A. Prentice. **PETERHEAD:** West Associate Church, Sept 12 at 3. J. Lightbody, J. Cuthbertson, J. Anderson, I. Cherry. **AYR:** Ayrshire Missy. Victoria Hall, Sept. 12 at 3. Dr. Alastair Lees, A. J. Rowberry, I. T. Hall and others. **EDINBURGH:** Bellevue Chapel, Rodney St. Oct. 3 at 3 and 6. Missy. Conference, F. Fenton, I. T. Hall, T. Wilson, Dr. G. McDonald. **ABERDEEN:** Hebron Hall. Oct. 5-9, Annual Bible Readings. J. M. Shaw, F. Cundick. (Particulars from M. E. M. Rannie, Pymhurst, Milltimber, Aberdeenshire.

TENT WORK

AYRSHIRE GOSPEL TENT: Fred Whitmore saw quite a number saved and baptised at Dreghorn. The Tent will be pitched in Muirkirk for second half of season with Robert Walker in charge of the work. Opening Conf. on Aug. 1 at 3.30. R. Walker, R. McPike, J. Cowan.

LANARKSHIRE TENT WORK: R. Walker spent a profitable time at Wishaw. Good interest and a number saved. Second pitch at Hillhouse Rd. Burnbank with J. Grant, Belfast in charge. Conference on Aug. 8 at 4. A. Naismith, A. P. Weir, J. Grant. Dan Cameron visited Forth, Biggar and New Lanark districts with Gospel Van reaching old and young, distributing large numbers of tracts. Prayer requested.

WIGTOWNSHIRE TENT: Gordon Cardwell had encouraging meetings and some blessing at Ardwell. Going on to Dromore for next pitch. Prayer valued.

A. K. PHILIP moving across to Caithness visiting Wick, Huna and Berriedale. Tracts have been very well received in many homes visited among the Orkney Isles, and meetings have been very well attended. Remember Word and Work in prayer.

IRELAND:

REPORTS: CONFERENCES

STRABANE: Considered one of the best for years with ministry from S. Jardine, E. Fairfield, H. Paisley, J. Milne, J. G. Hutchinson and R. Beattie. **BALLYKEEL:** A good number in the tent heard ministry by brethren Smith, McShane, Paisley, Fairfield, Allen and Nesbitt. **GROWELL:** In large tent. Speakers—W. Abernethy, W. Nesbitt, D. Jemphrey, J. Curran, D. L. Craig, A. Lyttle. **AHOREY:** Large attendance in tent. Happy spirit of fellowship pervaded. Ministry by A. M. S. Gooding, W. Bunting, H. Bailie, T. McKelvey, T. Campbell. **DUNMULLAN:** Attendance largest ever. Saints encouraged by ministry from A. Cook, S. Jardine, R. Love, G. Alexander, W.

Johnston. **BALLYBOLAN:** A good Conf. with messages from C. McEwen, J. Douglas, H. Paisley, E. Allen, A. McShane. **KINGSMILLS:** Large gathering at 80th anniversary with helpful ministry by J. K. Duff, John Hutchinson, F. Knox, W. Gibson (Jamaica), D. L. Craig, W. Crawford (India). **BLEARY:** Tent crowded. Edifying ministry by T. McKelvey, W. Bunting, E. Fairfield, A. McShane, E. Allen. **BALLYMAGARRICK:** Large Conference with good ministry by A. M. S. Gooding, J. Douglas, H. Paisley, A. Lyttle, G. Alexander, W. Nesbitt.

WORKERS

Messrs **LYTTLE** and **McCANN** continue in Gospel Hall, Monaghan with good interest and some having professed salvation. **S. JARDINE** and **J. G. HUTCHINSON** saw some blessing to saints and sinners in tent meetings in Londonderry. **R. CRAIG** and **S. WISHART** getting good numbers of unsaved in portable hall at Tullywhisker. **JOHN HUTCHINSON** had some meetings for believers recently at Newcastle, Dromore and Aghavey. **A. LYTTLE** and **A. McSHANE** hope to pitch tent near Bleary. **Dr. HAGAN** and **J. THOMPSON** continue in tent meetings at Tandragee with good interest. **R. HULL** at Killinchy. **J. G. HUTCHINSON** and **C. McEWEN** are finding a good ear in their open air work at Newcastle, Co. Down. Have engaged the local cinema for Sunday evening meetings. **J. K. DUFF** and **W. JOHNSTON** in tent at Drumadoney, some miles from Growell. **E. FAIRFIELD** and **W. BUNTING** also under canvas at Dunmurry. **T. McKELVEY** at Ashfield, near Mullafernaghan. **J. HAWTHORNE** and **R. WATTERSON** in a house near Dervock preaching with some interest. **H. PAISLEY** and **J. MILNE** continue to see souls saved, meetings in 10th week, now under canvas in Coleraine.

DAVID CRAIG still unable to conduct meetings and prayer will be valued for him.

CENTRAL HALL, BANGOR: A. M. S. Gooding having well attended and most helpful meetings for God's people.

LURGAN: Conference and Bible Readings on 2 Corinthians, chapters 1-4 (D.V.). October 11-14. (W. D. Mahon, The Rosses, Lurgan).

"WITH CHRIST."

Mrs. EVA RAE, Saltcoats on May 9, aged 74. Saved 57 years ago at Paisley and for many years in West Kilbride assembly. Last few years in Bethany, Saltcoats. Bore a good testimony through much suffering in later years. Known to many missionary friends and given to hospitality. **TOM RUSSELL,** Detroit, on May 21 after a long and active life of 66 years in the service of the Lord. Born in Scotland 84 years ago and saved at 18, he was for some time with the saints at Roman Road Hall in Motherwell, and later at Shields Road. Went to Detroit in 1923 where he continued his labours for the Lord in the gospel and ministry of the Word. A model of the Tabernacle of his own construction was used by him to the interest and profit of believers. He will be missed by a wide circle of friends in Detroit assemblies and other places and especially for his visitions of shut-ins—ever a needful ministry Mrs. Russell, who is in failing health, needs the prayers of sympathising friends, in the loss of her life-long companion. Two sons also survive—Tom of Detroit and Jim of Cleveland. **JAMES CHIPPINGTON** on June 14, aged 91. Convicted under D. L. Moody, saved over 74 years, 54 of which in Camberley assembly. Bore a quiet, consistent testimony, and was highly respected in the locality. Will be missed from the assembly gatherings. "He was a good man." **JAMES McFARLAND,** Hurstville, New South Wales. Called home on June 17 suddenly as the result of pneumonia. Saved 57 years ago at Donemana, Co. Tyrone, whilst reading a Gospel booklet after coming home from a Gospel tent meeting—the first meeting of the kind he had ever attended. A very diligent student of the Scriptures he soon became a most acceptable preacher of the Gospel, as also an able teacher of the Word. His spare time was largely devoted to the Lord's work, so that he was known and highly appreciated throughout a large part of Ulster. A lover of the "old paths," he remained valiant for the truth until the end. He certainly will be missed. He leaves a wife, with a son and three daughters to mourn his loss, and who need our prayers. **SAMUEL CAIRNS,** Greenock, on June 14, aged 75. Saved over 52 years ago in Ardrossan where he was in fellowship for 19 years, and for the past 32 years connected with the Greenock assembly. He was for some time Sunday School Superintendent, and for over 20 years Bible Class Leader. Was well known for his hospitality, loved for his kindly disposition, and respected for his faithful testimony and wise counsel. His interests were liberal toward the Lord's work and His people. **JOHN A. JONES.** Converted as a young man in Girvan under the preaching of Mr. Peter McRostie (later Supt. Tent Hall, Glasgow) while conducting meetings in a Gospel Tent. Later he came to Burnbank and associated with the saints there where he did much preaching with Mr. James Lees before Mr. Lees went to Sweden. A diligent student of the Word and earnest Gospel preacher he travelled extensively in the Brtish Isles preaching under canvas, and once visited Sweden with Mr. Lees. He was used of God in the salvation of many. **DAVID McCLEAN,** Templetate assembly, Co. Mon. passed away suddenly on June 27, at the early age of 37. Saved as a lad of 16 through the preaching of the late John Poots, our brother was later baptised and received into fellowship. He was of a quiet disposition and bore a good testimony in his home and district. The funeral was very large. Brethren Lyttle, Johnston and Beattie shared in the servce in the home, and Bunting and Hutchinson at the grave. Prayer is asked for his young wife and child, his mother and brothers. **Mrs. GEORGE JAPPY** was called home on June 28, aged 72. Saved in her early teens, and baptised and received into fellowship at Buckie. She was well known for her spirituality and faithfulness to the Lord and the assembly. Was much given to hospitality. A true mother in Israel she will be greatly missed by all who knew her. **Mr. MALCOLM LAWRENCE,** Largs, aged 69, called home on June 30. Saved in early years he soon became active in Christian service. Had fellowship in Annies-

(Continued on page 188).

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The Believer's

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ABILITY TO PREACH

(Continued).

by The Editor.

ONE of the most remarkable speeches recorded in the Bible is that by Stephen preserved in Acts 7. The preacher was one of the most remarkable persons of whom we read in the New Testament, and he is to be remembered, not only because he was the first martyr for the Christian Faith, but also because he delivered one of the most eloquent and moving speeches of those stirring times. If ever a man had ability to preach that man was Stephen; and so effective was his utterance that it moved his opponents to violence and murder.

IT is impossible to assess the value of the proto-martyr's witness, for although his career was short and he was cut off prematurely, his influence was great almost beyond computation. His martyrdom, lamented as it was by his fellow-Christians, had an intimate connection with the conversion of Saul of Tarsus, so that, somewhat like Samson, he achieved his greatest triumph in the hour of seeming defeat. The words which he had spoken had been quick with power, in fact, it has been admitted frequently that the unrecorded teaching may have had a deeply formative effect upon the thinking of Saul, and enabled him, after his conversion, to grasp immediately the essential features of the Christian Faith. Moreover, commentators have come to see in the Epistle to the Hebrews an elaboration of the theme about which Stephen eloquently discoursed before his opponents in the synagogue of the Libertines.

AMONG those who contested his declarations, in all probability, was young Saul, who found in Stephen a thinker more than a match for himself. It does not require a long stretch of imagination to see the bigoted Pharisee as the prime mover in the accusation when false witnesses were set up to say, "This man does not cease to speak blasphemous words against the holy place, and the law; for we have heard him say that Jesus of Nazareth shall destroy the place, and shall change the customs which Moses delivered us" (Acts 6. 13-14).

ALTHOUGH there is only one recorded address of this remarkable preacher, it is certain that he was a skilled debater, for none of those who disputed with him were able to resist the wisdom and the spirit by which he spoke (6. 10).

VARIOUS types of addresses are recorded in the Acts of the Apostles—evangelistic, deliberative, (as in ch. 15), hortatory, (e.g. Paul's address to the Elders from Ephesus, (ch. 20), and apologetic, in the last of which categories comes Stephen's defence as preserved in chapter 7. Here it may be permissable to digress to remind preachers that all preaching is not of the same kind, and that the same method should not be adopted in every case. The fervour of the proclamatory, evangelistic addresses (as in 13. 38) would be out of place in the deliberative speeches in the Council at Jerusalem (ch. 15), or in the horatory advice given by Paul at Miletum.

STEPHEN'S address has been justly called an "apology," that is, a positive statement in defence of his beliefs, cut short by the fury of his audience when they realised the drift of his spell-binding and eloquent summary of their national history.

THE speech "is rather an exposition of the teaching which had

caused such irritation in the synagogue where he had propogated it . . Its main arguments are: God is not locally restricted and does not inhabit material buildings, and therefore His people are not tied to one spot; the Jewish nation has always been rebellious; as previous generations opposed the prophets from Moses onward, so that generation had killed 'the Righteous One'." (F. F. Bruce in *Speeches in the Acts of the Apostles*).

EVERY preacher worthy of the name should be able to "contend earnestly for the faith once delivered to the saints;" and that, of course, cannot be done without a reasonable grasp of the central truths for which Christianity stands. A mere recital of the historical facts is not sufficient; there must be an understanding of the eternal and universal significance which underlies the facts. From the commencement of his ministry Stephen seems to have grasped the meaning of the work of the Son of God in such a decisive way that he was completely severed from the ceremonial rites of the First Covenant. Stephen was a thinker, a penetrating logician; and every competent teacher should have characteristics of both. The practice of retailing the good material won by the mental toil of others is much to be deprecated. First of all such material ought to be well digested, and in the process it will be made a genuine part of the student's mental content. Otherwise it is valueless. A good memory does not make a good preacher. "It would be well if some would eliminate the so-called concordance sermon from their preaching. Generally speaking the concordance sermon is the complete give-away of the lazy thinker" (J. G. in *Food for the Flock*).

FURTHERMORE, Stephen's apologia discloses the fact that he had a thorough grasp of his nation's history as a witness to divine activity among men. He recognised that the contemporary situation was the logical development of the nation's disobedience and departure from the will of God. He knew how prone men were to follow an evil example rather than God, and his rehearsal of the witness of Abraham, Joseph, David, Solomon, was intended to throw into relief the wickedness of his own generation in rejecting the testimony of the Son of God. Stephen knew that the life of the Son of God among men had its culmination on the Cross, and also that man's attitude to God is discovered by his attitude to the Son of God.

AS Stephen was well versed in the dealings of God with this nation, so the Christian preacher or teacher should have a fairly intimate knowledge of the main events of Church History; and we feel confident that it would serve a very useful purpose if every preacher had some sort of instruction in the course of events in the history of the Church. Perhaps he could do nothing better than become acquainted with the outline as given in E. H. Broadbent's volume entitled *The Pilgrim Church*.

HOW salutory it might be in days of declension to rehearse before a complacent audience in Britain the stirring labours of John Knox, the Puritan fathers, the Wesleys and George Whitefield, the simple hearted men in the North of Ireland who led the '59 revival, and the many pioneers of the work among assemblies of the Lord's people! Seldom do we hear ministry modelled after the fashion of Stephen's address.

STEPHEN was an outstanding personality among his fellow-Christians, and it may not be without intention that his name is given first of the seven men chosen to attend to the daily ministration to the widows

in the church. He is the only one of whom it is added that he was "a man full of faith and of the Holy Ghost" (6. 5), although it is inferred that the other six, too, were "full of the Holy Spirit" (v. 3). Here again emphasis is placed upon character, and the record draws specific attention to the components of that good man's character. He was a man "of honest report, full of the Holy Spirit and wisdom . . . full of faith and power." Is there any wonder that a man of that spiritual stature "did great wonders and miracles among the people" (6. 8)?

WHAT a versatile man he was! We see him in the church earning for himself a reputation for honesty and wisdom, for spirituality and faith. He was a man well-spoken of, with a fund of good commonsense and practical sagacity, one able to make wise decisions when the need arose. We see him as administrator, handling along with others church monies; but he was not content to limit his activities to serving tables. He felt an urge to more vigorous tasks, and soon he was in wider fields of service ardently preaching the startling doctrines of his Christian Faith. We next encounter him as a debater, confronting the clever men of the synagogue of the Libertines, and staggering them with the cogency of his arguments. Then we follow him to the Council and listen with astonishment to his skilful advocacy of the New Teaching, as he drives home his pointed accusation, "ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit" (v. 51).

STEPHEN was no popularity hunter; and men like him are needed when audiences are partly composed of religious people whose ignorance blinds them as to their need of complete deliverance from observances which are nothing more than ineffectual ritual. He did not wield the weapon of ridicule but wounded the conscience by using the sword of the Spirit. It is of more than passing interest that the divine historian remains silent about his administrative abilities, but centres attention on his witness in the gospel. Stephen had that rare combination of being both a good administrator and a good preacher.

HOW difficult it is to force home the truth that a Christian man is not necessarily a good preacher because he is an acute business man! He may be a trustworthy treasurer, or a capable secretary, an admirable hall-keeper, or a splendid organiser, but it does not follow that he should be allowed to preach or to teach publicly. Stephen's zeal for preaching was stronger than his inclination to "serve tables," and he followed the stronger urge.

IS it not true that Christian service has been robbed of many a witness because the reverse has been the case, and many a business man has allowed his business to absorb more of his interest and his energy than is consistent with his testimony; his ledger has become more fascinating than his Bible? He has stifled the gift by the exercise of which he might have become a useful servant of the church.

ATTENTION may be drawn briefly to two important features of Stephen's address. Note the evidence of proportionate treatment, of orderly movement from theme to theme without the introduction of irrelevant matter. What judicious choice there was of main points! Many a preacher could "take a leaf out of Stephen's book," and learn that digressions are to be avoided, especially when the remarks are mainly personal.

(Continued on page 197).

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

9. ON BACKSLIDING. By KEN H. MATIER, Glasgow.

THE word "backslider" occurs but once in the Book of Proverbs, (and not at all in the New Testament), and when used elsewhere in the Old Testament it is reserved to describe the wilful waywardness of God's earthly people. But the experience is common enough and horrible enough to merit mention in this series for young Christans.

We have all, in our experience, and within the circle of our own acquaintances, met men and women who have professed faith in Christ, and who have appeared to make good progress in divine things. An appetite for the Scriptures allied to an aptitude for the Lord's service led us to expect great things from them, *but where are they now?* They have backslidden; they have gone back; they are as far away as ever they were. I was shaking hands with my audience after a recent ministry meeting, when a drunk man entered the hall. He shook hands with me and said, "I am a backslider. I was in fellowship in this hall for many years," and the brethren confirmed the statement. Now, do not think that this could not happen to you. It could, and it will, unless you are constantly on your guard against it, and constantly on your knees obtaining strength to combat it.

I must add, however, that I am firmly convinced that many who pass as backsliders are not really backsliders. Their profession of faith in Christ was an empty profession; they were never truly saved; their experience of Christ stopped short of regeneration; and time has merely proved the emptiness of their profession and revealed that they had confessed "with their mouths" something that they had not believed "in their hearts."

The reference to the subject in the Book of Proverbs is as follows, "The backslider in heart shall be filled with his own ways" (14. 14).

THE BACKSLIDER

A backslider is not a man who has been temporarily tripped up, or who has committed sin ignorantly, or in whom the old nature has momentarily triumphed, although these things if not put right, may lead to backsliding. Backsliding is sinning "with your eyes open." It has the element of deliberateness; it is unilateral, wilful, severance of relations. The best illustration of this is Demas. "Demas hath forsaken me," cries Paul in 2 Tim. 4. 10. Demas turned his back upon Paul, and all that Paul represented in the things of God. That is backsliding. Carefully and prayerfully read 1 Kings 13, ask God to teach you the lessons contained there in, and underline in your Bible the words of verse 19, "So he went back," and pray God that this will never be true of you.

IN HEART

The break referred to above is not a sudden, unexpected catastrophe to the backslider. It is the culmination of a lengthy process. The heart has wandered long before the feet have moved. Thus it was with Demas.

"Demas hath forsaken me, having loved this present world, and is departed . . ." Long before the open break, the heart of Demas had been stolen by the world. Demas had gone on, apparently as usual performing his services to the apostle and even, in the eyes of onlookers, serving the Lord, but his heart was not in it, and the time came when his feet took him where his heart already was. "Keep thy heart," cries the writer of the Proverbs, "for out of it are the issues of life." Backsliding can begin so insidiously; a spark of love for the world and the things of the world, that will smoulder and spread until our hearts are enveloped. We may mechanically go "through the motions" of Christian worship and service, but our hearts are away and it is only a matter of time until our feet follow. I remember an evangelist giving a message from the Scriptures, addressed to backsliders, after the breaking of bread one Lord's Day morning. His explanation was, that that was the only meeting at which the backsliders were present; they would not be at the prayer meeting, bible reading, or even the gospel meeting, but the last meeting they break with is the "breaking of bread." It is a sober, challenging thought.

SHALL BE FILLED WITH

The backslider becomes his own punishment. There is no more miserable sight on earth than a backslider. To have known the fellowship of God and His people, and then to have gone back; to have known the very joy of heaven, and then to have exchanged it for the beggarly elements of the world; to have companied with Christ, and then to have teamed up with His rejectors. Present preoccupation has robbed him of the joy of the Lord, and his former knowledge of the Lord has spoiled him for the joys of the world . . . he is filled with his own ways.

Young Christian! Beware of backsliding. Apply yourself assidiously to prayer, study, service and fellowship. Guard against love of the world. Underline 2 Samuel 5. 10 in your Bible and ask God daily to make it true of you also, "And David WENT ON, and grew great, and the Lord of hosts was with him."

ABILITY TO PREACH

(Continued from page 195).

AGAIN it should be observed that although the preacher covered a large area of Old Testament history no attempt is made to introduce allegorical interpretations. He kept rigidly to the facts until he reached the climax and pressed home his message. It is wise procedure to avoid that type of interpretation and learn to find behind the history divine principles which operate in every generation. Stephen has set every preacher a splendid example. Wisdom counsels us to follow it.

DANIEL'S SEVENTY WEEKS

(Continued from page 203).

is called "the mighty and strong one." The desolate are the Jewish people who will have a bitter cup to drink, but the end of their troubles will come when the Messiah appears a second time. But they will by no means end their troubles now. Their sorrows will increase for God has not yet set His hand to recover again the whole twelve tribes of Israel, as is recorded in Isaiah 11. God has kept His word in times past and will be true to His word for all time.

EPHESIANS

By Prof. F. F. BRUCE, Sheffield.

3. PRECEPTS OF THE NEW LIFE (4.25-5.2).

V. 29 *Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.*—In Col. 4. 6 Paul says that Christian speech should always be "seasoned with salt." Otherwise it may become insipid, or even worse—it may become both corrupt and corrupting. Foul language had no doubt been habitual with many of his readers before they became Christians; but such language is most unbecoming in a Christian. It must therefore be renounced. But the absence of such "colourful" embellishments of talk (as they are sometimes accounted) does not mean that one's talk will become colourless. Just as the command to steal no more is followed by the positive injunction to be generous, so here the prohibition of harmful talk is accompanied by the inculcation of helpful talk. It is recorded of R. C. Chapman's home in Barnstaple: "There was great cheerfulness at the table—words of wisdom and grace were constantly heard; but no room was given for conversation to degenerate into frivolous talk. It was also a rule of the house that no one should speak ill of an absent person, and any infringement of this rule called forth a firm though gracious reproof." Conversation with a view to timely instruction will help to build up a strong Christian character and stimulate growth in grace.

V. 30 *And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.*—The Holy Spirit of God is here spoken of personally, as capable of being grieved. The implication is that unedifying language grieves the Spirit who dwells in the speaker and the hearer alike, for it tends to break down that common life in the body of Christ which it is the Spirit's province to maintain. To grieve one's brother or cause him to stumble (Rom. 14. 15, 21) is an offence against the Christian fellowship and therefore against the Spirit Himself. Paul has already reminded his readers (Eph. 1. 13f.) that when they believed they received the seal of the Spirit, as a pledge of the inheritance which would be theirs in the day when God claimed them finally as His own possession, as a universal demonstration of His glory. That is the "day of redemption" referred to here, the day of "the revealing of the sons of God" (Rom. 8. 19), the day of Christ's coming "to be glorified in His saints, and to be marvelled at in all them that believed." (2 Thessalonians 1. 10).

V. 31 *Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice*:— So, lest the Spirit be grieved, let everything be put away which menaces unity of heart and purpose among believers. Annoying pinpricks and flaring outbursts of rage, public quarrelling and slanderous whispers—these and all other forms of maliciousness and ill-will must be abandoned. Such catalogues of vices are not infrequent in the New Testament writings; ugly as they are, they help to throw into clearer relief the corresponding graces, such as Paul lists in the following verse.

V. 32 *and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Mutual kindness, compassion, and a readiness to forgive are the qualities which characterised Christ. Moreover, He ascribed these same qualities to God, and made that fact the chief reason why the children of God should exhibit them. By the exercise of love and forgiveness, He told His disciples, "ye shall be sons of the Most High: for He is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful" (Luke 6. 35f.). And it is the forgiving grace of God that Paul invokes here—more especially, His forgiving grace manifested in Christ—as the crowning incentive to a spirit of forgiveness in His children. Those who have been forgiven much, and at so great a cost, must be forgiving in their turn. So too our Lord taught His disciples to pray, "Forgive us our trespasses, as we forgive them that trespass against us"—not because our forgiving others can be the ground of God's free forgiveness of us, but because we can neither seek nor enjoy His forgiveness so long as we cherish an unforgiving spirit towards others (Matt. 6. 12, 14f; 18. 21-35). Here and there in his epistles Paul shows signs that he was acquainted with the Lord's Prayer. The word which he uses for forgiveness in this verse is not the common verb for remission or letting off (Gk. *aphiēmi*) but one of richer content (Gk. *charizomai*), the word which A.V. translates "frankly forgave" in the parable of the two debtors (Luke 7. 32); its primary meaning is "to grant as a free gift" and thus it is a suitable word to denote the forgiveness of a debt.

"WITH CHRIST."

(Continued from page 216).

be with Christ in his 94th year, on July 31, at Machermore Castle Eventide Home. For some considerable time Mr. Fereday was confined to his room, and although requiring constant nursing, he was enabled until only recently, to keep in touch with the Lord's work and contribute to the magazines, with the assistance of those who attended him. For about 75 years the Lord enabled His servant to continue actively in the ministry of the Word. In his earlier days he was associated with the late Wm. Kelly, and both by oral and written ministry, has been a blessing to many of the Lord's people world-wide. The funeral took place to Newton Stewart cemetery on August 4. "He being dead yet speaketh." See fuller appreciative article by Mr. W. F. Naismith. Mrs. **FRANCEY**, Belfast, on August 1. Saved for 40 years and connected with Mourne Street, afterwards, Albertbridge assemblies for many years. Bore a good testimony in her home and district and will be greatly missed amongst the saints and in her family. Messrs Brown, Bailie, Jordan and Hamilton took part in the funeral services. Mrs. **JEAN CROSSAN**, Ballymena, on August 1, aged 85. Saved many years ago and added to Broughshane assembly through the ministry of the late Fred Bingham and J. Hamil. A quiet and consistent saint, who continued with the meetings until unable to go. Funeral services were conducted by A. Buick. H. Paisley and J. Hamil. Mrs. **MARY ALICE BOULTON**, of Bebington on August 6. Devoted and beloved wife of Mr. A. H. Boulton, our departed sister was saved at the early age of 13 and very soon manifested desires for spiritual things, and became deeply interested in the furtherance of the Lord's work. Associated with Merseyside assemblies for 55 years. Mrs. Boulton did much to foster missionary interest, and as hostess at Llanfairfechan Missionary Fellowship week her godly and gracious disposition endeared her to workers from all over the world. Bethesda, Bebington and indeed the assemblies of Merseyside have lost a "mother in Israel," as was evidenced by the very large and representative company attending her funeral service. **JAMES HOUSTON**, New Cumnock, went to be with Christ on August 21, aged 70. A beloved brother and faithful minister of Jesus Christ, his fragrant testimony was much appreciated over the last 50 years in the New Cumnock district. In earlier years he was active in the gospel and for several years had charge of the work in the Coalburn tent. Over the years was a respected pastor and teacher associated with the Pathhead assembly and more recently with the new joint company meeting in Bridgend Hall. Served the Lord with all humility of mind, and was highly esteemed for his personal care and visitation amongst the Lord's people.

Studies in Genesis

By ANDREW BORLAND, M.A.

(Continued).

THE third aspect of antediluvian history deals with the *Temptation* of our first parents. The narrative is given in chapter 3, and is to be taken as history written in a form which can be understood in any country and in any state of civilisation. Deep and abiding truths are embedded in every aspect of the story, consequently it never loses its appeal and never becomes out of date. It is always contemporary; and is to be received as fact, and not treated as fiction. The Scriptures deal with the Fall as a historical event; and some central teaching of the New Testament is based upon it. The Apostle Paul, for instance, reminds us that "by one man sin entered into the world," (Rom. 5. 12) and that "the woman being deceived was in the transgression" (1 Tim. 2. 14).

The temptation was due to an evil agent external to man himself. The narrative insists that man was created capable of resisting the approaches of the tempter, but that he succumbed because he exercised the freedom of his will to disobey the prohibition laid upon him by divine command. "Christianity asserts that God is good; that He made all things good and for the sake of their goodness; that one of the good things He made, namely, the free will of rational creatures, by its very nature included the possibility of evil; and that creatures, availing themselves of the possibility, have become evil" (C. S. Lewis). Man fell because in the conflict with evil he allowed self-reliance to usurp the place of God-reliance, and he proved no match for the tempter.

The progress of the temptation is worthy of careful consideration. The attack was made upon the more susceptible of the Paradisal pair. The woman was chosen as the target because she was psychologically more prone to listen to the deceptive reasoning of the enemy. How subtle he was! How carefully concealed was his intention! His disguised flattery undermined the resistance of his victim, and she fell an easy and unsuspecting prey to his ingenuity.

First, he insinuated doubt as to the fairness of the divine prohibition, couching his approach in the questioning words, "Hath God said, Ye shall not eat of every tree of the garden?" The thin edge of the wedge was driven in, and the way was opened for a more relentless attack. The woman's admission led to the positive denial of the possibility of divine punishment for the infringement of his commandments. Satan's word of denial was pitted against the prohibiting word of God, and the former was accepted as the guide for action. Herein lies sin—the substitution of another authority for the authority of God.

The Satanic suggestion met a response from the human longing for participation in a prohibited experience. Appetite succumbed; for the woman saw that the tree was "good for food." That is the basest element in temptation—the promise of the satisfaction of physical cravings. How many a fall begins there! Then came the aesthetic appeal: "it was pleasant to the eyes." The gratification of the nobler qualities in life is a higher pleasure than the satisfac-

tion of merely physical desires. Perhaps, however, the third appeal was most compelling of all, "a tree to be desired to make one wise." The pursuit of knowledge can be made a misleading alternative to the quest after God, and the embracing of such an alternative is a fatal mistake.

The process of temptation culminated in an act of disobedience. The narrative gives the impression that the final assault was the climax of a protracted endeavour to lead astray from the God-appointed way of true fellowship. While it was Eve who was in the transgression, being deceived, it is recorded of Adam that the woman "gave also unto her husband with her; and he did eat" (3. 6). He became a conscious and deliberate participant in the act, and thereby was guilty of disobedience which enthroned human self-will to the dethronement of divine authority over the creature.

The results of the Fall were immediate, permanent and universal. In Adam the entire human race was represented, for Adam and Eve were the entire human family then alive when the tempter succeeded and "man" fell. The experience of disillusionment came swiftly upon the heels of the first sin. The declaration that their eyes were opened is a reminder that there was a self-discovery of the effect of their deed, that conscience had been born, that both had the knowledge of good and evil and became aware that they had committed the sin of choosing the evil instead of the good.

A sense of fear was developed: the first recorded words of human speech after the Fall are, "I was afraid . . . and hid myself" (Gen. 3. 10). Divine judgment, always exhibited against disobedience, immediately followed and was pronounced upon the serpent, the woman and the man. Access to the Tree of Life was denied, and physical death began at once to operate. The story of the Fall is continued in the record of chapter 5 where the oft recurring announcement is, "and he died." Driven from the Garden, man became conscious of the fact that communion with God had been broken, and he was dependent upon God for any revelation of the way back.

Black as the narrative is it is illumined by two features. The first of these is the promise of redemption in the Seed of the Woman (3. 15); and in that promise is the beginning of a great many adumbrations which had their fulfilment in the Son of God offering Himself as the final Sacrifice for Sin. The second feature is the divine provision for the immediate circumstance, when "the Lord God made coats of skins, and clothed them" (3. 21). Are we to infer from such a statement that therein is reference to the introduction of animal sacrifice which was to play a very large part in the subsequent history of the people of God. Man had to be taught that the only way back to God was by confession, and forgiveness made possible by sacrifice, for "without shedding of blood was no remission."

The fourth section of antediluvian history has been gathered under the word *Degeneration*. Soon there is recorded the first murder, for Cain rises up against righteous Abel and in a fit of self-will slays his brother. The story contains all the elements of the basest of base deeds—self-conceit, hurt pride, jealousy, indiscipline, impudent presumption, and resentful sullenness. The first city is built and called "Enoch" after Cain's son, and city life degenerated rapidly, for sin breeds quickly where men congregate. Here, too, we read of the first attempts at human civilisation without divine sanction,—"such as dwell in tents," "such as handle the

harp and organ," "every articifer in brass and iron" (4. 20-22).

When man began to multiply on the earth, then "the sons of God saw the daughters of men that they were fair; and they took unto them wives of all which they chose" (6. 1-2). Two interpretations of that kind of intermarriage have been offered. There are those who maintain that the "sons of God" are angelic beings who assumed human form and made marriage with women, while others contend that the "sons of God" are the descendants of Seth, the God-chosen line from Adam and Eve (4. 24), and that the daughters of men were of the line of Cain. Without entering into controversy, is seems more consistent with Scripture, and in keeping with the nature both of angels and men, to accept the second of the two interpretations. Others may differ.

The result of such intermarriages was the precipitation of a taste of wickedness hitherto unknown in human history. A complete disregard of divine principles was manifested, and every imagination of the thoughts of man's heart was only evil continually. (6. 5). To such a pass had the sinfulness of man arrived that the divine resolve was, "I will destroy man whom I have created from the face of the earth" (6. 7).

Amidst the general corruption, however, there was one godly exception, for "Noah found grace in the eyes of the Lord" (6. 8), and it was he with his family who survived the Flood, and became the beginning of a new departure in the history of the human race.

From the above summary lessons are to be learned. Material advances do not necessarily encourage fellowship with God. Civilisation as it progressed tended to shut out God, and when God was discounted, and His authority disregarded, morals began to degenerate. One of the methods of the devil to undermine the purpose of God was to induce the "sons of God" to make marriage alliance with the "daughters of men," and then, as ever since, such unions were abhorrent to a holy God. Yet God has always had witnesses to His truth even in the darkest days. Abel was righteous when the Cain tendency began to manifest itself. Seth set the example of calling upon the name of the Lord, and Enoch walked with God when men were more concerned with material progress than they were about the world of unseen realities. Noah bore witness to the righteousness of God when sin was rampant and the world was indescribably corrupt.

The record of these first six chapters reveal God in a variety of aspects. He is the self-existent, eternal One, Jehovah, the Creator; all existence is attributed to Him, and all living things derive their life from Him. He is the Sovereign Governor of His creatures, and makes ample provision for their well-being. He is King, laying down conditions for man's continued fellowship with Himself, and acting as Judge, dispensing justice and judgment, as is evident in the cases of Adam, Cain and the contemporaries of Noah. But He is also Redeemer, assuring repentant sinful man of approach and fellowship, if sin is acknowledged and the appropriate sacrifice is offered, as in the example of Abel. And, furthermore, God, the Creator, is the Friend of man when He obeys Him and orders his life after divine demands. Of both Enoch and Noah it is recorded that they walked with God. What was possible then, has been possible ever since, for divine strength is available for all who by faith wish to please God, and do that which is right in His reckoning.

DANIEL'S SEVENTY WEEKS

By the late W. W. FEREDAY.

DANIEL, CHAPTER 9.

DANIEL was now an aged man having lived under four Gentile kings during his captivity. He was not only a prophet but a profound student of prophecy, especially of Jeremiah of whom he learned that seventy years, or weeks, were allotted to Jerusalem for desolation and that time was now up. Accordingly he bowed his head before God in prayer and supplication owning the sin of kings and people as his own. Oh that we were like him for we have two thousand years of disobedience to confess and Daniel had only half that amount. God would hear our cry.

Daniel had already learned from his exposition of Nebuchadnezzar's dream that four empires were to succeed one another on the earth, all being destroyed by divine action. He had also learned from a dream of his own (chapter 7) that the Son of Man was to be the executioner of these judgments. He knew much but he longed to know more and such a man would not be denied accordingly.

Gabriel touched him about the time of the evening oblation, significantly the hour of the death of Christ, and gave him to understand that he was now given a complete account of the times of the Gentiles (Luke 20) and was shown what would happen in the latter time. He was given a period of seventy weeks of years for this, being divided into four parts, 7, 62 and two half-weeks.

The seven weeks were occupied with the rebuilding of Jerusalem by Nehemiah which commenced the times of the Gentiles and still runs on. The added sixty-two years would bring him up to Messiah the Prince. The two half-years must be considered separately. Alas! we read "the Messiah shall be cut off and have nothing." Angels were sent to the shepherds to tell them that the Christ had been born and, although the shepherds spoke of it, it aroused no interest. The same thing was true when the wise men from the east came up. The Jewish people were thus given a date when the Messiah might be expected, therefore their guilt in rejecting Him was enormous. The Crown and the Kingdom were not His when He came the first time. The disciples asked the Lord Jesus, "Wilt Thou at this time restore the kingdom to Israel?" They asked this question because it was after the Lord's death and resurrection, which raised their hopes once more but no answer was ever given them. It was all in the Father's counsels.

The people of the prince that shall come (a Roman Prince) would destroy the city and the sanctuary, referring to the awful disaster under Titus which brought prophecy to a standstill. The last week is thus detached from the rest and we are living in the interval. The last week will begin when a Roman Prince again meddles in Jewish affairs. He will form a covenant or treaty with the people which he will break and turn upon the people in the middle of the seventieth week. His associate, the Anti-Christ, will come in at this point. According to our Lord's words, "Another shall come in his own name, him ye will receive." (John 5. 43). A desolator will be allowed by God who, in Isaiah 28. 2

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Christ Glorified

Notes of Address at Inverurie by the late Mr. J. R. CALDWELL.

THE Spirit of God has taken many different ways to set Christ before us in the Scriptures. The four Gospels are four distinct records of His life. The types and shadows of the Old Testament present Him in His person, character, glory, humiliation, sufferings and atoning death. The prophetic scriptures foretell the details of His life and death, His resurrection, ascension and session at the right hand of God, and also His coming again in manifested glory. The Psalms prophetically utter the very breathings of the Son of God into the ear of His Father: e.g. Psalms 22; 69; 88.

My thought now is to look at the various aspects in Hebrews of Him as THE GLORIFIED ONE. This wonderful book, which is the divine key to unlock the types and shadows and mysteries of the Old Testament, opens by giving us a vision of Christ at the right hand of the Majesty on high as the One who purged our sins. That work has opened up the way for God in righteousness to gratify the deep love of His heart to lost sinners. The blood that was shed on Calvary is the wine that cheers the heart of God. He could not show mercy at the expense of righteousness, and when His own beloved Son became incarnate and purged our sins He recompensed Him with the right hand of the throne of the Majesty on high. The One who was obedient unto death was the One alone that was worthy of universal authority. Obedience is the path to power. The obedient child is in the end the ruling child.

The glory of the Person that purged our sins is what is set before us in chapter 1. He was not only Creator of all things but the manifestation of God's glory from eternity; the only One in Whom God could be seen and known. And yet He suffers on the Cross by the creatures that He made. O the mystery! O the depths of the humiliation of the Son of God! And the question now is, not What am I? but What is He? Let self be judged, condemned, put to death and let us behold the One in Whom through His perfect, glorious work God has made us accepted. Although human He is a divine Person, the eternal Son of God, far above all created beings, above the highest angels. They are all ministering spirits and the most glorious of them are summoned to worship the Son of God.

Look at chapter 2. 5. In the Greek there are three or four different words for "world." One word embraces all mankind—the sum total of humanity. Another simply means the material earth. A third means the world in relation to its various dispensations and to its duration. But there is still another which represents the then habitable world—the Roman earth at that time—and it occurs in only a few places: e.g. Matt. 24. 14; Luke 2 1. There are about ten different places where it occurs in the New Testament and it always refers to a limited sphere. In this verse he says: "For unto the angels hath He not put in subjection the world to come, whereof we speak." He has already spoken of it in chapter 1. 6, "And again, when He bringeth in"—

margin, bringeth again—"the first begotten into the world, He saith, and let all the angels of God worship Him." Notice it is not "the *only* begotten" but the "*first* begotten." As the eternal Son He is the only begotten; as the risen One from the dead He is the first begotten; and as such the world has never yet seen Him. But God is going to bring Him again into the world—the Roman earth—the sphere where He was rejected, condemned and crucified; but instead of coming in lowliness as once He came, the fiat from the throne is, "Let all the angels of God worship Him." Those companies that have existed for ages and have done the will of God with delight will fall down and worship Him. That will be an august occasion. First and nearest around Him will be the redeemed company of saints that are His own now.

Read now chapter 2. 5-6. This is quoted from the eighth Psalm. There are a number of different Hebrew words for "man." Here the word signifies frail mortal man: "What is frail mortal man that Thou shouldest be mindful of Him?" Why should God make so much of poor frail man and the son of guilty Adam? That is the question. "Thou madest him a little lower than the angels"—that is, Adam, positionally—"Thou crownedst him with glory and honour, and didst set him over the works of Thy hands" in the garden of Eden. "Thou hast put all things in subjection under his feet . . . But now we see not yet all things put under him." We see man a poor slave of sin and Satan, of death and corruption. It looks as if God's purpose to put man in authority over all things has been utterly frustrated by Satan's wiles. That is how it looks; but what do we read further? Verse 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death" —JESUS, Who came so near to us as to be our Kinsman Redeemer and yet not so near as to be defiled with the guilt of Adam's transgression—"crowned with glory and honour." There on the right hand of God is the pledge of the accomplishment of God's original purpose that the creation should be ruled by a Man, not one of the fallen sons of Adam but a new Man, the second Man, the last Adam. There He waits the moment when the sceptre of the world shall be taken and wielded by Him. In chapter 1 it is Christ the Son of God, the divine Person. In chapter 2 it is Christ the Son of Adam, the glorified Man. The first proves His deity; the second His humanity. He is perfect Man and perfect God. As God He is the Creator and Upholder; as Man He is the Heir of all things. Oh it will be a glorious day when He is manifested and when those that the Father has given Him shall be manifested with Him.

This second chapter gives us the Son of Man glorified, and in connection with this read 1 Peter 4. 8-9. "Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called." That is our calling—to be the blessers along with Christ in the age to come—not "that ye should inherit *a* blessing" but "inherit blessing"—the bestowment of blessing, in the age to come. Therefore He says walk consistently now with the character that you are called to bear with Christ eternally. No blessing comes to this poor world but through God's people. They only have got the means of blessing the world—God's glorious provision for lost men in the Person of His Son. We are saved and left here for a time for the very purpose that the

world should be blessed by us; light to lighten its darkness; and salt to preserve it from corruption.

We find the next reference to the glorified Christ in Hebrews 4. 12: "For the Word of God is quick—that means living—and powerful, and sharper than any twoedged sword . . and is a discerner of the thoughts and intents of the heart." "Discerner" is one of about two or three hundred words that occur in the New Testament only once. "Discerner" is really and literally "critic." Instead of critics criticising the Word the Word of God, if they only knew it, criticises them. It discerns the true condition of the heart and pierces like a twoedged sword, dividing between what is the natural thought of my heart and what is the thought implanted in it by the Spirit of God. Do not let us shirk the edge of the sword; it is God's means of blessing. The surgeon uses the knife unsparingly sometimes but it is only to save the life. The Word of God enters into the heart and cuts it to pieces. Let it enter; let it cut! And see what follows: "Neither is there any creature that is not manifest in His sight." Notice how the Word of God passes imperceptibly into the Person—the Word of God. To deny the inspiration of the written Word is to deny in the same verse the divinity of the personal Word: the two are bound up together. Mark the word "naked." The sacrifice when laid upon the altar was flayed, opened and laid out under the eye of God. We too are stripped bare and opened out, and the Word of God searches down into the very depths if our hearts. Are we afraid of it? We might well be if we did not know what was to follow. Alongside of the searching power of the sword of the Word we have another scene so glorious: "All things are naked and opened unto the eyes of Him with whom we have to do." We have to do with the Lord Jesus. Oh! it is blessed to have to do with Him, to open out to Him, to tell to Him our sorrows, our temptations, our faults and our griefs; to have One to go to at all times and be sure that we will be kindly received. But whom is it we have got to do with? "Seeing then that we have a great High Priest, that is passed into the heavens"—or through the heavens—"Jesus, the Son of God, let us hold fast our confession." Note the name. It is not Christ the Son of Man—it is JESUS!—"Thou shalt call His name Jesus: for He shall save His people from their sins." Jesus, the Son of God—the lowly Jesus of Nazareth, the Son of God from eternity. There is the High Priest—*such* an High Priest passed through the heavens, laid His hands upon the throne of God, bears my name upon His breast, the Great High Priest.

When I get a sight of Him then I shall let the Word pierce me, search me, condemn me, do its worst in me. I can run for healing and for cleansing, for help and for comfort to the Great High Priest that is passed through the heavens, JESUS, the Son of God. "For we have not an High Priest which cannot be touched with the feeling of our infirmities." We have not an unfeeling High Priest: we have a most sympathetic High Priest and He lives for ever; Jesus Christ, the same yesterday—on the Cross; to-day—in the glory; and for ever—when He comes again. This is our Great High Priest who is touched with the feelings of our infirmities. There are three places in the New Testament where we get the word "infirmity." Here Christ is touched with a feeling of it. In Romans 8, "Likewise the Spirit"—always in the love of the Spirit—"helpeth our infirmities" and in 2 Cor. 12. 9

Paul says, "Most gladly therefore will I rather glory in my infirmities" for an opportunity for Christ, the Great High Priest, to show His tender sympathy and His power to succour. What a wonderful thing our infirmities are! Christ touched with the feeling of them; the Holy Spirit sent down here to help me under them; and the power of Christ is to rest upon me to make me conqueror in spite of them.

Sins are not infirmities. But there is a weakness in our nature that is infirmity, and the High Priest and the Holy Spirit co-operate in order that we may not fall under the power of the flesh but be made conquerors in spite of it, and so bring glory to God. Don't let us palliate or excuse or justify sin on account of infirmity. If Christ is there touched with a feeling of it and the Holy Ghost is present to help me, then I have no business to fall under the power of sin through that infirmity. "Let us therefore"—fixing our eyes on the Great High Priest—"come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." There is an abundant, an inexhaustible supply at the fountain head of all grace. Come boldly because we have such an High Priest to represent us before God, One who has qualified Himself by suffering death, by being tempted of the Devil, by seeing and looking upon and entering into the sorrows of mankind, for the position He occupies.

A friend once said, "If we could see all the suffering that is in the world we could not live." We do not see it and it has not the same effect upon us as if we did. But the Lord Jesus Christ sees it, knows it and feels it. Mystery of grace! He has entered into it all. He never relieved a suffering one that He did not feel it; and when He opened the deaf ear He looked up to heaven and sighed, or literally He groaned internally, showing sorrow and sympathy with the poor deaf man whose ears He was going to open. And when He came to the grave of Lazarus, although He knew that He was going to raise Him from the dead and that soon their tears would be wiped away, yet He wept in sympathy with others beside that grave. He is our Great High Priest. Let the sword from His mouth judge, and come to Him for the healing grace to help in time of need.

THE LAW, THE PSALMS AND THE PROPHETS.

(Continued from page 208).

alludes to what is intensely practical and for the encouragement of suffering saints brings in the promise of the return of Christ, and surely we have the coming of Christ here in a unique setting. All agree that this is not an Old Testament truth, yet this quotation is from the prophets. The writer simply borrows the words from the book of Habakkuk and applies them to the time and circumstances then present. Habakkuk was in a dilemma regarding the sufferings of the righteous in his day. In his perplexity he was promised a vision which would and did explain the purpose of God at that time, so the writer changes the pronoun from "it" to "He" saying, "He that shall come will come and will not tarry." Still following the line of Habakkuk, we have the words, "The just shall live by faith." Thus whether then or now, if the path is difficult and God's ways hard to trace, we must ever trust for, "The just shall live by faith."

The Law, The Psalms and The Prophets

By J. M. BROWN, Shotts.

IT is interesting to note how often in the New Testament we have quotations from the Law, the Psalms and the Prophets. Such quotations often occur inside one chapter or even in the compass of a few verses. The Lord, in the days of His flesh, recognised this threefold division of Scripture in Luke 24. The word 'law' has a variety of meanings but when denoting a section of Scripture we generally think of it as meaning the first five books of the Bible. Therein we have the moral law, the ceremonial law and civil laws governing the nation of Israel. Hebrews chapter 10 is one of the places where the Law, the Psalms and the Prophets come into view. The chapter begins with the inefficacy of the Ceremonial law as seen in Leviticus. Then we have quotations from Psalm 40 and Psalm 110. Following this we have the words of two prophets, Jeremiah an Habakkuk. It is well to note that the object of these references is to bring into relief the supremacy of the Person and work of Christ.

The ceremonial law was introduced because Israel failed to keep the moral law. In virtue of a system of sacrifices and an earthly priesthood God was pleased to pass over the failures of His people for the time then present. These sacrifices, of course, had no inherent value, but were accepted inasmuch as they spoke of a perfect sacrifice then future. Their repetition proclaimed their inefficacy to deal with sin, hence the quotation from Psalm 40, "Lo I come," and bringing in the great truth of Incarnation we read, "A body hast Thou prepared Me." From that point the Spirit leads us to the perfection of His once for all sacrifice.

"Great victory o'er sin and hell and woe;
That needs no second fight,
And leaves no second foe."

If Psalm 40 takes us to the Cross, by way of Bethlehem's manger, Psalm 110 takes us to the Throne by way of the Cross. Having sat down at the right hand of God He anticipates the day when "His foes will be the footstool of His feet." Not only in the Psalms have we the future triumph of Christ, but we have the witness of the Spirit as expressed by Jeremiah the prophet when he speaks of the terms of the New Covenant when God will not only forgive but will put His laws in their hearts. Doubtless this refers to restored Israel, but such is the accuracy of Scripture that only that is quoted which is applicable to God's people to-day. The prophecy looks on to a time when "all shall know the Lord." And it is well to remember that the prophecy was uttered in one of Israel's darkest days, when their country was devastated, the temple destroyed and many of the people in captivity. Their restoration could never have been effected apart from the perfect sacrifice of Hebrews 10, upon which the terms of the New Covenant is based.

Ere the close of this chapter we have the words of yet another prophet, namely Habakkuk. Turning from what is mostly doctrinal, the writer

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CORRESPONDENCE

"FAITH LINES."

Dear Mr. Editor,

Mr. Clarke speaks of the expression "on Faith Lines" commonly used amongst us. While the phrase is not found in Scripture, yet it aptly expresses a Scriptural truth. A brother who goes forth to serve the Lord without any guarantee of remuneration is trusting his Master to sustain him and therefore is exercising faith in a special sense. Was not Elijah on "faith lines" fed by the ravens at the brook Cherith, or when sustained by the widow at Zarephath? (1 Kings 17).

This was the order at the beginning. It was God's first principles for when the Lord called the disciples by the Sea of Galilee "They forsook all and followed him." (Luke 5. 11).

How were they maintained? In chapter 8, verse 3 we read that certain women "ministered unto Him of their substance" and in John 12. 6 that Judas "had the bag and bare what was put therein." Our blessed Lord and His disciples then were sustained by the free-will offerings of God's people.

In Galatians 6. 6 we are exhorted, "Let him that is taught in the Word communicate unto him that teacheth in all good things." Here a responsibility is seen to be on the shoulders of individual believers to help materially the Lord's servants.

In Philippians 4. 15 Paul declares that "in the beginning of the gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only." These Scriptures then show clearly that God's servants are to be supported; not by a salary but by the individual and collective gifts of the saints. In 1 Cor. 9. 11 Paul asks, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" So that the ministers of the Lord receive gifts from the assemblies which are the fruits of their labour gladly and lovingly contributed by them in appreciation of the spiritual work wrought in their midst.

Then finally in the 3rd Epistle of John it is recorded of some that "for His name sake they went forth taking nothing of the Gentiles." Surely here we have a description of the Lord's servants going forth simply in dependance on Him, that is, on "Faith lines."

To cite a man like Dr. Billy Graham in this connection, as Mr. Clarke does, is scarcely relevant to the subject, for in talking of "Faith lines" we are not speaking at all of others who seek to serve the same Lord, but simply to give expression to the truth of Scripture. What methods Dr. Graham adopts in relation to material support I do not know; nor would I think of judging him, but I know the instructions that the Lord has left us and this I would seek to follow.

Touching the point that Mr Clarke in common with others makes concerning the words of 1 Timothy 5. 17: "Let the elders that rule well be counted worthy of double honour." We need to remember, first of all, that the proper meaning of the word rendered "honour" is simply "honour;" as for example the same word is employed in the sixth chapter of the same Epistle, verse 1 where servants are exhorted to count their masters "worthy of all honour." Now servants do not pay wages to their masters but they "honour" them, that is, they treat them with respect and esteem. It is sometimes pointed out that the same word "honour" is employed in a material sense concerning widows in chapter 5, verse 3: "Honour widows that are widows indeed." Yes truly this is so, but how do we honour the widows—by paying them a salary? No! by helping them in their need. And if an elder should be found to be in need we should certainly "honour" him in this way just as we would do with the widows; but ministering to the needy is a very different thing from the paying of a fixed wage. Apart altogether from the meaning of a particular word in the Greek the Scriptures show us plainly how to "honour" the elders. In 1 Thess. 5. 13 we read concerning the elders, "Esteem them very highly for their work's sake." We recompence the elders then, not with money but with high esteem.

The Word of God also puts this matter beyond all doubt or question in Acts 20. 35 where Paul having told how he had laboured to support those who were with him says to the elders: "I

have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive." The elders then, so far from receiving wages, labour with their hands for the good of others.

In conclusion, if it be suggested that these Scriptures simply related to a phase in the history of the Church and that they do not apply to-day I would ask: When were these instructions repealed? Has God revoked His own Word? No! to suggest such a thing approximates to impiety. The very thought then of a salaried ministry is entirely false and constitutes a denial of the truth of God's inspired Word.

Jarrow. *Harry Bell*

See also Believer's Question Box—Answer by R. G. Lord.

Dear Sir,

Early in October many young men and women known to your readers will be entering the Universities and Technical Colleges of our country.

Long experience has proved that the first few weeks in this new environment will be of crucial importance to them in the matter of Christian fellowship and witness. In all the British British Universities, and in many of the Training and Technical Colleges, there are evangelical Christian Unions which exist in order to strengthen the spiritual life and testimony of Christian students, and to confront other students with the challenge of the gospel. If our young people can be put in touch with these Unions as soon as possible, this will be a real help and blessing not only to themselves, but through them to others.

If any of your readers know of young people who are going up to University or College for the first time, we invite them to write to the Universities Secretary, The Inter-Varsity Fellowship, 39 Bedford Square, Londnon, W.C.1. He will be glad to put them in touch with the Christian Union in the place to which they are going. If the names of non-Christian students are sent, every effort will be made to get in touch with them, but the response will, naturally, depend on themselves.

F. F. Bruce,

W. M. Capper.

W. W. FEREDAY

THE home-call of our esteemed brother Mr. W. W. Fereday leaves many bereft of one whose counsel and fellowship were highly esteemed. For over half a century the writer has known Mr. Fereday, and during that period has been able to appreciate and understand many of the qualities of that giant in the truth.

In his early days he was brought up an Anglican, and to use his own words "had serious thoughts of God when six years of age." The intervening years until he was twelve were not marked by spiritual progress, so he communicated this fact to the minister who replied: "It is confirmation you need!" Arrangements were duly made for this ceremony and it was effected by the Bishop of London. Describing this act Mr. Fereday said, "He put his hand on my head: there was nothing in his hand—nothing in my head!"

He commenced business life in a bonded tea store in London, and rose in the service of his employers till he was in charge. While there he was introduced to the assemblies. His first contact was an 'exclusive' gathering; and when with that company much of his spare time was occupied in ministering the Word in different parts of the city. He made a point of avoiding preaching engagements on nights when the local assembly had a prayer meeting or Bible reading. During the years in Exclusive circles he was associated with Mr. Wm. Kelly—a brilliant scholar and an able expositor of divine truth. Finding, as others have also found, that it is not easy to continue doing both secular duties and continuous ministry he resigned his post and devoted his full time to ministry. Prior to the dawn of this century he had severed his connection with 'exclusives' and directed his ministry into a channel where those whom the Lord deigns to call "brethren," as he said, "without any tags" might be benefited.

When preaching Mr. Fereday spoke with great rapidity; and though he did not possess much of the polish of the orator he could give much profitable teaching in a short time. His gift as a teacher was truly manifest when he conducted Bible Readings, and it was inspiring to listen to his lucid explanation of difficult passages.

His numerous idiosyncrases may have excited some; but to those who knew the background it was not a hardship to think charitably and graciously of him. He certainly could not be in the home without manifesting a savour of Christ whom he loved and faithfully served.

Mr. Fereday was a spiritual giant with a knowledge of the letter and doctrine of Scripture far surpassing many. In the spiritual realm it might be appropriate to apply to him the words used by Mr. W. E. Gladstone about Dr. Chalmers; he said, "Everything about him was massive, monumental and magnificent." He rarely repeated his messages; and only once, to the writer's knowledge, did he use notes. His ministry was characterised by a remarkable freshness. This service he commenced when in his teens and continued until recently when declining health prohibited him from public activity. Much written ministry has flowed from his prolific pen, and many contributions have been made to numerous magazines throughout the past seventy-five years. Many of his literary works adorn the shelves of the Bible student's bookcase, and are replete with profitable studies.

When in New Zealand the writer corresponded with our beloved brother, and in one letter to him referred to the fact that Mr. Alfred Mace had made a great impact on New Zealand. In his reply to this letter he said: "Alfred Mace has left a good impression in many parts. You mention J.N.D. also. His influence was behind Mace and myself also, and more indirectly behind you too.

When visiting him recently it was obvious that he was nearing the end of the journey: he had run the race with endurance, looking off unto Jesus: now he awaits the Bema, when at heaven's investiture rewards will be bestowed commensurate with the fidelity of the servant.

Every remembrance of this dear man of God provokes thanksgiving in the heart of the writer who has had the pleasure of sitting at the feet of such an illustrious exponent of divine truth, and to whom his ministry has always been fresh and fragrant.

W. Fraser Naismith.

BELIEVER'S QUESTION BOX

(Continued from page 214).

he, a person, who letteth, i.e. hinders, restrains, withholds and prevents until the appointed time comes. Do not let us overlook the fact that there is a "what" as well as a "who." Various interpretations of "who" have been given—the Roman Empire, the Jewish State, Gentile Dominion, Satan, the Church—but *"who"* implies a *person* and the only Person able to keep a check on evil in the world is undoubtedly the *Holy Spirit.* The following quotations from Stanton's *"Kept From The Hour"* are to the point: "He who now restrains and will be taken away before the manifestation of the man of sin is undoubtedly the Holy Spirit." (p. 106).

"When He, as Restrainer is removed, there will be a reversal of Pentecost . . the Spirit will minister from Heaven as during the O.T. economy . . present but *not* resident, operating but no longer indwelling." (p. 105).

R. G. Lord.

LIPPENIN

(Habakkuk 3. 17-19).

Though nae flouer come on the fig tree,
Though nae grapes growe on the vine;
Toom be a' the olive presses,
And the wheat-ears wilt and dwine.
Suld nae flock at e'en be fauldit,
And the byre nae lowin' hear;
Still I'll trust in God my Saviour,
Want, nor hunger, sall I fear.

He's the spring o' a' my gledness,
Gars my step wi' smeddum stert,
Throwe the mirk His praise I'm singin'
Softly singin' in my hert.

Wm. Landles.

THE LORD'S WORK FUND.

Amounts received for month ending July 31.

To Missionaries and Labourers who look to the Lord alone for support.

6770	59 — —	6805	15 — —	6841	4 — —
6771	5 — —	6806	12 — —	6842	10 — —
6772	3 — —	6807	5 — —	6843	10 — —
6773	15 — —	6808	20 — —	6844	15 — —
6774	47 10 —	6809	10 — —	6845	24 — —
6775	29 — —	6811	3 — —	6846	20 — —
6776	2 10 —	6812	6 — —	6847	9 2 6
6777	6 — —	6813	35 — —	6848	7 — —
6778	4 — —	6814	11 2 6	6849	31 — —
6779	10 — —	6815	30 — —	6850	20 — —
6780	2 — —	6816	24 — —	6851	35 — —
6781	9 15 —	6817	5 — —	6852	5 — —
6782	10 12 —	6818	50 — —	6853	2 10 —
6783	26 — —	6819	13 — —	6854	51 — —
6784	7 — —	6820	8 — —	6855	24 — —
6785	3 — —	6821	168 6 2	6856	3 — —
6786	10 10 —	6822	5 — —	6857	24 — —
6787	11 10 —	6823	7 — —	6858	7 — —
6788	11 — —	6824	65 — —	6859	5 — —
6789	12 — —	6825	6 — —	6860	5 — —
6790	10 — —	6826	4 — —	6861	10 — —
6791	2 — —	6827	5 — —	6862	1 — —
6792	102 — —	6828	7 18 9	6863	40 — —
6793	20 — —	6829	5 — —	6864	5 — —
6794	5 — —	6830	3 — —	6865	10 — —
6795	5 — —	6831	12 10 —	6866	12 10 —
6796	38 10 —	6832	15 — —	6867	10 — —
6797	10 — —	6833	8 — —	6868	40 — —
6798	5 — —	6834	15 — —	6869	24 — —
6799	10 — —	6835	25 — —	6870	40 — —
6800	34 8 —	6836	10 — —	6871	5 — —
6801	7 — —	6837	15 — —	6872	3 — —
6802	10 — —	6838	16 — —		
6803	10 — —	6839	30 — —		
6804	5 — —	6840	8 — —		£1748 4 11

Fellowship in Expenses: Postal, Bank, Printing and other Office charges.

6771	10 —	6807	10 —	6838	1 — —
6772	2 6	6808	1 — —	6839	1 — —
6774	2 10 —	6809	5 —	6840	5 —
6775	1 — —	6811	2 —	6841	2 6
6777	4 —	6812	5 —	6846	1 — —
6778	5 —	6813	10 —	6848	3 6
6779	10 —	6814	5 —	6849	5 —
6781	5 —	6815	1 — —	6850	1 — —
6782	8 —	6816	1 — —	6851	2 2 —
6783	1 15 —	6818	2 — —	6852	5 —
6784	3 —	6819	10 —	6854	12 6
6785	2 6	6820	4 —	6857	5 —
6786	4 9	6821	1 10 —	6858	3 6
6787	8 —	6822	5 —	6860	10 —
6790	10 —	6823	2 6	6861	10 —
6791	5 —	6824	10 —	6863	1 — —
6796	5 —	6825	5 —	6864	1 1
6797	5 —	6827	10 —	6866	10 —
6798	2 6	6829	4 —	6867	10 —
6799	2 6	6830	3 —	6868	1 — —
6800	1 — —	6831	6 6	6870	1 — —
6801	5 —	6832	1 — —	6872	2 6
6802	5 —	6833	13 1		
6803	5 —	6835	12 6		
6804	2 —	6836	10 —		£39 4 11

ANNUAL AUDIT.

The records of the Lord's Work Fund for year ending 31st March, 1959, have again been audited by our brethren, Messrs J. Duthie, Chartered Accountant, Ayr, and J. Rennie, Certified Accountant, Newton Stewart,. Balance Sheet and Statement of Accounts may be inspected at the office, 18 Sturrock St., Kilmarnock, or on application to the Secretary, duplicate copies may be procured by those using the Fund for the sum of 2/6 to cover the expense of duplication and postage.

In view of increased postal and other charges, no separate receipts for gifts will be sent to donors unless covered by expenses. It is the aim of the Trustees to remit full amount of gifts to the Lord's servants without deducting expenses, and the fellowship of the Lord's people enabling them to do so is greatly appreciated.

MACHERMORE CASTLE EVENTIDE HOME
NEWTON STEWART.

During the past six years we have gained much experience in caring for elderly people. Our Home has run at its capacity all the time, and there has been a constant waiting list. In 1956 ten rooms were added, and these have proved a great blessing to many since. Last winter we had quite a number of our oldest residents ill at the same time, and this, while adding considerable expense, created difficulties in nursing.

It has now been decided to build a separate unit to the property here for those who are of an extreme age, and unable to move about freely. This will be a great asset, and will enable us to cater for a few more people, without overloading.

The building will be erected on a voluntary basis, in a similar way to the last extension, so that any friends with an exercise to help will be greatly appreciated. If such friends will communicate with me I will do my best to make the best use of their offer. There will be a need for Builders, Joiners, Plumbers, Decorators and Labourers. For those who are not able to help in this way another avenue is open, for the financial cost will be considerable, and gifts will be welcome.

This decision is made believing it to be the will of God, and believing that He will meet our need through the exercise of His people.

William Scott.

News from Other Lands

BRITISH GUIANA

Five months ago we conducted a series of Gospel meetings in the village of Supply. The Lord worked in a remarkable way and twelve persons were soundly saved. Last month we had the joy of baptising them in the muddy waters of the Demerara River. It is very encouraging to see how these new born babes earnestly desire the sincere milk of the Word.

R. McLuckie.

INDIA

The leprosy work continues to give encouragement. A number of patients were baptised recently and special meetings in April were very well attended. Christian ex-patients were invited to return from their villages to stay over the period of these meetings and quite a few did so. We are especially glad to encourage these in their Christian life and witness, because we are working and praying for the day when little assemblies will take root and flourish in their villages. This must depend to a great extent on their faithfulness and endurance.

Dr. W. M. Darling.

HONG KONG

Last evening we listened to the Gospel being preached by one of the local brethren. It was a clear and splendid Gospel message. The brother who gave it was baptised about 18 months ago, having been reached through the clinic work and converted. We do so praise God for the way he has gone on and for the gift which the Lord has given him.

A few weeks ago another patient gave the Gospel message. We first met this brother last year, when he was in a serious condition, coughing up a lot of blood. Through the kindness of friends who had provided for refugee relief we were able to send him to a sanatorium where there is a splendid testimony. From a nominal attachment to Christianity he came into a personal acceptance of Christ and returned from the sanatorium in better health (although still badly affected with T.B.) and with a real grasp of the Word of God. He returned in time to give his testimony at the special meetings at the Chinese New Year in February. During March he was baptised and has taken part regularly in the prayer meeting. He has shown some gift for visiting and led the wife of a cancer patient to the Lord. His message, too, was clear and plain.

We praise God for these evidences of His working in our midst and for the way the brethren take part in prayer and as we meet to break bread. We long that they shall be able to take more and more responsibility, under the Lord, and be less and less dependent upon us.

Raymond Guyatt.

BELGIAN CONGO

The Lord has blessed us richly during the last 6 months and we have had the joy of seeing many profess faith in the Lord Jesus at the Gospel meetings out in the villages and in the schools and hospital. During the last two to three months there have been baptisms at five centres. We had the joy of seeing 10 more baptised at Mupanga. You may remember that the first baptism took place there a year ago. We hope that soon an assembly will be formed there.

Last Sunday between 500-600 people gathered at the river here to witness the baptism of 42 believers. Nine of these were from among our lepers, several others had been converted in hospital, while many of the young people have been won for the Lord through the school work. Mr. Hainaut, who had arrived unexpectedly on Saturday evening, gave a very good message before the baptism took place. Please do pray for all these young converts that they may follow on to know the Lord.

Building is taking up quite a lot of time and energy on the medical side. The theatre has been completed, the new wards are almost finished and the leper dispensary is going up nicely. We hope to build a small hall in the leper camp and a hall here in the Chamfubu village during this dry season. We have over 40 lepers on the new drug and many of them say that they feel better and some show definite signs of improvement. As the drug becomes more plentiful and less expensive the Government will supply it in larger quantities.

Mary Caskie.

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

Please explain the sequence of acts in Acts 2. 41-42. Must the same pattern be followed to-day?

ANSWER

We must bear in mind that in Acts 2 the apostle Peter is speaking to *Jews* and first brings home to them the necessity of repentance of their crowning sin in crucifying their Messiah. This, of course, leads to faith in Him and reception of Him as Saviour, and the bestowal of the gift of the Holy Spirit. Then they that gladly received the Word were baptised, and continued stedfastly in the apostles' teaching and company, expressing their fellowship in the breaking of bread and association in prayers. The pattern for *Gentiles* in this church age seems rather to be set forth in the case of Cornelius and his house in Acts 10. While Peter was yet preaching the Holy Spirit fell on all them which heard the word. They were converted, brought to faith in Christ, received the Holy Ghost (v. 47) and then at Peter's command in the name of the Lord were baptised in water (v. 48). Some have taught that the baptism of the Spirit, bringing one into membership of the body of Christ (1 Cor. 12. 13) invalidates baptism in water, but Peter, led by the Spirit, on the contrary asserts that reception of the Spirit is *an additional reason for* water baptism (v. 47). This is the normal order for this age leading to church fellowship, but it should be remembered that baptism is in the N.T. everywhere attached to *the Gospel*, and is not the door to the assembly or the breaking of bread R. G. Lord.

QUESTION

Is it scriptural for an evangelist or a missionary to make known to the Lord's people his material needs in connection with his work for the Lord?

ANSWER

An evangelist or a missionary (who is in fact an evangelist) is one who is called of the Lord to His service for the purpose of preaching the Gospel to the unsaved, and is specially gifted with the ability of winning souls for Christ, and forming them into churches of God. We are told in the Scriptures of much of the service of the Lord's servants but we know of no instance where the servant makes *his own personal needs* known to anyone, but Paul does *thank* his beloved Philippians for their gift to him (Phil. 4. 14-19). We once heard Mr. W. W. Fereday say on this matter: If supplies are not coming in, the Lord's servant should enter into his closet and make known his needs to his Lord Who will surely meet them in His own time and way." We do not go to warfare on our own charges. Faith may be tested to the utmost limit, and often is, but God will never fail a true servant whose eyes are up to Him and not upon his fellow-believers. R. G. Lord.

QUESTION

If 2 Thess. 2. 7 refers to the removal of the Holy Spirit, what scriptures could be given to support that view? If the verse does not refer to the Holy Spirit to what then does it refer?

ANSWER

In consequence of the tribulations and persecutions through which they were passing the Thessalonian saints believed that "the day of the Lord was now present" (2 Thess. 2. 2 R.V.)—a most important and correct change in the R.V. The apostle reminds them that before that day can come, two things must happen, neither of which had as yet occurred. First, the *apostasy* (falling away, v. 3) must first take place, and this rightly or wrongly, we are firmly convinced is the *"what"* of v. 6. Then the complete removal of everything that bears the name of Christ from the face of the earth, will be followed by the *revelation of the man of sin*, the son of perdition. All world movements are tending, working, and leading to this end. Only there is one,

(Continued on page 211).

The LORD'S WORK and WORKERS

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.

ENGLAND & WALES FORTHCOMING (D.V.).

PENDLEBURY: Gospel Hall, Sept. 5 at 3 and 6. P. Parsons, H. Hobbs. **NOTTINGHAM**: Clumber Hall, Sept5/8. W. J. Wiseman. Missy Talks, etc. Oct. 3/6. F. Elliott. Sat. at 7, Sun. at 6.30. **POTTERIES**: at 7. Sept. 5 at Butt Lane. Mr. Topalian. Sept. 12 at Stoke. Quarterly Prayer Meeting. Sept. 20—Oct. 4 at Trent Vale. Gospel Campaign by Peter Brandon. Sept. 26 at Trent Vale. C. Gahan, P. Brandon. **SOUTHBOROUGH**: Holden Park Hall, Sept. 12 at 3.15 and 6. F. Cundick, G. B. Fyfe. **READING**: Silver St. Gospel Hall, Sept. 12 at 3 and 6. G. J. Polkinghorne, R. Snaith. **WIMBORNE**: Eastbrook Gospel Hall. Sept. 12 at 3 and 6. A. J. Atkins, E. H. Grant. **PORTSMOUTH**: Gospel Hall, Copnor Road. Sept. 19 at 3 and 6. J. Bathgate, W. Wynne. Oct. 17 at 6.30. A. C. Payne. **NORTH-EAST ENGLAND**: Missy. Week-end, Sept. 18-21. W. J. Bentley, J. Craig, H. Cockrel, G. de N. Davis, F. Madgwick, A. Smyth. **CARLISLE**: Hebron Hall Missy. Sept. 19 at 3.15 and 6.30. D. W. Beattie, Ian Hall, S. A. Williams. **BOLTON**: Lancashire Missy Conf. in Hebron Hall. Sept. 19-21. Dr. A. Lees, R. Kennedy, A. McCoomb, A. McGregor, F. Fenton, F. Elliott. **HOVE**: Rutland Hall, Sept. 26 at 3.30. and 6. J. H. Large, T. G. Smith. **KINGSTON-ON-THAMES**: Canbury Park Hall. Sisters' Missy. Conf. Sept. 26 at 4 and 6.15. **NORWICH**: Gospel Hall, Dereham Rd. Sept. 26, G. Harpur. **SOUTH NORWOOD**: Clifton Hall, Oct. 1 at 3.30 and 6.15. Sisters' Missy. Conf. **WARRINGTON**: Gospel Hall, Forster St. Oct. 3 at 3. J. Paton, D. Clapham. **CARDIFF**: Annual Meetings. Adamsdown Gospel Hall, Oct. 6 at 7.30. Bethany Baptist Church, Oct. 7 and 8 at 2.45 and 6.30. A. Naismith, A. J. Crick, A. Gray, A. G. Nute. **BIRMINGHAM**: Central Hall, Oct. 10 at 3 and 6.30. Oct. 12 at 6.45. J. H. Large, S. S. Short, A. Leckie. **BROADCAST from Ebenezer Hall, Cardiff**, Oct. 11 at 7.45 p.m. W. T. Groves on Welsh Home Service, 341 M. Prayer is requested. **BARNEHURST**: Assembly Hall at 8. Oct. 2, 9, 16, 23. G. E. Andrews. **KINGSTON-ON THAMES**: Canbury Park Rd. Gospel Hall Missy. Conf. Oct. 24 at 4 and 6.15. J. Ford, G. de N. Davis. **LONDON**: Missionary Meetings at Westminster on Wednesday, Thursday andn Friday, Oct. 28, 29 and 30. Correspondence to Mr. F. F. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4.

SCOTLAND: FORTHCOMING (D.V.).

SHETTLESTON: Tabernacle Gospel Hall. Sept. 5 at 3.30. J. Tennent, R. Price, J. Douglas. **ANNBANK**: Gospel Hall, Sept. 5 at 3.15. Dr. Duncan, W. Prentice, F. Stallan. **BAILLIESTON**: Opening Conference in new hall—Hope Hall, Church St. Sept. 5 at 3.30. A. P. Campbell, G. Harpur, W. McInnes. **KINROSS**: Town Hall, Sept. 5 at 3. R. Scott, J. Gillespie, J. Burns. **LOANHEAD**: Hermon Hall, Sept. 5 at 3. W. Trew, J. Hunter, A. Prentice. **LINWOOD**: Gospel Hall, Sept. 12 at 3.30. R. McPike, R. McMillan and another. **PETERHEAD**: West Associate Church, Sept. 12 at 3. J. Lightbody, J. Cuthbertson, J. Anderson, I. Cherry, **AYR**: Ayrshire Missy. Victoria Hall, Sept. 12 at 3. Dr. Alastair Lees, A. J. Rowberry, I. T. Hall, T. J. Smith. **DALRY**: Sisters' Missy. in North St. Gospel Hall, Sept. 26 at 3. Mrs. A. Naismith, Mrs. R. C. Allison, Mrs. R. Kennedy. **DUMFRIES**: Bethany Hall, Buccleuch St. Sept. 26 at 3. S. Emery, J. Paton, J. Hutchison. **PORT SETON**: In Chalmers Memorial Church Hall, Sept. 26 at 3.30. A. P. Campbell, A. Naismith, J. M. Shaw. **EDINBURGH**: Bellevue Chapel, Rodney St. Oct. 3 at 3 and 6. Missy Conf. F. Fenton, I. T. Hall, T. Wilson, Dr. G. McDonald. **KILMARNOCK**: Central Hall. Women's Missy. Oct. 3 at 3. Miss Carroll, Miss Stirling, Miss Mowat, Mrs. McGregor. **PLAINS**: In Welfare Hall, Oct. 3 at 3. H. Scott, W. Baxter, I. Cherry. **ABERDEEN**: Hebron Hall. Oct. 5-9. Annual Bible Readings. J. M. Shaw, F. Cundick. (Particulars from M. E. M. Rannie, Pymhurst, Milltimber, Aberdeenshire. **AUCHINLECK**: Oct. 10 at 3. J. Currie, J. Hutcheson, W. Prentice. **STEVENSTON** (Ayrshire): Bethany assembly in Ardeer Hall, Oct. 10 at 3.30. J. Dickson, R. Walker, A. McNeish. **COATBRIDGE**: Shiloh Hall in Hebron Halls, Oct. 24 at 3.30. J. M. Shaw, S. Emery, A. McNeish. **DUMBARTON**: Gospel Hall, Bridge St. Nov. 7 at 3.30. Subject: "The Coming of Our Lord." A. Naismith, A. Borland, A. M. S. Gooding. **GLASGOW**: Townhead Gospel Hall, 45 Rottenrow. Bible Reading each Saturday at 8. Ministry meeting last Saturday of each month.

SCOTLAND: REPORTS.

AYRSHIRE TENT: At Muirkirk with R. Walker, where there has been a very keen interest amongst the people in a new housing scheme. Large numbers have attended and a few have professed.

LANARKSHIRE TENT: Tent packed at Burnbank for opening Conference on Aug. 8 when Messrs Naismith, Weir and Grant ministered the Word. D. Cameron made good contacts while visiting Clyde Valley, Plains, Caldercruix with Gospel Van. Prayer requested.

FIFESHIRE TENT: John Burns felt unable to move, as originally intended, owing to the keen interest, and would value prayer for souls.

GEORGE BOND has been able to do some little visitation amongst needy ones in the N. W. Highlands, and paid a visit to Stornoway. In Helmsdale believers have been cheered by visitors passing through. Asks prayer that itinerating workers might be raised up for these needy parts.

IRELAND: REPORTS.

H. PAISLEY and **J. MILNE** have seen a good number saved in well attended tent meetings in Coleraine. Now in the 14th week, with continued interest. **J. HAWTHORNE** and **R. WATTERSON** had a number of weeks near Dervock with some intnerest. **T. WALLACE** and **R. BEATTIE** continue in school room, Ballymaguire. Attendance and interest very good. **J. MARTIN** and **J. BROWN** in portable hut at Newmills. **W. BUNTING** and **E. FAIRFIELD** continue at Dunmurry, with most encouraging interest and real help to preach. Messrs **FINEGAN** and **RADCLIFFE** have finished special effort at Beleeks, where some blessing was granted. **J. FINEGAN** now in Co. Cavan with portable hall at Cliffin.

KILMORE: Believer's meeting was most helpful. Ministry by Messrs Wallace, Cooke, Thompson, Hutchinson, Lyttle and Grant.

DAVID CRAIG of Ballymena is still unable to engage in meetings and would value prayer for his health.

LURGAN: Bible Readings and Conference on *2 Cor.*, chapters 1-4. Oct. 11-14 (D.V.). (W. D. H. Mahon, The Rosses, Lurgan, N. Ireland).

ADDRESSES, PERSONALIA, Etc.

CREWE: Assembly now meeting in Bethany Gospel Hall, Lime Tree Ave., Crewe. Lord's Day at 10.30 a.m. and 6.15 p.m. Correspondence to J. Warle, "Rosslyn," 41 Park Drive, Wistaston, Crewe. **BEIGHTON:** Near Sheffield. Correspondence to Mr. A. Stannard, "Lyndhurst," 102 School Rd., Beighton, Sheffield. **BOLTON:** Hebron Hall, Mayor Street. Correspondence to A. B. Baldwin, 2 St. Mary's Ave., Deane, Bolton, Lancs. **PLAINS:** Correspondence now to R. Proudfoot, 14 Victor St., Plains, **ULVERSTON:** Lancs. Believers now meeting in Bethany Hall, Lightburn Rd., Ulverston. Visitors welcome. Correspondence to W. Messenger, 26 Sycamore Ave., Ulverston Lancs. **NEWMILNS:** Ayrshire. Correspondence for Gospel Hall should now be addressed to Mr. G. Willians, 85 Gilfoot, Newmilns, Ayrshire. **Mr. A. FYFE**, late of Madras House, Rothesay, has removed to 128 Albert Rd., Glasgow, S.2. **COMMENDATION:** The assembly at West Street Gospel Hall, Orillia, Ont., Canada, heartily commend Mr. Daniel C. Snaddon, late of Tillicoultry, Hamilton and Milngavie, to the work of the Lord in full-time service.

"WITH CHRIST."

Mrs. MARY J. EMERSON, Belfast, passed suddenly into the Lord's presence at her home on March 21, only nine months after her son Cecil. Born in Belfast, she emigrated to U.S.A. in 1915, where she was saved through the preaching of the late Mr. Joseph Pearson and received into assembly fellowship in Manchester, Conn. A few years later returned to Belfast, where she was in happy fellowship in Ormeau Road assembly. Greatly loved and highly respected for her godly life, our sister was keenly interested in the Lord's work and will be sadly missed by her husband and family. Rejoiced to see all her children saved, and her son, Dr. S. Emerson and his wife serving the Lord in N. Rhodesia. Brethren T. Campbell and F. Knox spoke in the home, and S. Jardine and J. Finegan (N. Rhodesia) at the grave. **Mrs. EVELYN MARY CLARK,** of Orillia, Ontaria, passed to be with Christ on June 23, leaving to mourn her loss her husband, Mr. Cecil R. Clark, three daughters and four sons. Saved over 53 years ago when Francis Logg visited Canada. A. W. Joyce and W. H. Ferguson of Detroit, shared the funeral services. Remember the family, some of whom are not yet saved. **Mrs. AGNES PENDER,** Bo'ness, (wife if our esteemed brother, Mr. James Pender), on July 10, aged 78. For over 50 years in fellowship in Hebron Hall. Their home was always open for the Lord's people and a large and representative gathering attended the funeral, which was conducted by the local brethren. **Mrs. E. PATTERSON,** Broughshane, called home on July 15. Saved over 50 years and in happy assembly fellowship in Broughshane for many years. Ever bore a faithful testimony. Many neighbours and relatives heard the gospel at her funeral, which was conducted by brethren A. Buick, J. Hamil and H. S. Paisley. **MISS SUSANNA (ANNE) McCRACKEN** passed peacefully into the Lord's presence at Mullertown, Annalong, on July 17. Saved as a girl and emigrated to Canada in 1906, where she was in fellowship in Central Gospel Hall, Toronto. Later in Cleveland, Ohio, she returned to Ireland in 1929 and was for some time in fellowship at Annalong, but in more recent years in Ballykeel assembly. Ever interested in the gospel and the things of the Lord, our departed sister often spoke of the influence of such ministers of the Word as the late Donald Munro, John Smith and Wm. Matthews. Funeral services were conducted by W. Bunting, J. K. Duff, W. Johnston, J. Thompson and R. Hull. **Mrs. GEORGE WILSON,** Ayr, on July 21. Saved 50 years ago and in fellowship at Victoria Hall, Ayr for many years. A consistent, godly sister loved by all the Lord's people. **Wm. WRIGHT,** Omagh, on July 24. Saved about 50 years ago and for many years in Omagh assembly. A godly, steady brother, who loved the Lord and His people and was a great help. Brethren R. Beattie, S. Lewis and J. Quinn conducted the funeral service, which was largely attended. **ALEX. C. MOORE,** missionary to Pakistan, called home to be with Christ on July 19, aged 24. Commended from Glassford assembly to the Lord's work some nine months ago, and only three months married, our brother developed serious illness, and despite expert medical attention at Rawalpindi, his condition slowly worsened, until he passed, with peaceful resignation, into the Lord's presence. Prayer is asked for our sister, his young widow, that grace and guidance may be given regarding her future pathway and service for the Lord. **Mr. W. W. FEREDAY,** passed to

(Continued on page 199).

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Faith Lines

By the Editor.

ATTENTION has already been drawn to an article appearing in *The Witness* under the title 'Faith Lines', written by Mr. Dennis Clark, a missionary with considerable experience abroad. In a footnote to the article the editor of the magazine evidently endorses much of the content of the arguments advanced, for he comments as follows: "Mr. Clark has written a most suggestive article, to which due heed should be given. *Much of what he says he has clearly established from Scripture.* We commend his words to the careful and unprejudiced consideration of elder brethren. He leaves us with considerable food for thought. It was for this reason that the article was written." Italics mine. The words of that footnote call for some comment.

AS already admitted in the Letter from the pen of an "ex-Baptist" there are in the article observations of a general character with which all readers will agree, and about which no controversy would be expected: but the editorial footnote is most non-committal about the "much" which has been clearly established from Scripture. If the note is referring to the main contention of the article, then the conclusion a critical reader would arrive at is that the editor agrees with Mr. Clark in his strictures on assembly practice with regard to the support of those who devote themselves to the Lord's work, and in so doing departs from the principles which controlled former editors of *The Witness*. While an editor is not expected to endorse every statement made in his magazine, yet he may by his own comments indicate where his sympthies lie.

FURTHER, are we to gather, too, that those who disagree with Mr. Clark, are to be considered by the editor as prejudiced, and that, consequently their judgment on the matter is not to be taken into account? If "much of what he (Mr. Clark) says he has clearly established from Scripture," then the prejudice is not against what he has written but against the plain teaching of Scripture. But it is on that very score that objection is taken to the article, that it does not establish the writer's contention, but is merely an expression of human expediency.

MR. CLARK, it would appear, is is not alone in the advocacy "of organising finances for the ministry on a budget basis," of providing Home Workers with something "in the nature of a regular minimum sum to meet the cost of living." He, with others, is perturbed by what he calls "the migration of gifted men to various denominations and mission groups," and the reason given is their "dissatisfaction with the financial circumstances at present prevalent in assembly circles."

ONE is moved to remind Mr. Clark that it is no new experience for so-called "gifted men" within assemblies to show their "dissatisfaction" by abandoning their convictions (if opinions lightly held may be termed convictions!) to accept a man-made appointment where their financial circumstances *seem* more secure. One does not wish to be uncharitable or to sit in judgment on another's personal reactions to conditions in assemblies, but it might raise a matter of pertinent concern if the question were asked, "Was the migration genuinely due to financial considerations, or was there some other reason hidden under what was merely ostensible?" Human nature,

even in a servant of the gospel, can prove most deceptive. Are we to remark of these brethren the same as was written of another in different circumstances,

"Just for a handful of silver he left us,
Just for a ribbon to stick on his coat"?

Perhaps it would not be surprising to discover that most of the recent migrations to denominations have affected younger men whose experience of the working of New Testament principles as advocated by assemblies was of very short duration, and who had little occasion to reach matured judgment on the principles in question.

BUT the migration has not always been in the one direction. Mr. Clark doubtless knows, as do others who are like-minded with him, that both on the Mission Field and in the Home Field there is not infrequently taking place an active exercise amongst those whose financial circumstances are the concern of human organisations to leave "the camp" and go "outside" bearing reproach, as they so often have to do. It is otherwise with those who leave assembly life and seek "appointments" with denominations and missions: their action is almost invariable greeted with praise and commendation, and for them there is no stigma because of association with a Christian community which, more often than not, is despised by local religious organisations.

ALONG the same lines the article continues to state that "a *number of Christian workers, other*wise convinced in regard to assembly position, are deeply concerned at the seeming indifference to the subject of the support of the ministry." That is rather a disturbing statement. In the first place it discloses the fact that one of the uppermost concerns of some Christian workers is their financial support by the assemblies. But what do they mean by "the support of the ministry?" Does it involve the social status of the worker, the supply of certain modern conveniences, the maintenance of a family at a level comparable with the more affluent in an assembly? There are occasions when a situation must be viewed in its true perspective, even if that necessitates pointed remarks, which may be painful both to make and to receive.

SOME years ago the writer was conducting a series of Bible Readings on the Epistle to the Philippians. There had been much profitable and heart-warming discussion with a spirit of Christian friendliness prevalent. One morning the verse under consideration was, "yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (2. 17). In the company were a number of hard-handed but liberal-hearted working men, one of whom asked the question, "If the Apostle recognised the financial support he had received from the Philippians as a sacrifice, was he entitled to use it as he pleased, or was he under obligation to consider the feelings of the senders in the use thereof?" Quite a heated discussion arose, two missionary brethren contending that once a gift had been received the use to which it was put was their personal responsibility. From that point of view most others dissented. Is there not the possibility that workers dry up the bowels of compassion by setting up a standard of living on a level higher than that of the majority of those upon whose liberality they are dependent? That question should cause some heart-burning among missionaries on the field, missionaries on furlough, and workers in the home country.

FURTHERMORE, the quotation casts a reflection upon the atti-

tude of assemblies to those who are "out in the work," remarking, as it does, about "the seeming indifference" which exists among Christians with regard to the support of workers. While Christians both as individuals and as members of assemblies should have an exercise about the maintenance of the Lord's work, the real point at issue is that the worker has committed himself to a course in which he recognises the sovereign will of his Master. To quote W. E. Vine, "Had missionaries been sent forth under the control of an ecclesiastical organisation it would have been responsible both for their guidance and their maintenance. Such, however, was not the case. Being sent forth by the Holy Spirit, they went in dependence upon God for the supply of their needs." How can a worker expect to avoid suspicion of materialistic propensities, if he is constantly obsessed with pecuniary concerns?

THAT raises another matter, Is it not possible that in lands where Christian churches have existed for a long time there are too many full-time workers dependent upon others for 'the support of the ministry"? Does the possession of a gift always necessitate the abandonment of one's secular calling in order to exercise that gift in a wider sphere? In apostolic days it was possible for a worker like Paul, when he was in straitened financial circumstance (to use a modern phrase), to supply his own needs and the needs of his fellow-labourers by working with his own hands at his secular calling. In our highly complicated modern society, that procedure is not so very easy, so that it becomes necessary for a man with a wife and possibly a family to support to consider very carefully whether he is willing to live of the gospel without complaint, or, should supplies fail, to go back without demur to the calling he had left. Perhaps it entails as much sacrifice for a man with a gift to remain in his daily calling and devote himself to the work of the Lord in his so-called "spare time."

WE are apt to forget that the chief burden of witnessing falls upon the main body of believers in any community. Dr. Stephen Neill in his book *Christ, His Church and His World* has written, "It is easy to exaggerate the part played by the professional, and there is the tendency for the professional to magnify his office. In fact, the Church of Christ has always been the Church of the common man. It is the crowd of undistinguished worshippers who make the true apostolic succession from age to age. . . .

"In the modern world, as in past centuries, the heaviest weight of responsibility falls on the ordinary, undistinguished Christian. . . The determining factor in every age is the patient and humble service of those who are willing to go on following Christ in the place where they are and to leave results of their labour wholly in His hands" (pp. 130-131). Not only those who claim to have been "called," but every Christian ought to be a full-time worker, devoting the maximum of possible time to the service of the Lord.

ONE way of increasing "income" is by reducing "expenditure." That maxim applies to the Lord's servants as much as to others. It is a common practice now to travel long distances to address one meeting—a practice which entails heavy expenditure. The writer has known of cases similar to the following—a missionary preacher travelling from the South of England to the North of Scotland, addressing one meeting and then returning to the South. A few weeks later travelling North again, he addressed one meeting and immed-

iately returned to the South of England. Surely time, energy and money could be better husbanded!

IT would be interesting to know how many of the workers in the Home Field find it difficult to be wholly employed all the year round. There must be spells when some are faced with periods when there are no "engagements" on their diaries. That indicates that either there is a redundancy, or that some are not equal to sustained efforts, or that there is a lack of concern and exercise on the part of assemblies. But who is to judge? Perhaps such considerations as these have not occurred to Mr. Clark!

LET this article close on a note of challenge. Assemblies are being faced with a new approach to the support of the Lord's servants—an approach which contains suggestions subversive of principles which many are thoroughly convinced are based upon the New Testament Scriptures. The onus of *proving* that these principles are wrong rests upon Mr. Clark and those who think like him. The article he has written is, in the judgment of a great many, far from convincing. Be that as it may it is the duty of everyone to so wear "the armour of righteousness" that the ministry is not blamed. (2 Cor. 6. 3). The business of everyone is to serve the Lord Christ.

"FAITH LINES."

By ANDREW STENHOUSE,
Chile.

THE days of Eli the priest were dark days in Israel. The word of the Lord was scarce, and there was no open vision. The sons of Eli made themselves vile, and he restrained them not; and many who had the Lord's interests at heart were deeply grieved. What the Holy Spirit has been pleased to record regarding the happenings of those days (1 Sam. 2. 12-17; 21-25) is doubtless intended to afford useful instruction for future generations of believers.

What the sons of Eli did is referred to in two connections. One of their sins was their gross immorality, which was bad enough, but the narrative emphasises still more the sinful nature of their conduct in relation to holy things. And in this connection Eli said to them: "If one man sin against another, God shall judge him; but if a man sin against the Lord, who shall intreat for him?" Let us consider briefly the nature of their sin against the Lord.

The custom of the priests with the people was that when any man offered sacrifice the servant of the priest plunged a flesh-hook or fork into the pot or cauldron where the flesh was cooking, and whatever the fork brought up, were it much or little, was reckoned to be the priest's portion. So did they in Shiloh unto all Israel that came hither.

While there appears to have been no law which required them to adopt this procedure, it is evident from the passage that the thing was pleasing to the Lord. The priests in this way received a portion of that which had been offered to God, and the manner of their receiving it was expressive of their dependence upon God. Receiving it from God, and not from men, their portion was a holy one, and they had reason to be well satisfied with it.

But such a method was in no way agreeable to the sons of Eli. Their complete lack of spirituality made it impossible for them to appreciate the divine principle involved. So they sent their servant before the fat was burnt upon the altar, and before the remainder was cooked, to demand a portion of raw meat. The 'haphazard' method of sticking a fork into the pot was to be abandoned, and the

'more sensible one' of choosing a goodly portion by the sight of the eyes was to be adopted. The men who handled the offerings did not agree to this method without protest, but the sons of Eli were willing to resort to force, if necessary; and so it is said that "the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord."

The application of this lesson to our times is not difficult to perceive. God's will for the sustenance of His servants is clearly revealed in the New Testament. Whether they work at home or abroad, the principle is the same. It is taught, first of all, that God's people should give of their substance to Him; not in the fashion of almsgiving, as is, unfortunately, the custom of so many, but in the way of sacrifice; and that cheerfully, bountifully and gratefully. It is also taught that out of this abundant giving the needs of God's servants should be met by the ministry of communication, under the Lord's guidance: a ministry that calls for exercise before the Lord, as much as do other lines of service. The Philippians did well in that they communicated with Paul in his necessity, and that communication was viewed as a sacrifice acceptable, well-pleasing to God.

Paul also illustrates the normal attitude of the Lord's servants who depend directly upon Him for both material and spiritual supplies. He knew how to be abased and how to abound. If his flesh-hook brought up a small portion, It was not his to complain, for he was receiving not from men but from God.

And any of us who have been called to pass through similar experiences in modern times cannot but be thankful for the spiritual lessons that have been learnt because of them. It is undoubtedly God's purpose by such means to educate those who are called to teach others the way of faith. And no one who is so "instructed" (Phil. 4. 12) would have any desire to adopt the "raw meat" arrangement.

REVIEWS

Time for prize-giving in Sunday Schools is coming on. We commend these new volumes: PENNY GOES SAILING, THE ROOM BENEATH THE BUSHES, and SHEILA COMES TO SCOTLAND, published by Pickering & Inglis at 3/6. Each should make an appeal to children, not only because of the varied adventures but also because of the gracious presentation of great gospel truths.

The Crusade Publishing Co., 492 Kingston Rd., London, S.W.20, has produced some new evangelistic leaflets, for both children and adults. The new venture has to be highly commended for the attractive productions, and readers will not be disappointed. Those interested should write The Secretary at the above address.

HEALING, and THE GIFT OF TONGUES by J. M. Davies deal with two problems which confront many Christians. Our brother, as always, gives most lucid and scriptural expositions on both themes, and readers cannot but profit from a study of these pamphlets. The former is 6d, the latter 4d plus postage, and may be obtained from the Author, at Rehoboth, Nellikunnu, Trichur, Kerala State, South India.

ARISE AND BE BAPTIZED by Frank Scott, price 6d, can be recommended as a plain but effective presentation of the scriptural teaching on the subject. Admirable for young converts and those seeking the truth. From the Author, 34 Grove St., East, Beersbridge Road, Belfast, or from John Ritchie, Ltd.

EPHESIANS

By Prof. F. F. BRUCE, Sheffield.

3. PRECEPTS OF THE NEW LIFE (4.25-5.2).

Ch. 5. 1 *Be ye therefore imitators of God, as beloved children;*—This injunction follows on immediately from the foregoing: as God has forgiven you, says Paul, so should you forgive one another, and thus you will be imitators of God, as His dear children ought to be. Again, this echoes the Sermon on the Mount: "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5. 48, where "perfect" may mean "all-embracing in your generosity").

V. 2 *and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.*—The distribution of the pronouns "you" and "us" is rather uncertain, not only in the clause "and gave Himself up for us" (where R.V. margin quotes the variant reading "you"), but in the preceding clause (where the oldest manuscript of the Pauline letters reads "us" after "loved", probably rightly), and elsewhere in these verses (e.g. at the end of Eph. 4. 32). One reason why the manuscripts oscillate so much between *hēmeis* ("we") and *hymeis* ("you") is that the pronunciation of these two pronouns was practically identical in the first century A.D. Hence if a scribe was copying by dictation, he might well put the one for the other, especially in contexts like this, where either pronoun makes good sense. The self-sacrificing love of Christ, like the Father's forgiving mercy, is an incentive and example for Christian behaviour. Christ's self-oblation on His people's behalf is described in the characteristic terminology of the Levitical law of sacrifice. The two terms for sacrifice are not technically differentiated here; where they are so differentiated, "offering" (Gk. *prosphora*) is a meal-offering (Heb. *minchah*) and "sacrifice" (Gk. *thysia*) is a peace-offering (Heb. *zebach*). The expression "an odour of a sweet smell" occurs in a sacrificial context about forty times in the Pentateuch and four times in Ezekiel. (Cf. Phil. 4. 18). It is pre-eminently by the imitation of God in Christ that the change from the old way of life to the new is to be manifested; the life in which this change has taken place becomes in its turn a fragrant offering to God, "a sweet savour of Christ" (2 Cor. 2. 15).

More Reviews

Raymond Richley in LIGHTEN OUR DARKNESS sets out to show that the only hope of a world living under the menace of a Third World War is in the acceptance of the Gospel and the coming intervention of the Lord from Heaven. Overdrawn in places, the picture presents the abyss into which unbelief plunges men, out of which only Christ can save. Published by Arthur Stockwell, Ilfracombe, Devon. No price stated.

THE GRANDEUR OF GOLGOTHA is a heart-warming, worship-provoking book. The Author, Neil Fraser, conducts the reader along several ways to the Cross, and in twelve chapters provides material for devotional reading and for further study of an all important theme. The book ends with a challenge to preach the Cross. Pickering & Inglis, price 9/-.

THE THRONE OF THE SON

By JAMES AITKEN, Forth.

IN days of tottering empires, and changing governments, with national and international unrest the saints of God do well to refresh themselves, not by a glimpse only, but by a stedfast gaze upon the One who is unchanging, and at those things which are permanent.

To look at men, or to men, must only bring depression, while to look within and seek in our flesh something upon which to place our confidence will only have the same tragic result as in Peter's case—tears of bitterness at our own fickleness. Rather would we, with the writer of the Hebrew epistle, "Look off unto Jesus."

Firstly then, let us briefly note those references which bear the stamp of perfection and permanence.

1. THRONE OF THE SON (1. 8).
2. PRIESTHOOD OF CHRIST (5. 6; 6. 20; 7. 17, 21).
3. SALVATION PROCURED (5. 9).
4. CONSECRATED SON (7. 28).
5. REDEMPTION OBTAINED (9. 12).
6. ETERNAL INHERITANCE (9. 15).
7. PEOPLE, SANCTIFIED AND PERFECTED (10. 14).
8. PERSON OF JESUS CHRIST (13. 8).
9. ETERNAL COVENANT (13. 20).
10. ETERNAL GLORY (13. 21).

By only a brief consideration of some of these subjects much would be gained. For instance a study of the first mentioned would very definitely dispose of the (false) doctrine which denies the Eternal Sonship of Christ. Furthermore, in the study of subjects 3, 5, and 8 we find absolutely no room for the devilish lie known as the "falling-away doctrine" which in the light of this epistle makes God a liar, and the offering of Christ no better than the sacrifices of the old covenant.

Enough, however, of introduction. Let us proceed with humble hearts and unshod feet into the throne room of Him Whom God addresses *as an equal,* "Thy throne, O God, is for ever and ever."

It is noteworthy that this letter is addressed to Hebrew Christians. There was no greater stumbling block to the Jews during "the days of His flesh" than our Lord's claim to Deity. Observe, therefore, how skilfully the writer places this all important truth at the very outset of his treatise. In other words we must accept God's testimony concerning Him of whom He writes, in this essential feature, or the whole epistle becomes meaningless.

We must either accept this or have Him not! Oh, that men could realise the tremendous issues involved in tampering with the truths relating to His Person!

The very structure of the old economy demanded a change. It is described as a "pattern," a "picture" which was not the very image of things in the heavens. Chapter 10 is full of this need for a change from the old, for verse 4 says, "It is not possible that the blood of bulls and of goats should take away sins."

How precious then it is to us, that even in the very opening words of this new covenant we are introduced to that which is unchanging—"Thy throne, O God, is for ever and ever."

As to His dignity as a Son, He is contrasted with the angels. Their highest privilege is to serve. He is the Son. Note, too, in verse 4 He is

as high above them in His present exalted humanity, as He in by inherent right. We are told likewise in verse 5 that Psalm 2. 7 was not addressed to an angel.

Verse 5 introduces us to a most interesting point concerning Christ. The quotation here is from 2 Sam. 7. 13, 14, and reads, "I will establish his throne for ever, and I shall be to him for a father and he shall be to me for a son." Thus the son of the Father is also the King whose throne is established for ever.

Then verse 6 again places at a distance all whom human error might regard as being worthy of worship (Psalm 97. 7), and says that this distance must ever separate His Son and even the highest created intelligence; "They shall worship Him." May He ever be the object of it!

But this contrast goes farther for verse 7 says, "Who maketh His angels spirits, His ministers a flame of fire." That word *maketh* indicates (W. E. Vine's *Dictionary of N. T. Words*) a change from one thing to another. So it is with the angels. According to the message given them, or the work assigned to them so they are.

But unto the Son He saith, "Thy throne, O God, is for ever and ever." There is no making here, no fashioning according to the message sent, and no change in Him for His assignment.

Behold, then the Son enthroned! Nay more, catch the significance of that personal pronoun — "THY THRONE." IT IS HIS THRONE! And what of the words, "O God?" Gather these words together as gems of infinite value, prize them, and never let them go. The Son sits upon the throne of Deity. Bow you who would give Him less!

He is on this throne to perpetuity. How fitting to learn this in chapter 1! How these words "for ever and ever" protect His Person in chapter 2. We might be tempted to think the Person of chapter 2 is a different, or a lesser person. A thousand times no. This cannot be. He occupies this place for ever. Partaking of flesh and blood (2. 14) or even tasting of death (2. 9) alters not the edict of the Eternal.

Object of worship in Isaiah 6, or Victim of shame and spitting in Matt. 27, it makes no difference. "The word of the Lord endureth for ever," is as true to-day as a million decades ago, and as true countless ages hence, as it is now—"Thy throne, O God, is for ever and ever."

Lose not sight of this, and we shall prostrate ourselves in worship, as we behold the succeeding wonders of chapter 2 and forget not that although He dons the scarlet robe of sacrifice, He has never laid aside the golden cloak of His Deity. Praise God, failure shall never necessitate His abdication, and no power shall ever dethrone Him!

His enduring throne is set in contrast in verses 11 and 12 to a perishing, changing world.

They shall perish.
THOU REMAINEST.

They shall wax old.
THY YEARS SHALL NOT FAIL.

They shall be changed.
THOU ART THE SAME!

"In Thee most perfectly expressed,
The Father's glories shine;
OF THE FULL DEITY POSSESSED
ETERNALLY DIVINE."

"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne" (Rev. 5. 13).

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

10. ON FRIENDSHIP. By KEN H. MATIER, Glasgow.

FEW, if any, ever go astray alone, but always in company. Visit any court dealing with juvenile delinquency and you will discover that the first venture into wrongdoing is invariably the result of keeping bad company. The world has a saying, "A man is known by the company he keeps, and a woman by the company she avoids." The latter clause, of course, applies equally to men. The young Christian who orders his life according to the Word of God will have little difficulty in knowing the company to keep and the company to avoid. 2 Cor. 6. 14 forbids us to choose our companions from unbelievers, and 1 Cor. 5. 11, with other Scriptures, teaches us to avoid certain believers. Psalm 119. 63 hits the nail on the head: "I am a companion of all them that fear Thee, and of them that keep Thy precepts."

The importance of friendship to young believers is stressed by the fact that the word occurs a score of times in the Book of Proverbs, and an examination of the relevant passages gives the pattern for perfect friendship. Friendship must first of all be

FRIENDLY.

"A man that hath friends must show himself friendly" (Prov. 18. 24). This is elementary, but how many have still to learn the lesson. We complain of the lack of real friends and fail to find the true fellowship that exists among the people of God, for this simple reason, we do not show ourselves friendly.

We always leave the other fellow to make the first, and all the other moves. We are not ready with a smile, a handclasp, and a word of greeting. Some of us are not, by nature, effusive: we find it difficult to do these things; but unless we are prepared to make the first move, and meet others at least halfway, we cannot complain of the lack of friends. What a difference there would be if every child of God would demonstrate the friendly spirit! It would shatter the little cliques, social and spiritual, into which we so wrongly divide. This friendly spirit cannot be affected; there is nothing worse than the man who is effusive to your face and abusive behind your back. This friendliness must spring from a genuine and deep love for the children of God. If you want friendship you must cultivate it: you must show some enthusiasm for your friend's plans and ideas: you must sometimes run after your friend and not expect him always to run after you: you must be friendly, not from affectation but from real affection. This rule of friendship is emphasised over and over again in the Scriptures. Think of Ruth and Naomi, of David and Jonathan, of Paul and his travelling companions: each always thinking of the other. If you want to have friends you must show yourself friendly. Next, we learn that friendship must be

FAITHFUL.

"A friend loveth at all times, and a brother is born for adversity" (Prov 17. 16). Life is not easy. At

times we scale the heights, but more often we plumb the depths. Difficulties, trials, sorrows, and bereavements company with us through life. One of the things that God uses most to sustain His people in such times is the faithfulness of friends. The Good Shepherd often makes His presence known and felt in the valley of the shadow, in the person of a friend who stands by you in your darkest hour, and by his tears, sympathy, help, and prayers, brings you through to the sunshine of God's smile again. Christ exhorts us to rejoice with those who rejoice and to weep with those who weep, and Paul exhorts us to bear one another's burdens, and so fulfil the law of Christ. One of the great sorrows of the Cross for Christ was that His own forsook Him and fled. Family relationships are often taken for granted, but the strength of the ties is proved and demonstrated in times of catastrophe. Then we discover that a brother is born for adversity. They stand by us: they stand up for us: they shield us from further hurt: they counsel and guide us: they help to the limit of their ability. To this end God gives us brothers; and not for nothing has God fashioned the relationships of His heavenly people upon the earthly pattern, making us brothers and sisters in Christ. It was that we might stick by each other through thick and thin. Do we love at all times? Do times of adversity draw from us all the characteristics of a brother? Can our friends lean upon our faithfulness?

To be concluded.

"I need no other argument,
I need no other plea;
It is enough that Jesus died,
And rose again for me."

THE CROSS—AN ALTAR

Upon the hill of Calvary
An awesome sight I see,
For hanging there upon a cross
One of the Godhead three,
Yet now incarnate, as a man,
Suffers in agony.
I stand amazed! Why is it so
This Sinless One thus dies?
When suddenly The Spirit comes
To ope' my blinded eyes,
To make me see more clearly
And then, to my surprise
The Cross becomes an Altar
And He a Sacrifice.

The Spirit still doth lead me
More wondrous things to see,
This sacrifice avails for all
It is the sinner's plea,
And all who trust this Saviour's work
Shall be from sin set free.
I stand assured! Glad it is so;
My heart on this relies,
Then once again The Spirit speaks
"Tis unto sin He dies,
And you to sin must die with Him."
Herein a lesson lies:
This is a moral altar,
Tis thine old nature dies.

No more to sin thy members yield
Since thou from sin art free;
Thy life henceforth belongs to Christ
For He has purchased thee,
And now He says, "Take up thy cross
And follow after Me."
I stand obliged! Since this is so
My heart must realise
That all my energies and powers
Are His peculiar prize:
To Him I live who died for me
And who for me did rise,
My cross becomes an altar
And I a sacrifice.

W. McKinstray.

(Continued from page 233).

If the Lord Jesus inlives, indwells us, it is in order that He can take these lives and express Himself through them. "Christ liveth in me" that, through me, He may touch other lives and, touching them into new life, glorify His name as Saviour and Lord.

Lord, shine in us—shine through us, and glorify Thy name.

CHRIST GLORIFIED

By the late J. R. CALDWELL

LOOK at Hebrews, chapter 6. 16-17. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability"—the "unchangeableness—"of His counsel, confirmed it by an oath; that by two immutable things, in which it was 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"— not "set before us in the gospel"—the hope of being saved. It is the New Testament hope which is never anything else but the coming again of the Lord Jesus Christ. We fled for refuge from the wreck of all things beneath the sun to lay hold on the blessed hope, the heavenly hope—the Coming Lord. "Which hope we have as an anchor of the soul"—amidst all the turmoil and storm and buffeting of life—"both sure and stedfast, and which entereth into that within the veil." Our anchor is not let down into the depths of the sea but it is shot up into heaven. Our anchor is within the veil "whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec"—both King and Priest He has gone in as the Forerunner; others are going to follow. He is coming in a little while to call us away to be with Himself inside the veil for ever. That is the hope which is set before us. Some take that verse, "Sit Thou on My right hand until I make Thy foes Thy footstool" to mean that He cannot come until His foes are made His footstool. They call us "any momentists" and I am not ashamed of it. I believe that the Lord will remain at the right hand of God until His foes are made His footstool; but we would never say that our King is not on the throne of England because he is for a few days at a watering place in Germany. He has not abdicated the throne; he is on it to-day although in Germany. And so if the Lord Jesus descends from the right hand of the throne for a moment to gather His saints to be with Himself has He left the throne of God? Certainly not. That little episode does not interfere with the fact of His session at the right hand of the throne of Father until His foes be made His footstool. He has entered now as the Forerunner and we are waiting for Him to come and take us within the veil. I rejoice in the thought that He may come at any moment, and let none rob us of the preciousness of our hope.

Look now at chapter 8. The Apostle, like a schoolboy that has gone through a great series of calculations, asks at the end, What is the sum? "Of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle." He is here seen as the Minister of the sanctuary: He is my Minister and I do not need to sit under a minister here. I would not object to have one of God's instructed ministers ministering to my need; but one loses sight of the true meaning of the word "minister" by its frequent use in this country—the minister meaning just the clergyman. But in Scripture the minister means the servant, and there is a servant of the heavenly sanctuary where God dwells. That glorious servant is the Lord Jesus Christ. It is too high a post to be filled by an angel. The minister in waiting upon the King is probably a titled

gentleman: a common man would not do to be minister. But in the sanctuary on high where you and I in spirit draw near every time we worship we need to be represented by One that is worthy of God and worthy of the place He holds—the One who is holy, harmless, undefiled, separate from sinners and made higher than the heavens; He is the minister of the true tabernacle. Every time we draw nigh to God in spirit Jesus the High Priest takes our prayers and praises and presents them before God perfumed with the odour of His own merits.

Now turn finally to chapter 12. In the N.T. there are, I think, seven references to the Grecian games and this is one of them. "Let us lay aside every weight." The athlete puts himself under training until every muscle is in perfect order prepared to endure a great strain. Has he a burden on his back or a bag of gold at his girdle? No; he lays aside every weight and is just as lightly clad as will answer for decency. He is to run a race and his whole heart is in it. "Let *us* lay aside every weight." If there is anything that we are conscious is hindering us in running the heavenly race let us seek grace to lay it aside. One thing not often touched on that hinders progress more than anything else is people not observing proper hours of going to bed and getting up. We perhaps sit up late because a friend is going away late on the Saturday night and on the Sunday morning we are sleepy, come in ten minutes late, disturb everybody else, and fail to worship ourselves. Search our own lives and see what hinders us most from running the heavenly race. "Let us lay aside every weight, and the sin which doth so easily beset us."

I believe that the sin of the Epistle to the Hebrews is the sin of unbelief. "Looking unto Jesus, the Author and Finisher of faith." The previous chapter has given us the names of one after another of Old Testament saints with a little bit of faith picked out of their lives. But here is One who is the Author and Finisher—the Beginner and Perfecter—of faith: in the manger, on the Cross and all the way between. Are we prepared to look off unto Him? A number of boys once set themselves to see who could make the straightest track across a snowy field and they set out running. When they got to the other side of the field there were all sorts of zigzags. Only one of them had run in a straight line. They were all astounded at their own irregularities but still more astounded at the fact that one had gone perfectly straight. They asked him what was the secret of it. He said he fixed his eye upon the trunk of a tree and made straight for that without ever taking his eye off it.

God would have us fix our eye on Christ glorified—"Looking off unto Jesus." He never lost sight of the resurrection joy set before Him when speaking about the sufferings, the rejection and the crucifixion. When we feel that all is against us let us press on and look to the joy that is set before us; look to Jesus at the right hand of God. Does He regret having run the race with all its sufferings? Verily, no! He is now set down at the right hand of God where there is fulness of joy, where there are pleasures for evermore. Eternity will wipe out the remembrance of our sorrow, but it will never wipe out the remembrance of His love. Oh, consider HIM! Let Him be the subject of our consideration and of our meditation and of our praise and our thanksgiving and our worship—the subject of our life and testimony.

Studies in Genesis

By ANDREW BORLAND, M.A.

REPRESENTATIVE MEN

THE Bible presents the history of men from the divine standpoint. In the various narratives is to be found God's estimate of the importance of events and persons. The records are given always with the understanding that they each have some reference, direct or indirect, to the plan of Redemption. Old Testament writers, included in the "holy men of old," were borne along by the Holy Spirit, so that what they wrote was inspired of God. It is worth noting certain features of that Historical Record.

In the first place, it has a *National Emphasis*. After Genesis chapter 11, the story is that of the nation of Israel, the summary of whose privileges is given in Romans 9. 4-5:

"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came."

Observe the eight significant facts about the Nation—

1. They are Israelites, the descendants of Abraham's grandson, whose name was changed from Jacob to Israel because he was "prince of God," on the ground that he had "power with God and with men." There were no more privileged people than those who called themselves "the children of Israel." The history of the Old Testament is about them.

2. To them pertained the adoption. Springing from the loins of Jacob, they partook of the sovereign, electing choice of God. It was the children of the promise made to Abraham concerning Isaac that were counted for the seed (Rom. 9. 8). And when the children of Rebecca were about to be born the announcement was made, "The elder shall serve the younger." And it was written afterwards, "Jacob have I loved, but Esau have I hated." (See Rom. 9. 12-13). While all men are the offspring of God, in a special sense the nation of Israel were by adoption the children of God.

3. Theirs was the glory. To them were given those manifestations of the presence of God in their midst by the Shekinah cloud which appeared to guide them, and to assure them that Jehovah was with them. There could be no more awe-inspiring sight than the descent of that cloud before which the people bowed in worship.

4. To them was given the Law. God was their King and Law-giver and Judge. To no other people had He spoken, giving them words by which their lives should be regulated. The Law was the acme of perfection as a Code by which a nation should be ruled.

5. They had the service of God. That is a reference to the ritual associated with the Tabernacle and then with the Temple. To no other nation was given the honour of drawing near to Jehovah in the person of their High Priest when he represented them as he entered the Holy of Holies on the Day of Atonement. The entire elaborate ceremonial of the "service of God" was intended to impress upon the people the awesomeness of their calling and the privilege of their constitution.

6. The Promises were theirs. God had made definite promises about the

Seed, the People and the Land. The hopes of the nation were focussed upon the fulfilment of these promises in the advent of the Messiah.

7. The numerous and illustrious leaders of their nation were known as the fathers. How they gloried in their association with the Patriarchs, with Moses, with Samuel, with Elijah, and a host of others who had been instruments in the hands of God for the furtherance of His purpose. What a heritage belonged to the children of Israel!

8. Their greatest glory, although many did not realise its significance, was, "Of whom Christ came." It was into the Nation of Israel that the Saviour of the world was born, and to no other people could such an honour be granted.

Around these eight features gathers the history of the Chosen Race.

Further, the Historical Record has a *selective character.* Only certain features of events are chosen. Incidents are included to illustrate the progress of the divine programme. One splendid example is the Book of Ruth, a pastoral idyll incorporated into the Old Testament narrative to show how the promise of God was fulfilled in the "Seed of David." Sometimes long periods of history are passed over in silence, as, for example, the Book of Judges where only a few incidents are recorded out of several hundreds of years. Although Noah lived close on a thousand years, most of the Bible story of his life is devoted to the Flood, while in the record of Abraham there are long periods about which no information is given. The selection of particular incidents is due to divine guidance with the intention of furthering the story of God's dealings with chosen individuals, each incident embodying some principle of conduct.

Moreover, the History is of an *Episodal Nature.* Critical events in the lives of men are selected for detailed treatment. The only incident in Adam's life given in detail is the Temptation and Fall. Abel's life-story is summarised in the sacrifice he offered and the martyrdom which followed. So is it in the lives of other representative men—salient features are recorded, and often nothing more.

Perhaps the most important fact about history recorded in Genesis is its *Personal Content.* The story gathers round a few men whose lives are significant. In the fifty chapters multitudes of names occur, while chapters 5, 10, 11, 25, 30, 36, 46, are devoted almost entirely to lists of names, and these are seemingly meaningless to the uninitiated reader.

From these lists a few names are taken for more extensive treatment. Four are of universal significance and are chosen from the period before the Flood—Adam, Abel, Enoch, Noah. Four are of national importance, taken from the post-diluvian period—Abraham, Isaac, Jacob, Joseph. The major portion of the book is devoted to these second four, chapters 12 to 50, because the main content of the Old Testament is the history of the Nation which derived from Abraham.

Of these four, Abraham, Isaac and Jacob seem to be of more importance than Joseph, notwithstanding the detail with which the story of the last mentioned is given. It was with the first three that the Covenants were made, and they alone are known as the Patriarchs (Acts 7. 8). Moreover Jehovah frequently calls Himself the God of Abraham, the God of Isaac, and the God of Jacob.

Again, it seems as if Abraham and Jacob were of more importance than Isaac, because much more detail is given about his father and son than about himself. Besides the national names are associated with Abraham

and Jacob. The former was known as Abraham the Hebrew (14. 13), while the twelve tribes derived their natural name as Israelites from Jacob whose name was changed to Israel.

Abraham must be reckoned as more important than Jacob, because it was the call of Abraham which constituted the commencement of the Hebrew Race. The Jews boasted that they were the "children of Abraham." Besides, to him were given the promises of seed like the stars in the sky and the sand by the sea for multitude. He is known as "faithful Abraham," and the "father of the faithful." In Abraham all nations were to be blessed, and he had his name changed from Abram to Abraham to indicate the significance of the promise. Up to chapter 17 the former name is given him. It is said to mean, "the father of heights," a very appropriate name for the man who allowed Lot to choose the well-watered plains of Jordan, while he himself kept to the upper land where there was less seductions to worldliness. In later chapters of the narrative he is known as Abraham a name said to signify, "father of a great multitude," a name most significant for a man whose offspring were to be like the stars for number. Moreover, Abraham has the special distinction of being called, "The Friend of God." There is a very remarkable statement in Isaiah 41. 8, "Thou, Israel, art My *servant,* Jacob, whom I have chosen, the seed of Abraham, *my friend.*" Note the distinction between the *servant* and the *friend,* the latter indicating a more intimate and privileged position. Further, in James 2. 23, Abraham is called "the friend of God" because in trying circumstances "he believed in God." In addition he is the first person of whom it is recorded that his faith was counted to him for righteousness. When God promised him seed in his old age the witness is borne that "he believed in the Lord, and He counted it to him for righteousness" (Gen. 15. 6) : and that is the principle upon which God has always operated.

Three times in the New Testament Abraham is referred to as an illustration of that principle as applied in various aspects of Christian experience.

1. *Romans* 4. 3. "Abraham believed God, and it was counted to him for righteousness." There the text is introduced to illustrate the fact that justification is not of works, but through faith in Christ Jesus. In Chapter 1 the principle is declared that the gospel is the power of God to him that *believeth.* The next section of the Epistle proceeds to prove that "by the deeds of the law shall no flesh be justified," and the conclusion is reached that "a man is justified by faith without the deeds of the law." To answer the surprise of the self-righteous, difficult to convince of the rightfulness of the conclusion, Paul reverts to the experience of Abraham to prove that his contention is valid.

NEWS FROM OTHER LANDS

(Continued from page 237).

The Sunday following his conversion Taratibu gave his testimony at the prison. Please continue to pray for these two boys that their testimony may be the means of bringing others to the Saviour. No doubt you will have heard that, early this year we were joined by Mr. Holt and Miss Oliver, who are now Mr. and Mrs. Holt. They seem a fine couple, ready to give themselves to the African, a quality which is essential to a missionary in these troubled, nationalistic days. Mrs. Holt will be a great help in the medical work after she finishes her language study next week.

Stephen & Mary Downs.

Abraham and the Covenant

THE SOURCE OF THE SAINTS SECURITY

By HARRY BELL, Jarrow.

AMONG the covenants of the Old Testament, two stand out in particular, namely that with Abraham (Gen. 12. 1-3), and the one made with Israel at Mount Sinai (Exod. 19. 1-6). It has long been held that the former of these is unconditional, while to the latter certain requirements are attached, but in recent years this view has been challenged and it is now stoutly affirmed in some quarters that the covenant with Abraham also contained certain moral obligations apart from which it could not be fulfilled. The purpose of the present article then is to enquire whether the blessings promised to Abraham were conditional or unconditional; in short, whether they were in the nature of a gift or a reward.

The importance of this matter will at once be apparent to the reader for in such passages as the 3rd chapter of Galatians and the 6th chapter of Hebrews, the covenant made with Abraham is cited as the pattern of God's dealings with His people in the present age, and thus, if Abraham's blessings were conditional then our privileges also are; and so, instead of being able confidently to anticipate entering into an inheritance which we shall share with Christ, our future becomes one of dark uncertainty, and our blessings in Him possibilities rather than actualities. This is a grave matter indeed.

In Genesis 12 we find God saying to the patriarch, "Get thee out . . . and I will make of thee a great nation and will bless thee etc.", and then follows a sevenfold pledge of blessing. Now to all these blessings no conditions are attached. They are contingent on no other factor than Abraham going out at the call of God. To this it may be objected that while no conditions are expressed yet there were implied conditions as when, in our land, a person seeks to sell a house. Here, though no conconditions are mentioned, there are implied conditions, namely that the house is "sale-worthy," but is this the case with Abraham? No! for God was not seeking to sell anything to him. It was not a business contract! God was coming forth in grace to make a promise to him, and for us to attach any subsequent conditions to it would be to question the faithfulness of God.

Furthermore, when enumerating the law in Exodus 19, God employs the word "if." "If ye will hearken . then shall ye be my possession." But in the covenant made with Abraham the word "if" does not occur. An objection may here be made that God promised to Isaac that He could fulfil His promises to Abraham because the latter obeyed His "commandments, statutes and laws." But, is it not obvious that God is speaking here in sovereign grace? In actual fact Abraham had not always obeyed God or kept His laws. but "he believed God and it was counted unto him for righteousness" (Gen. 15. 6). The righteousness then upon which Abraham's blessings depended was not one of his own works, but one of faith, and this is borne out in Gal. 3. 9, "So then they which are of faith are blessed with faithful Abraham."

The query may now arise, "If Abraham's blessings were not conditional upon any righteousness of his own, then how and on what basis

were they given? To this question the answer is fourfold.

In Genesis 12 God initially comes forth to Abraham without any movement on the part of Abraham towards God and the promise is freely made to him. Thus God has given to us the promise of an inheritance in grace that depends, not upon what we are, but entirely upon what Christ is.

Then, in Genesis 15, this man of faith is instructed to build an altar and offer a sacrifice, and in the darkness that descends, a picture of the darkness that our Lord, the true Sacrifice endured on the Cross, he sees a smoking furnace and a burning lamp that passed between the pieces and hears God reaffirming His covenant, the covenant that was based upon shed blood.

In Genesis 17. 10-11 he is instructed of God to exercise circumcision and this is given as a sign of the covenant and of the inheritance. (Romans 4. 11-12).

Finally in Genesis 22 at the call of God he laid upon the altar his only son Isaac who was almost slain, but raised up from the altar as a type of Him who was altogether slain but raised again the third day. In consequence of this act God reaffirmed His covenant and swore by Himself saying, "Surely blessing I will bless thee." See Heb. 6. 14.

The covenant made with Abraham then was not Conditional—had no measure of doubt or uncertainty about it—was not merely potential, but was pledged in sovereign grace—Genesis 12; established by a sacrifice—Genesis 15; sealed by the sign of circumcision—Genesis 17; and confirmed in a risen man—Genesis 22.

This article is to be followed with one on "The Hope of God's People," touch-Partial Rapture and Future Punishment.

(Continued from page 236).

and cause Thy face to shine; and we shall be saved." (Psalm 80. 7, 19).

This is a prayer for a readjustment. We somehow have got out of touch with God and need to be readjusted to Him. "Readjust us again, O God, and cause Thy face to shine and we shall be saved."

We all, at times, need to pray this prayer. Our hearts are empty, lives barren, and service unfruitful, because so often we are living on the memory of past blessings, and seeking to serve without a fresh touch of power. Just as Israel of old failed to possess their God-given inheritance because of their slackness and indifference, which led to inability, so that they could not drive out the incoming slack, find it leads on to inhabitants of the land, so we, by bedifference, and indifference leads on to inability, and we who once knew the touch of the Lord and experienced His companionship, are left with just a memory and a terminology from which all reality has departed.

If in true heart repentance we come to Him with this prayer for readjustment, we can again experience the in-shining of His blessed presence.

VII. THE PRESENCE OF GOD CAN BE REFLECTED

"Cause Thy face to shine." (Ps. 80. 3, 7. 19).

This is a prayer for the in-shining of God's presence in order to effect an out-shining.

Impression should lead to expression.

If God's presence shines into our hearts, it is in order that these lives of ours should catch the in-shining and, reflecting His brightness, light up the gloom of this dark world.

(Continued on page 226).

"My Presence shall go with Thee"

By T. ATKINSON, New Zealand.

(Exodus 33. 14).

THE GREAT NEED of the Lord's people to-day is the realisation of the presence of the Lord. The Lord is with them, but is His presence realised and manifested? This promise made to Moses, has been re-affirmed over and over agan. To Joshua God said, "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee."

Isaiah writes: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." (Isa. 41. 10). "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." (Isa. 43. 2, 3).

The Psalmist sings, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." (Psalm 23. 4).

This promise made to Moses, has been countersigned by the Lord Jesus Christ, "Lo, I am with you alway, even unto the end of the age" (Matt. 28. 20) and has been confirmed by the Holy Spirit in Phil. 4. 9: "The God of Peace shall be with you," also in Heb. 13. 5: "I will never leave thee nor forsake thee."

Yea I am with thee when there falls no shadow
Across the golden glory of the day,
And I am with thee when the storm clouds gather,
Dimming the brightness of the onward way.
In days of loss, and loneliness and sorrow,
Of care and weariness and fretting pain,
In days of weakness and of deep depression.
Of futile effort when thy life seems vain;
When youth has fled and Death has put far from thee
Lover and friend who made the journey sweet,
When Age has come with slowly failing powers,
And the dark valley waits thy faltering feet;
When courage fails thee for the unknown future;
And the heart sinks beneath its weight of fears;
Still I am with thee—Strength and Rest and Comfort,
Thy Counsellor through all Earth's changing years.
Whatever goes, whatever stays,
Lo, I am with thee all the days.
—Annie Johnston Flint.

In considering this subject of God's presence with His redeemed people, shall we seek to find out by the enabling of the Holy Spirit, through His Word, just what His presence means?

I. GOD'S PRESENCE IS A REDEEMING PRESENCE

"The angel of His presence saved them: In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." (Isa. 63. 9).

God's presence with Israel was their salvation, delivering them from Egypt and from Egypt's power—bringing them out with great substance—opening a path in the sea and guiding them through the wilderness (see Ex. 13. 21, 22).

There is no salvation apart from the presence of the Lord.

Look back to the day of conversion. What made that day a day of days? Was it not the incoming of the Lord Himself into the heart and life to abide? Experimental salvation day by day results from the realised presence of the Lord. "The angel of His presence" saves us continually. Victory is ours as we count on Him.

II. GOD'S PRESENCE IS A REST-GIVING PRESENCE

"My Presence shall go with thee, and I will give thee rest." (Ex. 33. 14).

In the eighteenth chapter of Exodus, we have an account of the visit of Jethro, Moses' father-in-law, to the camp of Israel, and, in verses 17 and 18, we are told how impressed he was at the magnitude of Moses' task. "The thing that thou doest is not good. Thou wilt surely wear away, for this thing is too heavy for thee." God does not belittle the task, but He says, "I am with thee," the task is mine, I will undertake, and give thee rest. This is just the message we need. The presence of God in grace meets every need. He can rest us in all circumstances, for He is the Master of every circumstance. Although the task may be heavy and perplexing, He is with us and we can trust Him with the task and know the truth of His own word, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

III. THE PRESENCE OF THE LORD IS A JOY-IMPARTING PRESENCE

"In Thy presence is fulness of joy." (Psalm 16. 11).

How sweetly our constant Companion whispers to us His secrets and adds: "These things have I spoken unto you that My joy may remain in you and that your joy may be full." Do you find your joy in the Lord? "Rejoice in the Lord always." Is He present to the eye of faith? so that with Peter we can say, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1. 8). The joy of all joys is the Lord Himself, and, living in His presence, we have fulness of joy.

IV. THE PRESENCE OF THE LORD IS A PRESERVING PRESENCE

"Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues." (Psalm 31. 20).

A twofold threat to the security of God's people is suggested here, "The pride of man" and "the strife of tongues." It may be the pride of our own natural hearts, for "the heart is deceitful above all things and desperately wicked," or the pride of men around us, but we need to be secured from self, from sin, from the abuse of evil men. Where can we hide? "The Name of the Lord is a strong tower. The righteous runneth into it, and is safe." In safety he sings:

"In the secret of His presence how my soul delights to hide!
Oh how precious are the lessons which I learn at Jesu's side!
Earthy cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go."

God sees us surrounded by sin, strife and arrogancy, and keeps us safe from these foes in Himself, assuring us that our "life is hid with Christ, in God."

V. GOD'S PRESENCE IS A HEALTH RENEWING PRESENCE

"Why art thou cast down, O my soul? and why are thou disquieted in

me? Hope thou in God; for I shall yet praise Him for the help of His countenance." (Psalm 42. 5).

In the Old Testament the word translated "face," "countenance," is the word "presence" which we have been considering. We could render the last part of this verse, "I shall yet praise Him for the help of His presence." If we take the 5th and the 11th verses of the Psalm together, we learn that the help of His presence means the health of our countenance.

The Psalmist is cast down, disquieted, why? He has been living on the low levels and the earth-born fogs have brought their fevers and illnesses. How can this be remedied? Get up to the hills. Make your home with God. Live in the sunshine of His presence and praise Him for the help of His countenance, for it is the health of your countenance.

VI. GODS PRESENCE IS A RESTORING PRESENCE

"Turn us again, O God of hosts,

(Continued on page 233).

BELIEVER'S QUESTION BOX

(Continued from page 238).

and I'm sure He knew nothing about aeroplanes or trigonometry." Dr. Soper in his book, *"Question Time on Tower Hill."*

I read that in the Wolverhampton Town Campaign the Churches of England and the Methodist Churches *and Brethren Assemblies sponsored this* Gospel Campaign.

Please tell me whether 2 Cor. 6. 14-18 should be applied by Brethren to denominations which elect Presidents and carry out practices such as those to which I have referred?

Yours in Christ Jesus,
Sam Morgan.

Here is the answer—

Another has written recently along the same lines: "Methodism is quite active in N. Ireland. There are many true believers with them, but the modern trend is advancing, and must cause concern. A clear-cut stand and separate fellowship is the only safe position. Alas! border-land fellowship is encouraged by attendance at large interdenominational conventions where distinctive teaching along certain lines is neglected and compromise is easy."

THE LORD'S WORK FUND.

Amounts received for month ending August 31.

To Missionaries and Labourers who look to the Lord alone for support.

6873	15 — —	6898	35 — —	6926	5 — —
6874	5 — —	6899	5 — —	6927	10 — —
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6876	30 — —	6901	16 — —	6929	20 — —
6877	20 — —	6902	5 — —	6930	3 — —
6878	10 — —	6904	4 — —	6931	26 10 —
6879	7 — —	6905	3 — —	6932	10 10 —
6880	5 — —	6906	10 — —	6933	40 — —
6881	27 — —	6907	20 — —	6934	2 — —
6882	5 10 —	6908	5 — —	6935	20 — —
6883	5 — —	6910	13 10 —	6936	4 — —
6884	10 — —	6911	25 — —	6937	3 — —
6885	25 — —	6913	36 — —	6938	120 — —
6886	5 — —	6914	120 — —	6939	3 — —
6887	10 — —	6915	9 10 —	6940	5 — —
6888	40 — —	6916	4 — —	6941	100 — —
6889	10 — —	6917	2 10 —	6942	7 — —
6890	5 — —	6918	11 19 —	6943	20 — —
6891	20 — —	6919	1 — —	6944	2 — —
6892	12 — —	6920	12 — —	6945	29 — —
6893	10 — —	6921	15 — —	6946	5 — —
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6895	5 — —	6923	100 — —		
6896	10 — —	6924	30 — —		
6897	1 — —	6925	1 — —		£1396 19 6

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6874	2 —	6904	5 —	6927	10 —
6876	1 — —	6905	1 3	6928	10 —
6877	5 —	6906	5 —	6930	5 —
6878	7 6	6908	10 —	6931	5 —
6879	14 6	6909	1 — —	6932	10 —
6881	1 10 —	6910	10 —	6933	6 — —
6882	4 —	6911	10 —	6934	2 —
6884	2 6	6912	5 —	6935	10 —
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News from Other Lands

ETHIOPIA

At the moment I have two Ethiopian girls spending a few weeks with me. They have never been out of Addis before. At first they felt rather strange, but now they are getting more used to the place, and seem to be enjoying their stay. On Thursday they are giving a little word of testimony in the girl's class. Some months ago they both professed to be following the Lord.

Monica Ramsay.

NORTH BORNEO

It was a very real joy to see seven young believers pass through the waters of baptism, in spite of the incurred displeasure of most of their parents. Apart from one, they are the result of the labours of Mr. and Mrs. Pucknell who have much joy as they see their children walk in truth. Please pray especially for these and a goodly number more who would love to take the same step but are forbidden to do so by their nominal Christian parents.

On July 1st at the weekly Bible Study and Prayer Meeting I gave my first message in Chinese. I spoke for just over 10 minutes, and you can imagine how thrilled I was. They assured me afterwards that they understood all that I said and even allowing for their politeness, I felt greatly cheered. I know you will rejoice with me at the passing of this milestone, and continue in prayer as I plod on towards the next.

David Smith.

N. RHODESIA

It has been a privilege to have Mr. and Mrs. James McPhie with us for the past fortnight. They have enjoyed their stay, and the fellowship has been good. They return to Cazombo tomorrow.

The journey from here to Cazombo can be done in seven hours. It used to take us six days travelling on foot with carriers. We are all very thankful for transport, and the roads to run on.

We continue to visit the villages for personal work. The Africans enjoy a chat, but when spiritual matters are mentioned they get embarrassed like folk at home. We believe that this is one of the best ways of reaching these people. Meetings will be started in the villages later on.

We continue to get a fair number out to the meetings in the hall. They listen well but with no interest in their salvation.

W. Halliday.

SPAIN

The Lord has given us some encouragement lately in the annual Conferences. It has been good to see so many believers gathering —between 400 and 500 in four different places during the summer, covering the whole of Galicia well. The ministry was helpful and the attention very marked—in one recent meeting for 2½ hours. We trust that it may mean the building up of the assemblies for extension during the coming autumn and winter campaigns—very limited, of course, as we cannot do anything outside our buildings. There are still two Halls waiting for permission to open even in this favoured corner, where we are usually so well treated by the Authorities.

I have just returned from the first week of Bible studies at Villar, in the hills, where 16 young men gathered for holiday classes. They were the best group we have had so far—this is the 14th year since we began the annual gatherings. Mr. Craig of Argentina is taking my place this week. His ministry has been much appreciated in this part of Spain during his two month's visit now drawing to its close.

E. G. Woodford.

TANGANYIKA

The work at Masoko, like most missionary work has its ups and downs. I am sure you would rather listen to the "ups" as they are most encouraging. Last February it was our joy to baptise Danieli who has grown in grace and the knowledge of the Lord Jesus since his conversion. He now conducts most of the services before the outpatients clinic. It is a joy to hear his fearless testimony. Another piece of good news is that of Taratibu, a Mocambique boy who has been working on the mission grounds for some time; consequently he heard the Gospel many times and it was a great day when he handed us a letter telling us he had accepted the Lord Jesus as his Saviour.

(Continued on page 231).

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 and when are we to know when the Lord has removed a Lampstand out of its place, as He warned the church at Ephesus He might have to do? (See Rev. 2. 5).

ANSWER

The letters to the Seven Churches may be looked at historically, prophetically and practically, and must be distinguished from Paul's letter to the Ephesians, where we see the Church of this present dispensation in relationship to God's eternal purpose. In it, everything is looked at from God's side. The saints are seen quickened, raised and seated together with Christ in the Heavenlies.

In the Revelation, however, John gives us a prophetic picture of the professing Church before men, with the Lord walking in the midst of the lampstands. At Ephesus there were many good and commendable things, but the great essential and fundamental thing was lacking, namely love. (See 1 Cor. 13. 1-3). Love, says John, is the evidence of life (1 John 3. 14); and a mark of discipleship (John 13. 35). When this is lacking, we may know that the Lord is on His way to remove the lampstand. As to "when" the lampstand has been removed, this is entirely in the hands of the Lord, and it is His prerogative. The removal of the lampstand does not mean that the Church might not continue, but that it had lost its place as a witness for the Lord. This can be true also of an individual, and both be rejected from present testimony, with loss of future reward. The Lord, however, leaves the door open, and that door is by repentance—the only way back to God. If repentance is real, when the voice of the Spirit is heard, then there is the right to the Tree of Life. "Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the city." (Rev. 22. 14 R.V.).

H.. Baillie.

Dear Sir,

I would be glad if you would let me have your comments on the following:

(1) 2 Corinthians 6. 14-18 expressly commands separation, and forbids touching the unclean thing. This well-known exhortation by St. Paul was admittedly addressed to those who had recently been converted to Christ Jesus and who had been heathen, but I feel that the *principle* still holds good for all Christians to-day. Do you agree?

(2) I am aware that the Church of England is largely apostate. Mass and Confessional are fully maintained, and to me this is "the unclean thing."

(3) Many Presidents of the Methodist Church, including Dr. Donald O. Soper and Dr. Leslie D. Weatherhead, have repeatedly and openly blasphemed and avowed their disbelief in the Word of God .I quote: "The Jews believed that if they offered a lamb their guilt was transferred to the beast. When Christ was hounded to death His followers, Jewish in outlook, EVOLVED THE THEORY that the sin of all the world was heaped upon His head." Dr. Leslie D. Weatherhead, ex-President of the Methodist Church, in his book, *"The Transforming Friendship."*

Again: "The typical crank believes that Christ may return to-morrow from a heaven in the sky—presumably in Eastern robes, since a blue suit and bowler hat would not fit the preconceived picture—and take the righteous —namely all those who think like the crank—to eternal bliss, consigning the remainder to an ever blazing hell." Dr. Leslie D. Weatherhead in his book, *"The Resurrection of Christ."*

Also: Dr. Donald O Soper, Ex-President of Methodism in his book, *Christ and Tower Hill"* asked by someone: "Is it necessary to believe in the Virgin Birth and a Material Resurrection?" He replied, "Personally I believe in neither." Of our Lord Jesus Christ this Methodist President said: "In many ways He was a child of His age. I expect He thought the earth was flat

(Continued on page 236).

The LORD'S WORK and WORKERS

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.

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

BARNEHURST: Fridays at 8. Oct. 2, 9, 16. 23, G. E. Andrews. Oct. 30, E. Berinejo. **DAWLISH:** Central Hall. Oct. 3, C. E. Stokes, F. A. Tatford. **CAMBRIDGE:** Panton Hall. Oct. 3 at 3.30 and 6. F. Murton. W. W. Vellacott, E. W. Rogers. **CHELMSFORD:** Orchard St., Hall. Oct. 3 at 4 and 6.30. F. McMinn. **CHELTENHAM:** Regent Hall. Oct. 3 at 3 and 6. F. N. Martin, R. J. Bolton. **FAREHAM:** Church House, West St. Oct. 3 at 6.30. J. Harrison. **LEEDS:** Blenheim Baptist Church. Oct. 3 at 2.45 and 6.30. Oct. 5 at 3 (Sisters) and 6.30. Yorks. Missy. Mr. and Mrs. Naismith, Mr. and Mrs. W. J. Bentley, D. Howell, K. Finnigan, and others. **NOTTINGHAM:** Clumber Hall. Oct. 3-6. Fred Elliott. **OXFORD:** James St. Hall. Oct. 3 at 3 and 6. J. H. Bathgate, C. E. Hocking. **WALTHAMSTOW:** Folkestone Rd. Hall. Oct. 3 at 3.30 and 6. Oct. 4 at 6.30 and 8. Oct. 5 at 8. Missy. Weekend. **POTTERIES:** at 7. Stoke, Oct. 3, F. Anderson. Trent Vale, Oct. 17., Sister's Missy. **BIRMINGHAM:** Central Hall. Oct. 10 at 3 and 6.30. Oct. 12 at 7. J. H. Large, S. S. Short. A. Leckie. **EAST SHEEN:** Sheen Hall. Oct. 10 at 4 and 6.30. Missy. Dr. J. A. S. Lees, J. A. Morris. **GRANTHAM:** Bethesda Hall. Oct. 10 at 3 and 6. A. C. McGregor, Dr. C. S. Hudson. **BRIERFIELD:** Oct. 10 at 2.45 and 6.15. in Baptist Church. A. Hodgkinson, E. Webster. Oct. 11 at 6.30 in Hebron Hall. A. Hodgkinson. **TORQUAY:** Gospel Hall, Tor Hill Road. Oct. 10 at 3 and 6.15. P. Parsons, P. W. H. Lessey. **BROADCASTING:** October 11 at 7.45 p.m. from Ebenezer Hall, Cardiff. Welsh Home Service (341 M). W. T. Groves. **EALING:** Gospel Hall, The Grove. Oct. 17 at 4 and 6. Village Work. Reports, Capt. H. S. May. **EASTLEIGH:** Gospel Hall. High Street. Oct. 17 at 3 and 6.30. W. Cooper, R. Jeffery. **HIGH WYCOMBE:** Cherith Gospel Hall. Oct. 17 at 3.30 and 6. E. W. Humphreys, A. Mortimer. **HORNCHURCH:** Emerson Park Chapel. Oct. 17 at 3.45 and 6.15. T. G. Smith. Dr. S. Short. **LETCHWORTH:** Gospel Hall, Gernon Rd. Oct. 17 at 3.15 and 6. W. S. Loynes, R. Sharman. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Oct. 17 at 6.30. A. C. Payne. **SWINDON:** Sec. Modern School. Oct. 17 at 3 and 6. Kingsdown Gospel Hall Annual. A. J. Crick, H. Wells. **SYDENHAM:** Mayow Rd. Hall. Oct. 17 at 4 and 6. 70th Anniv. Conf. H. Lockyer, P. Parsons, O. Speare. **UXBRIDGE:** Gospel Hall, Cowley Rd. Oct. 17 at 3.45 and 6. A. Fallaize, T. W. Hickley. **WOODFORD GREEN:** Salway Hall. Oct. 17 at 6.30. Dr. D. J. Gilbert, R. A. Wood (Missy). **EASTBOURNE:** Edgmond Hall. Oct. 21. 87th Anniv. A. Naismith, D. T. Griffiths. **BERKHAMSTED:** Hope Hall, Oct. 24 at 4 and 6. H. L. Ellison, G. E. Harpur. **BOURNEMOUTH:** Victoria Hall, Winton. Oct. 24 at 3.30 and 6.30. Missy. Conf. A. Madgwick, H. G. Young. **PLAISTOW:** Oct. 24 at 3 and 6. Dr. D. J. Gilbert, J. Clare. **KINGSTON-ON-THAMES:** Canbury Park Rd. Hall. Oct. 24 at 4 and 6.15. Missy. J. Ford, G. de M. Davis, T. L. Smith. **NORWICH:** Gospel Hall, Dereham. Oct. 24 at 7. C. E. Stokes. **SEVENOAKS:** Vine Hall. Oct. 24. R. Guyatt, F. Holmes. **BARKING:** New Park Hall. Oct. 31 at 3.30 and 6.30. G. Harpur. B. H. Mudditt, W. G. Hales, F. McMinn. Nov. 1, M. Kagan. **BLOOMSBURY:** Central Church. Oct. 31 at 3.30 and 6. S. S. Teachers' Conf. J. R. Hill, R. S. Code. **SOUTHALL:** Ebenezer Hall, Kingston Road. Oct. 31 at 7. E. W. Rogers. **WOKINGHAM:** Norreys Hall. Oct. 31 at 6. F. Fenton, E. H. Grant. **WORTHING:** St. James Evan. Free Church. Oct. 31 at 3 and 6. Missy. Dr. J. A. S. Lees, A. Naismith, A. Pulleng, H. G. Young. **HARROW:** Belmont Hall. Oct. 31-Nov. 7 at 8 (weekdays), H. Bell. **CHELMSFORD:** Orchard St. Hall. Nov. 7 at 3.30 and 6. G. K. Lowther. H. Germany. **FAREHAM:** Church House, West St. Nov. 7 at 6.30. M. Kagan. **NOTTINGHAM:** Clumber Hall. Nov. 7-10. E. Lewis. **LONDON:** Bloomsbury Central Church, Shaftesbury Ave. Nov. 7, 14, 21, 28 at 6.30. F. F. Bruce, A. Hanton, A. Burr, A. Gray, G. C. D. Howley, G. Harpur, A. Naismith, D. W. Brealey. Bible Readings on 21 and 28 at 3.30.

SCOTLAND: FORTHCOMING (D.V.).

EDINBURGH: Bellevue Chapel, Rodney St. Oct. 3 at 3 and 6. Missy. F. Fenton, I. T. Hall, T. Wilson. Dr. G. McDonald. **KILMARNOCK:** Central Hall Women's Missy. Oct. 3 at 3. Miss Carroll, Miss Stirling, Miss Mowat, Mrs. McGregor. **PLAINS:** in Welfare Hall. Oct. 3 at 3. H. Scott, W. Baxter, I. Cherry. **ABERDEEN** Annual Bible Readings, Hebron Hall, Oct. 5-9. J. M. Shaw, F. Cundick. (Particulars from M. E. M. Rannie, Pymhurst, Milltimber, Aberdeenshire). **STRANRAER:** Gospel Hall, St. John St. Oct. 3 at 3. J. Anderson, J. Hislop, A. Borland. **AUCHINLECK:** Oct. 10 at 3. J. Currie, J. Hutchison, W. Prentice. **STEVENSTON** (Ayrshire): Bethany Conf. in Ardeer Hall, Oct. 10 at 3.30. J. Dickson, R. Walker, A. McNeish. **BURNBANK:** Ebenezer Hall. Oct. 10 at 3.30. J. Campbell, J. Anderson, J. Lightbody. **LINTHOUSE:** Bethesda Hall. Oct. 10 at 3.30. A. Allan, J. Hunter, F. Gamble. **KIRKINTILLOCH:** Gospel Hall. Oct. 10 at 3.15. W. Baxter, W. Craig, F. Stallan. **KNIGHTSWOOD:** Gospel Hall, Oct. 7 at 3.30. A. Allan, J. Anderson, A. P. Campbell, J. Hunter. **COATBRIDGE:** Shiloh Hall Conf. in Hebron Halls,

Oct. 24 at 3.30. J. M. Shaw, S. Emery, A. Neish. **WISHAW:** Ebenezer Hall. Oct. 31 at 3.30. J. Cuthbertson, A. P. Campbell, A. M. S. Gooding. **DUMBARTON:** Gospel Hall, Bridge St. Nov. 7 at 3.30. A. Naismith, A. Borland, A. M. S. Gooding. **GLASGOW:** Townhead Gospel Hall, 45 Rottenrow. Bible Reading each Sat. at 8. Ministry meeting last Sat. of each month.

REPORTS

AYRSHIRE TENT: R. Walker had a most encouraging season at Muirkirk, where a number were saved and baptised. Interest continues in the village, and anxious souls are attending assembly meetings.

LANARKSHIRE TENT: John Grant had good numbers attending at Burnbank, where saints were refreshed and souls saved. Dan Cameron saw fruit for his labours with the Gospel van at Coalburn, Leadhills and districts.

A. K. PHILIP was in Shetland Isles during Sept., with Lerwick, Trondra, Scalloway, Sellivoe, Hoswick and Bigton as his spheres of activity in the gospel and ministry.

IRELAND: REPORTS.

J. McCANN and **W. NESBITT** have finished a number of weeks Gospel meetings in tent in Antrim town. Interest was fair and good seed sown in hearts of many. **J. FINEGAN** had good gospel meetings at Storewall, Co. Cavan. Christians encouraged and seed sown once again. **J. THOMPSON** and Dr. **HAGAN** have concluded tent meetings at Tanderagee. **R. HULL** hopes to commence soon at Portrush. **R. BEATTIE** and **T. WALLACE** had blessing at Ballymaguire. Hope to commence at Dunmullen. **H. BAILIE** and **T. McKELVIE** having well attended meetings at Kilsorrel, near Mullafernaghan. **T. CAMPBELL** and **H. PAISLEY** expected for meetings at Ballymagarrick. **JOHN HUTCHINSON** hopes to commence in Dromore, Co. Down. **A. LYTTLE** and **A. MsSHANE** have seen some saved in tent near Bleary. **ROAN,** Co. Armagh: Conference on Aug. 19. Practical and helpful ministry by brethren J. K. Duff, Wm. Johnston, W. Bunting, W. Abernethy, A. Lyttle and J. McCormack.

E. ALLEN is in hospital and has had an operation.

LURGAN: Bible Readings, Oct. 11-14. (W. D. Mahon, The Rosses, Lurgan, N. Ireland).

"WITH CHRIST."

GEO. MURRAY, Buckie, on May 10, aged 75. Saved in early years our brother was a helpful minister of the Word and preacher of the Gospel. Will be greatly missed by all who knew him, especially in the assembly, where his presence and help were valued over a good number of years. **Mrs. J. MAXWELL,** Shettleston, on June 12. Born Newmilns, Ayrshire, and formerly associated with believers in Hallelujah and Ebenezer Halls, Motherwell, but for the last 40 years in Shiloh Hall, Shettleston. Mother of Wm. Maxwell, Brazil, our departed sister maintained a great interest in assembly and missionary work to the end. **JOSEPH RHIND,** Buckie, on June 28, aged 77, after a long period of ill-health patiently borne. Converted and baptised as a young man, he had connections with the assemblies at Aberdeen, Peterhead, Keith, Elgin and Buckie. Bore a bright testimony for his Lord, although laid aside for the last four years. **Wm. BARR,** Shieldhill, Falkirk, called home on July 22, aged 66. Saved 50 years and associated with the assembly at Shieldhill for over 40 years. Ever loved to talk on the Scriptures, and was faithful in his attendance at assembly meetings. **ALEX. SMART** on July 26, aged 69. Saved 4 years ago, he rejoiced in the knowledge of Christ as Saviour. Was baptised and in assembly fellowship since his conversion in Shieldhill, near Falkirk. **W. J. STARKEY,** Belfast, passed suddenly on Aug. 4. A godly brother who was saved in Ebenezer Hall 30 years ago. Last 20 years in Cregagh St., assembly. Funeral service taken by brethren Knox and Hall. **JAMES F. RAE,** on Aug. 5, aged 57. Saved in 1917 and was baptised and received into fellowship in Larkhall a year later, where he continued stedfastly until a year ago, when he removed to Lanark. Had a great heart for the children, being Superintendent of Sunday Schools in Birkenshaw and Larkhall. Ever active in assembly life and given to hospitality, he will be greatly missed in Lanark, where he was highly respected. **ROBERT BARTLETT** of Leiches Creek, Nova Scotia, on Aug. 9, aged 66. Formerly associated with Sydney Mines assembly, but for the last 18 years in fellolwship with Sydney assembly. A consistent brother who was given to hospitality: will be greatly missed by all who knew him. Brethren Holden and Carmichael conducted the funeral service. **DAVID M. AIRD,** Edinburgh, on Aug. 12, in his 86th year. Formerly resident in Kilmarnock but for the last 40 years in Tollcross assembly, Edinburgh. An active and helpful sick visitor, his godly life enriched all he met. Of a humble and gracious disposition, he will be much missed by a large circle of friends, who regarded him truly a brother beloved. **Mrs. J. HARKNESS,** Ballymena, passed peacefully to her rest on Aug. 19. Over 60 years in Christ. In early years in fellowship at Larne, but latterly in Wellington St., Ballymena. She adorned the doctrine in all things, and was a succourer of many. The large funeral was conducted by Messrs T. McKelvey, A. Buick, H. Paisley and J. Hamill. **GEORGE WYLIE,** on Aug. 19. Saved 57 years ago in Garngad Hall, he was for many years in fellowship with the saints at Clough and Ballywatermoy, N. Ireland, where he opened his home for kitchen meetings. For the last 20 years in fellowship with saints at Hillkirk Place, Glasgow. Bore a quiet, consistent testimony, and was given to hospitality. **Mrs. PARK,** Motherwell, on Aug. 20, aged 81. Saved when a girl of 15, she was in happy fellowship in Roman Road assembly for the past 56 years. Leaves a fragrant memory. **Mrs. JOSEPH RICHARDSON,** on Aug. 21. Saved in her early years at Greenock, and was connected with assembly in Renfrew and Johnston, but for the last 12 years with assembly at Largs. Laid aside for the last 4 years, she suffered much and bore her illness patiently. A woman of prayer, she has left a good testi-

(Continued on next page).

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mony. **Mrs. GEORGE HOPE,** on Aug. 23, aged 95. Saved in early years, and connected with assemblies in Coatbridge, Coatdyke, Stevenston, and in Largs since 1940. In poor health for a long number of years, she bore her suffering with Christian fortitude. Now at rest. **MISS M. PATERSON,** passed to be with Christ on Aug. 25. Saved at the age of 13, she was baptised and received into fellowship at Irvine, then at Troon for over 25 years, and later moved to Dumfries, where she was in fellowship for over 30 years. A highly respected and active believer, who will be much missed. **ELIZA RYECROFT,** on Aug. 27 aged 98. In fellowship at Cemetery Road Meeting Hall, Sheffield for over 60 years. **ETHEL LILY FLUDE** on Aug. 29, aged 71. For 25 years Warden of the C.A.W.G. Hostel, Sheffield and in fellowship at Cemetery Road Meeting Hall. **EILEEN JANE WALKER,** on Sept. 3 aged 71. Wife of Tom Walker, our sister was formerly in fellowship at Botany, Australia. Later at Holmlea, and last 30 years in Victoria Hall, Glasgow. A sister much loved and much missed. **Mrs. ALEXANDER ARBUTHNOT,** on Sept. 5. Saved in early life, and in fellowship with Baillies Causeway assembly, Hamilton for many years; but for the last 8 years with Largs assembly. An active Christian worker, who was very interested in work amongst women. Much beloved and missed.

ADDRESSES, PERSONALIA, ETC.

CARDIFF: Correspondence for Adamsdown Gospel Hall to Mr. R. J. Coles, 26 Shirley Rd. Roath Park, Cardiff. **CHELTENHAM:** Hesters Way Assembly—Correspondence to Mr. R. A. E. Avery, 21 Naunton Lane, Cheltenham. **Mr. W. FRASER NAISMITH** should now be addressed—until mid-January, 1960,—c/o Dr. James T. Naismith, 107 Park St., Kingston, Ontario, Canada. **ISLE OF MAN:** Believers meeting in Onchan have decided to alter the name of their hall from ELIM to HEBRON HALL to avoid confusion. Correspondence to Mr. E. J. K. Costain, 50 Sunningdale Drive, Onchan, Isle of Man. **Wm. H. FERGUSON** should now be addressed 10140 Clifton Blvd., Cleveland, 2, Ohio, and all mail for "Words In Season" Magazine should be addressed direct to Mr. Ferguson.



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ABILITY TO PREACH

By the Editor.

IN an earlier article attention was drawn to Bunyan's allegorical representation of the commendable features of the Christian minister; he was a man with "the best of books in his hand, and the law of truth writ on his lips." By such language Bunyan insisted that it was the duty of every teacher to expound the Scriptures faithfully, and not to be afraid to speak the truth. It may be instructive to visit the Interpreter's House again and learn from the experiences of the Pilgrim some of the lessons which the Bedford dreamer thought were important for those beginning to tread Zion's highway.

IT is interesting to note where the Interpreter's House was placed. Already Evangelist had been at work directing Christian to the Wicket Gate, where he had been admitted by Goodwill who gave him further instruction about the road along which he should travel. The Interpreter's House at which he soon arrived was the first place where formal instruction began. The stages through which progress was made have their significance, for it is not until the Pilgrim has really determined to encounter the hardships of the way that he can begin to understand the elementary truths of the Christian Faith. Perhaps if more care were devoted to the type of reading given to those who were starting out, more stability of character might result.

IN his introduction to the chapter dealing with Christian in the House of the Interpreter Cheever remarks: "It would be difficult to find twelve consecutive pages in the English language that contain such volumes of meaning, in such beautiful and constructive lessons, with such heavenly imagery, in so pure and sweet a style and with so thrilling an appeal to the best affections of the heart, as these pages descriptive of Christian's sojourning in the House of the Interpreter. This good man of the house, the Interpreter, we are without doubt to take as the representative of the Holy Spirit with his enlightening and sanctifying influences on the heart."

CHRISTIAN had arrived at the Interpreter's House after he had encountered and overcome several obstacles. The Slough of Despond had been crossed; he had been delivered from the carnal policy of Mr. Worldly Wiseman, and had braved the arrows of Beelzebub at the entrance to the Wicket Gate. Now there was no turning back, for he had put his hand to the plough, and forward he must go. What he needed now were instruction and encouragement, and warning. All these he was to get in the house of the Interpreter.

IT is customary to find in the Interpreter an allegorical representation of the Holy Spirit in His work of illuminating the mind of the individual Christian. That He can do directly. The Pilgrim was informed that he would learn things "rare and profitable," such as could not be learned elsewhere or in any other way. "The Interpreter's House shows the Holy Spirit working upon memory, imagination, experience and knowledge of life" (Kelman), and two main features about the Holy Spirit are insisted upon. First, *His Hiddenness.* The Interpreter never obtrudes himself. No description is given of him. He explains, but never attracts attention to his presence. And is not that one of the characteristic features of the Holy Spirit, that He does not speak from Himself or

about Himself, but takes of the things of Christ and reveals them? Further, *His Persuasiveness.* Having bidden his man light a candle, the Interpreter takes Christian by the hand to conduct him carefully and systematically through the succession of instructive experiences.

THERE is no teacher like the Holy Spirit, if the Christian scholar is willing to be "taken by the hand," and by Him led gently on from lesson to lesson, expounding things "rare and profitable." The Spirit can do for the willing and obedient what the Risen Lord did for His two disciples on the road to Emmaus: He can open both the Scriptures and the understanding, and give the experience of the burning heart.

BUT while the Holy Spirit may reveal truth directly to the individual Christian, He often uses human agents, men gifted of the Lord through whom He communicates messages to others less instructed. In that respect it may not be out of place to take the Interpreter as representative of the Christian teacher whose responsibility it is to instruct those recently set on the journey heavenward. Bunyan may have been reflecting upon his own experiences, and may have been recounting some of the teaching he got from godly John Gifford. "The young convert," writes Cheever, "will make a poor soldier of Jesus Christ, but a weak and laggard pilgrim, if he does not go directly to the House of the Interpreter." By that it may be concluded that the young Christian may with great profit be instructed in those themes which were allegorically represented in the Interpreter's House.

READERS may recall that the first place he saw was a room covered in dust. Into it came a man with a broom and he commenced to sweep vigorously, his action disturbing the dust and creating unwelcome clouds. Then came a sweet damsel. She sprinkled water copiously on the floor and with gentle action swept the room clean. Bunyan's explanation is worth quoting at length.

"THIS parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep first is the law; but she that brought water and did sprinkle it is the gospel. Now, whereas thou sawest that as soon as the first began to sweep, the dust did so fly about that the room could not by him be cleansed; but . . . this is to shew thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into it, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

"AGAIN, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure: this is to shew thee, that when the gospel comes in the sweet and gracious influences thereof to the heart, then . . . even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it and, consequently, fit for the King of glory to inhabit."

PREACHERS should ponder these words well. They contain volumes of truth, teaching that the gospel brings not only the forgiveness of sins, but also power to vanquish and subdue, and to make the believing heart fit for Christ to dwell in by faith. Failure to instruct young Christians in that fundamental New Testament teaching may account for much of the anaemic profession which exists in many communities.

WHILE it is impossible to magnify the grace of the gospel

too much, is it not, on the other hand, possible that there is a danger in not insisting upon the demands of the Law? It is the sense of utter despair which the demands of the Law bring about that makes the relief which the gospel message brings so exhilarating. Perhaps if preachers themselves, like Paul and like Bunyan, experienced the futility of trying to reach perfection that way, they would be better furnished to expound the truth of the gospel, be able to particularise sins in their preaching, and make clear the way of deliverance from bondage by the grace of God.

HERE let me quote again from Bunyan. "In my preaching the Word, I took special notice of this, that the Lord did lead me to begin where His Word begins. Yea, it was for this reason I lay so long at Sinai so as to see the fire and the cloud and the darkness, that I might fear the Lord all the days of my life on earth, and tell of His wondrous works to my children.

"WHEREFORE I did labour so to preach the Word, as that thereby, if it were possible, the sin and the person guilty of the sin, might be particularised by my preaching." That was a bold method, but a very salutary one. Most preachers, especially when addressing Christians, deal too much in generalities, in vague summarisings. What is needed is plain, authoritative, particularised preaching which will reach the conscience, unmask the sin, and quicken the will to action. Samuel made Saul wince when he drew attention to the bleating of the sheep—a sound which betrayed the disobedience of the king (1 Sam. 15). Nathan's parable found the weak spot in David's armour of defence, when he convicted him with the stunning accusation, "Thou art the man." (2 Samuel 12. 7).

IT may be, too, that some of us who preach are so begirt with our own human short-comings that we are afraid to declare the whole counsel of God, fearing lest we come under condemnation and are confronted with the retort, "Physician, heal thyself." Because of fear of self-condemnation how many of us avoid plain-speaking, mince our words, and develop a mealy-mouthed attitude on the public platform. On the other hand, the preacher must guard against the danger that always accompanies the desire to be outspoken, that of being discourteous, vain-glorious, hard, even vindictive. A public place of declamation may become a coward's castle from which fulminations are made against some who have no opportunity to retaliate.

AGAIN hear Bunyan: "Besides, I did let alone the things that engendered strife, because my proper work did run in another channel, even to carry an awakening word: to that therefore did I stick and adhere." While there should be no compromising, there should always be the spirit of kindliness which will win and not estrange.

A WELL-KNOWN teacher, lately departed, arrived a goodly number of years ago in a Scottish provincial town where a large assembly was destroying its testimony by internal bickerings. There were weeks of faithful, outspoken, but kindly ministry, during which particularised sins were confessed, breaches were healed, domestic and church quarrels were abandoned, so that the assembly was restored to vigour and aggressive testimony, a condition in which it has continued till the present. Faithful, uncompromising ministry did it: bludgeoning the believers could never have accomplished such an end. Few of us but may learn from that example.

Some Thoughts on Jude's Epistle

By E. W. ROGERS.

THIS epistle seems to have suffered a struggle before it succeeded in securing a place of *recognition in the canon* of the New Testament. But God, in His providence and mercy to His people, did not allow them always to suffer the loss of such a valuable part of Holy Scripture. The spiritually-minded will at once perceive that it is part of the divine communication to His people, and its right to a place in Holy Scripture is patently incontestable.

Two reasons are usually alleged in support of rejecting it. One is that it supposedly *quotes from an Apocryphal book,* but those who are in a position to speak positively assure us that Jude does not 'quote' from it though what he does state is, in some respects, like what is found therein. But the differences are such that to make it a mere citation of that book is untenable.

Another reason is the *similarity of this epistle with Peter's second epistle,* chapter 2 and part of chapter 3. But why should it be thought incredible that two servants of God, impressed by the Spirit about the bad spiritual condition of things, should write in similar strains? Indeed it is only to be expected. But compare the two passages and the differences are even more remarkable than the similarities. Of these we shall speak a little later. The Spirit of God, however, never duplicates Himself without some special purpose: either it is the repetition of special emphasis, or else the repetition has about it some other things which show it is not *mere* duplication. Nor can we give any credence to the notion that one or the other has been guilty of plagiarism. Who wrote first of these two sections we may not for certain know, but of the fact that the Spirit of God used each as His penman we are sure.

This is not the place to go into a lengthy discussion as to the *author of the epistle.* Others have done that and a monthly magazine is hardly the place in which to expect long dissertations on knotty points. But it would appear, after all has been weighed, that Jude was the brother according to the flesh of the Lord Jesus, and certainly brother of James, which James is not to be identified as James the apostle, but rather as he who took the lead at the Conference at Jerusalem of which the record is given in Acts 15.

This James wrote the epistle that goes under his name, an epistle written specially for the help of believers who lived in the early days of Christianity. Jude, on the other hand, wrote for the late days of Christianity. Not that the two epistles do not have their use for all the era, but their emphases are different. James envisages conditions when Jewish believers were slowly shedding their Judaism: Jude envisages conditions when nominal believers are surely apostatising from the faith. Neither calls himself 'brother' but rather 'bond-servant.' Of their earlier history and conversion, read John 7. 5 and Acts 1. 14.

Those *to whom he writes* are described as "called, beloved in God the Father, and kept for Jesus Christ" (see R.V.). He gives no geographical location of his addressees. It is a phrase that embraces all saints, covering their whole experience: "called" in divine sovereignty in the past: "beloved" in the present: and "kept" for the future. So that they are entirely secure and, in the midst

of such difficulties as this writer describes, they can have the awareness of being the object of divine love though, at the same time, of their opposers' hatred.

The *special object Jude had in writing* was to exhort the saints "earnestly to contend for the faith once for all delivered to the saints." His original intention was to have written concerning "our common salvation," but guided by the Spirit of God he abandoned this idea and devoted his short letter to exhorting his addressees earnestly to contend for something larger than "our common salvation": to contend for "the faith," that whole subject-matter of divine truth, now contained in the Scriptures, and which they had received in its entirety in child-like belief.

"The faith" was a divinely entrusted tradition for the handing down of which God had used various servants. Let the reader trace for himself, with the aid of a lexicon, the word 'tradition,' and the verb 'deliver' and it will become plain that "the faith" is a holy deposit committed to the saints. Paul preserved it intact during his lifetime, he being able at the end to say, "I have kept the faith." Timothy was enjoined to hand it on to "faithful men who shall be able to teach others also." They have gone and we remain. It is for us not to allow one iota of it to be wrenched from our hands. We must be Shammah-like.

"Our common salvation" had been thoroughly dealt with by the apostle Paul specially in his epistle to the Romans, and, as we have before said, the Spirit of God does not deal in *mere* repetition. That matter had "once for all" been thoroughly explored in that epistle, and all truth has once for all been given to the saints now in the contents of the entire Bible. We dare not add to it nor detract from it: it is for us to contend earnestly for it that it be preserved without loss or addition.

The special occasion that led Jude so to write (for never forget that the human element is discoverable in all scripture, an element which the Spirit uses to His own perfect ends) was that certain men had, as it were, crept in by the side door, impious in character, perverse in doctrine, and rebellious in spirit.

These "ungodly men" used "the faith" as the basis of their pernicious doctrines, turning the grace of God into lasciviousness. "Let us do evil that good may come," they said. "Let us continue in sin that grace may abound," was their doctrine. It sprang from a repudiation of the claims of the Lord Jesus over them. They admitted neither His creatorial nor His redemptive rights: both His universal and individual claims (Despot and Lord) they disowned. No wonder Jude felt so vehemently and wrote so urgently. It is to them that he alludes when he so often repeats the pronoun "these" (see vv. 8, 10, 12, 14, 16, and 19). They are before his mind throughout the whole of the letter and against them he would have the saints beware.

He cites *three warning examples*: Israel out of Egypt, the rebellious angels, and Sodom and Gomorrah. You will note that Peter does not cite Israel at all. Moreover, Peter's object in his citations is to assure the saints that "the Lord knoweth how to deliver the godly and to keep the unrighteous under punishment." But Jude's object is this: Israel fell, angels fell, Sodom fell, but "Now unto Him who is able to keep you from falling, etc." There is no plagiarism here! each is following a different line, and both lines are profitable.

To be continued.

EPHESIANS

By Prof. F. F. BRUCE, Manchester.

4. OLD DARKNESS AND NEW LIGHT (5. 3-21).

Ch. 5. 3—*But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints;*—Catalogues of vices were common form in the writings of pagan moralists and in Jewish polemic against paganism; they are found frequently in Paul's epistles (cf. Rom. 1. 29ff.; 1 Cor. 5. 11; 6. 9ff; Gal. 5. 19ff; Col. 3. 5ff), but in Paul's epistles they derive a special significance from the Christian context in which he sets them. Fornication and other forms of unclean living were certainly sins against which converts from paganism needed to be put on their guard, as is particularly evident from Paul's Corinthian correspondence. We may think it strange to see covetousness so closely associated with these vices, but Paul is simply moving from outward manifestations of sin to their inner springs in the cravings of the heart. We may remember how our Lord similarly traces murder back to the angry thought, and adultery to the lustful glance (Matt. 5. 21ff.; 27ff.). Covetousness (Gk. *pleonexia*) denotes not only the desire to acquire more than one has, but also more than one ought to have, especially that which belongs to someone else. Occasionally it has a distinctly sexual reference, as in 1 Thess. 4. 6, where Paul enjoins that no one should "wrong his brother"—"act covetously against him" (Gk. *pleonektein*)—by seeking illicit relations with one of the women in his family circle. But covetousness may assume a much more respectable form than this, and is all the more dangerous on that account. Together with the other sins mentioned, far from being practised in the Christian circle, it should not even be mentioned in it. For Christians are the holy people of God, and such unholy things are unfitting for their minds to dwell upon or their tongues to name.

V. 4 *nor filthiness, nor foolish talking, or jesting which are not befitting*:—From the company which it keeps here, "filthiness" (Gk. *aischrotés*) is probably to be understood in the same sense as the "shameful speaking" (Gk. *aischrologia*) of Col. 8. Ribaldry, buffoonery and flippancy are wholly incongruous on Christian lips. "A merry heart is a good medicine" (Prov. 17. 22), and Paul commends the speech that is "seasoned with salt" (Col. 4. 6); but coarse vulgarity is to be avoided, and still more so that "jesting" (Gk. *eutrapelia*) which Aristotle defines as "cultured insolence." Above all, light and irreverent talk about sacred things is to be utterly reprobated.

but rather giving of thanks.—"Our tongues were made to bless the Lord," as Isaac Watts reminds us, and Christian tongues in particular have unbounded cause for engaging in this most worthy activity. Tongues which are habituated to the praise of God should not readily lend themselves to language which dishonours His name.

V. 5—*For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God.*—A solemn warning accompanies the apostle's ban on impurity in deed, though or word. The opening words of the verse may be taken either as indicative (so R.V., as quoted above) or as imperative: "Be well assured of this" (Gk. *iste ginoskontes*, liter-

ally, "know ye knowing"). No one who is guilty of the vicious practices mentioned has any share in the heavenly kingdom. Only the regenerate can enter the kingdom of God, and these practices bear witness to an unregenerate heart, whatever professions may be made to the contrary. The idea that Paul means that such people may be true Christians even so, but will forfeit any part or lot in the Millennial reign of Christ because of their behaviour, is totally unwarranted by the context and by New Testament teaching in general. In the similar passage in 1 Cor. 6. 9-11, it is abundantly clear that "the unrighteous" who, because of various specified vices, "shall not inherit the kingdom of God" are distinct from those who have been "washed, . . . sanctified, . . . justified in the name of the Lord Jesus Christ, and in the Spirit of our God." A covetous man, says Paul, is an idolater (cf Col. 3. 5), because he sets his affections on earthly things and not on things above, and so puts some other object of desire in the central place which God alone should have in the human heart. The part which the commandment against covetousness played in Paul's own spiritual experience (Rom. 7. 7ff.) no doubt made him acutely aware of the special deadliness of this subtle sin. The expression "the kingdom of Christ and God" does not denote two separate kingdoms, but one, the kingdom which is Christ's and God's. Paul tends to use the term "kingdom of Christ" for the present phase of the divine kingdom, when it is mediatorially administered by Christ, reserving the term "kingdom of God" for its future consummation in full glory. (Sometimes, however, he speaks of the "kingdom of God" with a more general reference). The wording in our present passage implies that both phases are conjoined; neither here nor hereafter can there be any place for impenitent sinners in that kingdom which is "righteousness and peace and joy in the Holy Spirit" (Romans 14. 17).

V. 6 *Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.*—Some forms of Gnosticism in the second century and onwards, of which adumbrations can be traced even in the first century, held that such practices as the apostle here condemns were irrelevant to the spiritual life, because they had to do with the body, whereas the spiritual life was concerned only with the soul. In addition, it is plain from some of Paul's other letters that his converts in certain places were apt to be misled by the argument that freedom from the law implied freedom to sin—to sin in order that God's grace might abound the more (cf. Rom. 6. 1). Paul characterizes all such sophistries as "empty words"—we may compare the "vain deceit" against which he warns the Colossians in Col. 2. 8. His readers must be on their guard against such specious talk, lest they be seduced by it. It is precisely this sort of behaviour, he says, that brings down the wrath of God on the "sons of disobedience" (a description of the ungodly repeated from Eph. 2. 2). This is a theme which he elaborates especially in Romans 1. 18ff. where he shows the successive stages in which "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." God has written His decree against such sins in the very constitution and conscience of man; how then can those who are peculiarly His people tolerate them in their personal and social life?

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

10. ON FRIENDSHIP. By KEN H. MATIER, Glasgow.

THE third law of friendship is found in Proverbs 27. 6 where we learn that our friendship must be

FRANK.

"Faithful are the wounds of a friend." The wounds of a friend? Surely this is a contradiction of terms; but the words are the words of God. If you see me going astray, or doing something I ought not to be doing, or not doing something I ought to be doing, and do not take me to task, even at the risk of hurting my feelings, you are not a true friend. This is one of the most difficult phases of friendship. We would rather flatter than reprove; we would rather compliment than condemn; we would rather praise than wound. And the temptation is to do the former rather than the latter, but verse 14 of this chapter warns, "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him." We must be frank with each other. We must not be rude to each other, must not say, "That is a terrible hat you are wearing, and the colour of your coat is awful." That is not frankness; it may well be impertinence. The hat and coat may be most appropriate, and our dress sense and art appreciation may be a minus quantity, though candid judgment given when asked for can be very helpful. But in the things that really matter, in the big things of life, in the things of God, we must be faithfully frank. Do not go about looking for a mote in your brother's eye so that you might remove it, but if your heart is grieved and exercised by the conduct of a friend, in God's name admonish him, even though it hurts and wounds. Read in Galatians chapter 2 how Paul openly rebuked Peter. Paul was wounded in spirit by the position Peter had taken up, and had to wound Peter in order that the matter might be put right. Did it spoil or end their friendship? Never! The fact is, that the friendship would have been ended if Paul had not wounded his friend and fellow-apostle. They would have drifted further and further apart. Instead they each rose higher and higher in the affection and esteem of the other. Are our friendships like that? Or are we so touchy that we must be careful and guarded in what we say to each other, lest we be mortally offended? Or are our friendships solidly enough based to accept frankness?

From Proverbs 27. 27 we next learn that our friendships ought to be

FRUITFUL.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Man was made for society and not for solitude; and just as iron sharpeneth iron (see 1 Samuel 13. 21), or knives drawn across each other sharpen both, so the contact of minds and personalities results in progress and development. No man has ever invented anything that another man has not improved upon. So it ought to be with friendship. Each adding his quota of knowledge, ideas and experience, should result in the development of character, the maturing of judgment and the growth in

grace. Evil communications corrupt good manners, and if we talk of wrong things, and take each other to wrong places, the fruit of that friendship will be bad. Friendship ought to be to the glory of God and to the mutual benefit of both friends, that is fruitful friendship. According to Hebrews 10 we ought to provoke unto love and to good works. Too often we only provoke to anger. In provoking to love and good works, we sharpen each other. How many times we have met a friend in the street or on a bus or elsewhere; we have spent a few minutes together speaking of the Saviour or the things of God, and we have parted with a lighter step and a praise-filled heart. Iron has sharpened iron; our friend ship has been fruitful. Cultivate such friendship.

And if our friendships partake of these qualities, they will surely partake of this final quality. They will be

FRAGRANT.

"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." Proverbs 27. 9. True friendship gives fragrance to life. The sweetness and sympathies double our joys and halve our sorrows. Our lives are enriched and ennobled, and given depth and meaning. To introduce fragrance into friendship, we must be men and women of the presence of God. By unspoiled communion with God, our lives will become unto God a sweet savour of Christ, and what we are to God we will become to others, and wherever we go the house will be filled with the savour of the ointment. I remember a missionary from France telling us of a young man who had been making good progress in the things of God, and one day at the meeting someone detected the fragrance of perfume from him. It grew with the passage of time and the elders feared the worst, and approached the young man about it. They discovered that the young man had recently changed his occupation and was now working in a perfume factory. He worked with perfume essences all day and no matter how carefully he bathed or washed some of the fragrance clung to him wherever he went. Your friendship will be fragrant only as you handle the fragrant things of God day by day.

Young Christian! Friendship is not the simple thing you took it to be; not the throwing together of two or more young people with little or nothing to do, who decide to do it together, and just allow things to develop their own way. Friendship must be cultivated, must be directed, must be moulded on the pattern laid down in the Word of God. Go in for this, and what a rich blessing Christian friendship will be to you, and to all with whom you come in contact! It will be a sheet anchor to you in all the vicissitudes of life, and a very foretaste of heaven.

WHICH CHURCH?

A Scriptural local church is solely responsible to the Lord in heaven and is bound by no earthly system to any other church. The only bond of union is that of the Spirit of God who prompts companies here and there to obey His Word. Plainly they will enjoy, as a result, community of thought and privilege, but there will be no administrative authority governing any two or more such churches. The sphere of influence of bishops or deacons is restricted to the church in which they are, and it extends to none other. In view of this independence of each local church the necessity of denominating does not arise. It is sufficient that Christians meet together.

From HOW MAY I KNOW WHICH IS THE RIGHT CHURCH? A commendable booklet, price 6d, to be obtained from Author, E. W. Rogers, "Old Erringham," Dorking Rd., Great Bookham, Surrey.

THE HOPE of GOD'S PEOPLE

IS IT PARTIAL RAPTURE, OR FUTURE PUNISHMENT?

By HARRY BELL, Jarrow.

IN a previous article we sought to draw the attention of the reader to certain false and dangerous teachings that one meets with in the assemblies to-day, teachings which deny the sovereignty of God's grace towards us and the security of our position as "heirs of God, and joint-heirs with Christ." (Romans 8. 17). But now we are to look at another feature of the same pernicious errors, namely, the denial that all believers will be "caught up" at the Lord's coming.

In John 14. 3 we find our Lord saying: "If I go, I will come again, and receive you unto Myself." The word is not "I will receive some of you," or, "I will receive the faithful ones," but, "I will receive you." It is the counterpart of John 1. 12, for there we receive Him by faith, and here in chapter 14 He promises to receive us. We receive Him on earth; He receives us in heaven.

In 1 Corinthians 15. 23 we learn that "they that are Christ's" shall be made alive at His coming. It is not a question of *what* they are, but of *whose* they are. They belong to Christ. In 1 Thessalonians 4. 16-17 we are told that "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them . . ." Most plainly then we see that no believer is to be left behind when the Lord comes.

But to this an objector might respond: "But are we not told that it is 'to them that look for Him' that He will come?" Yes, truly! but the scripture referred to is in Hebrews 9. 28, and throughout this Epistle the inspired writer is distinguishing between the true believer and the false professor. The expression, then, "to them that look for Him." is meant to differentiate between the truly converted person and the one who has made an outward show of Christianity, but has never possessed life in the Son of God. The scripture here is based upon Leviticus chapter 9, where Aaron, having offered a sacrifice and entered into the sanctuary to represent the people, was waited for by the whole nation, who looked for him coming out again to bless them. And so in like manner the whole church is waiting for the return in blessing of Him who has "entered into the Holiest by His own blood."

A further objection sometimes made is that Paul in Philippians 3. 11, speaks of attaining "unto the resurrection of the dead." But here the apostle is not writing of a future possibility but of a present opportunity, that is, of moral conformity to a risen Christ, for He says in verse 10, "That I may know Him, and the power of His resurrection." Furthermore, in this very chapter he shows that the hope of the Church is not the possession of a faithful section, but of the whole; for he declares in verses 20-21: "Our conversation (citizenship) is in heaven; from whence also we look for the Saviour who shall change our vile body," etc. Thus for every believer there is this sweet and fragrant hope.

Connected with the teaching of Partial Rapture there is another and a very serious side, for this mistaken and deluded theory even seeks to show that, at the Lord's coming, believers—true Christians, will experience punishment in a manner similar to that of which Roman Catholicism speaks in its infamous doctrine of

purgatory. Now, once again, this teaching is definitely and flatly unscriptural, for in Romans 13. 11 the apostle assures us that "now is our salvation nearer than when we believed"; and so we look for "salvation" and not "punishment." Again in Jude 21 we are said to be "looking for the mercy of our Lord Jesus Christ unto eternal life."

The supporters of this doctrine of future punishment point to such scripture as Luke 12. 47-48, where unfaithful servants, at the return of the Lord, are punished with stripes. But what aspect of the Lord's coming is before us here? Plainly, it is His coming to the earth, for it speaks in verse 36 of the Lord returning from the wedding—returning where? Surely to the earth from which He went away. This is established by the words which conclude the remarks about His return; in verse 49, "I am come to send fire on the earth," so that the passage does not deal with the Lord coming to receive His own to heaven, but rather with His return to the earth. Further, the view of the coming here before us is that of the Son of Man (v. 40), while we look for Him as Son of God. (1 Thess. 1. 10). He comes as Son of God in grace, but as Son of Man in government. See the distinction between these titles in John 5. 26-27.

To conclude, then, the doctrine of Partial Rapture and of Future Punishment for the believer is distortion of the revealed truth of the New Testament. "From such turn away." 2 Timothy 3. 5.

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coupled with prayer, it is nothing but presumption. We believe that God will be graciously pleased to act on the ground of His Word, and fulfil to us the promises made to us His children. "Ask in faith, nothing wavering." "He giveth more grace" (Jas. 4. 6).

CHRISTIAN CONFIDENCE

By GEORGE MULLER.

"THE Lord will perfect that which concerneth me" (Psalm 138. 8). Is the body weak? It will not remain weak; it will be strong. Are we ignorant? We shall not remain in ignorance, but we shall know fully as we are known. Are we tired and afflicted? All will be over at last; every tear will be wiped away from our eyes. Are we tempted? All will come to an end; we shall be delivered out of the power of the wicked one. "He who hath begun a good work will perfect it until the day of Jesus Jesus Christ;" and therefore as to the body, as to the mind, as to the spirit, as to outward circumstances, as to trials and afflictions, all will come to an end, and we shall have to bless and praise God for all His dealings with us here in this vale of tears. And what we have to do is to look forward to that day when with regard to everything concerning us will be found perfection.

And how comes all this? We deserve the contrary; but the reason is just this: "Thy mercy, O Lord, endureth for ever." In the way of grace He has begun to deal with us, in the way of grace He will continue to deal with us, and in the way of grace He deals with us continually.

Now, on account of this, we have not to be careless and indifferent, so far as it regards ourselves, but just because everything will be perfected regarding us, on the ground of the mercy of the Lord enduring for ever, therefore it becomes us to pray, "Forsake not the work of thine own hands." And here we see that real, true trust in God is invariably coupled with prayer, and wherever the profession of trust in God is not

(Continued on foot of previous column).

Elders and their Ministry

A BRIEF STUDY

By J. M. DAVIES, India. Acts 20. 17, 28-30.

IN these verses three types of ministry are referred to.

1. The Scriptural and Spiritual, that of the 'presbytery.' It is expected to be constructive and edifying. vv. 17, 28.

2. The Satanic and spurious: the grievious wolves, wolves in sheep's clothing. It is destructive. v. 29.

3. The Sectarian and Self-centred. From among the elders themselves some would be deflected from the truth, and seek to draw away disciples after them. It is a seductive ministry, v. 30 and is illustrated in Diotrephes.

It is to be noted that there was a plurality of elders in the one assembly. The three terms used refer to the same persons and would apply respectively to their maturity, their integrity of character, and their spiritual ability for the work.

As elders are to be 'acknowledged' (1 Thess. 5. 12), 'submitted to' (Heb. 13. 17; 1 Ptt. 5. 5), and 'obeyed' (Heb. 13. 17), it is essential that elders should command the respect and confidence of the flock. Their responsibility is emphasised in the illustrative words used to denote their ministry and labour.

1. They are to 'rule.' The two words thus rendered (Heb. 13. 7, 13, 24; 1 Tim. 5. 17) suggest leadership and guidance. Elders are to be guides or examples to the flock. They should not be blind leaders like the Pharisees.

2. They are 'to feed' or 'shepherd' the flock. Jacob, Moses and David were true shepherds. The word is used of the Lord's millennial rule. (Matt. 2. 6; Rev. 19. 15).

3. They are to be 'fathers.' It is thus that the Apostle John speaks of them. He groups the believers into three: the children or babes, the young men, and the fathers. (1 John 2. 13-14).

4. They are to be 'helmsmen.' They are expected to steer or pilot the ship. James compares the tongue of the teacher to the helm of a boat, and the word 'governments' in 1 Cor. 12. 28 indicates that this is a God-given gift. When those at the helm take the wrong course then shipwreck follows. (Acts 27. 11).

5. They are to 'take care of the church,' a word only used once elsewhere in the New Testament, and that in connection with caring for the wounded. (1 Tim. 3. 5; Luke 10. 34-35).

6. The elder is to be a 'watchman.' He is to be one who watches over souls. The word is suggestive of a night watchman, one who drives away sleep, one who makes an endeavour to keep awake, like a night nurse, or one on sentry duty. Ezekiel was constituted a watchman to the house of Israel. (Heb. 13. 17).

7. He is to be 'steward'; he is one who will have to give account. The stewardship is the care of the saints committed to his trust. (Hebrews 13. 17).

These words underline the importance devolving upon leadership in the assemblies of God. The elders at Thessalonica were admonished to warn, to comfort, to support and to exercise patience toward all. 1 Thes. 5. 13-23 might well be read over often by those who seek this good work of overseership.

The wisest will is God's own will;
Rest on this anchor and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

Studies in Genesis

By ANDREW BORLAND, M.A.

REPRESENTATIVE MEN (2).

HEBREWS chapter 11 throws considerable light on the salient features of the lives of men whose history is given in Genesis. These salient features have been divinely chosen to prove the specific point that "without faith it is impossible to please God." Although very little is written about some of them the comments made are most valuable.

Abel's faith was unto *justification,* for the record about him, after he had offered up a more excellent sacrifice than his brother, is this, "He obtained witness that he was righteous," that is, God gave him the assurance that his sacrifice had been accepted for him. Enoch's faith was unto *glorification.* Of him it is stated that by faith he was translated that he should not see death, and he knew before that wonderful consummation to his short life that he had been well-pleasing to God. The record about Noah is that "he prepared an ark to the saving of his house," his faith being unto *salvation.* Abraham's faith resulted in *separation,* for "by faith Abraham obeyed—and went out"; while the aspect of faith illustrated in the life of Isaac is that of *expectation,* for "Isaac blessed Jacob and Esau concerning things to come." It may be noted in passing that the writer of the Epistle to the Hebrews recognises a divine principle when he mentions the younger before the elder. Faith for *discrimination* is that which marked Jacob, for it is recorded of him that "Jacob blessed both the sons of Joseph," giving the greater blessing to Ephraim, the younger son. (See Gen. 48). Of Joseph the comment is that he "made mention (remembered) the departing of the children of Israel." His was a faith for *anticipation.*

The conclusion a thoughtful reader of those references to the representative men of Genesis arrives at is this, that there is no circumstance in life through which a child of God may pass but will yield a peculiar blessing to the one who walks by faith and not by sight. All these incidents, too, are meant to teach one outstanding lesson that "he that cometh to God must believe that He is," and not that only, but that He also "is the rewarder of them that diligently seek Him."

Each of these representative men had definite experience of God. He was not merely a phantom of the imagination. He was a reality—The Reality. God was not infinitely removed from them, so transcendentally great that there was no possibility of receiving communication from Him. Abel knew that his offering had been accepted, for "God had respect unto . . . his offering." Enoch walked with God and pleased Him, while Noah "found grace in the eyes of the Lord." The superlative beginning to Abraham's life of sojourning is explained by the fact that "the God of glory appeared" to him and he witnessed to his faith by building altars in the land of Canaan for the worship of the God who had so suddenly broken into his normal life in Ur of the Chaldees. Isaac had such vivid recollections of his experience on Mount Moriah, that Jehovah is referred to as "the Fear of Isaac." In his contention with his uncle Lab-

an, Jacob is reported to have declared "Except the God of my father, the God of Abraham, and the Fear of Isaac had been with me, surely thou hadst sent me away empty" (Gen .31. 42). Jacob never forgot his first night at Bethel, when, in his loneliness, he had the vision which assured him of the unchanging presence of his God, and he arose saying, "Surely God is in this place . . . this is none other than the house of God, . . . the gate of heaven" (Gen. 28. 16-17). So indelibly stamped upon his mind was the experience that Jehovah was to him ever afterwards "the God of Bethel." Of Joseph it is written that "the Lord was with him," both when he had charge of Potipher's house, and when he was falsely condemned and committed to prison. (39. 2 and 39. 21).

Although Joseph was condemned and put in prison unjustly his testimony contained no spirit of resentment, for when he confronted his brethren and they were afraid of recriminatory action on his part, he banished their fear by declaring, "So now it was not you that sent me hither, but God" (45. 8). Again he maintained, "But as for you, ye thought evil against me; but God meant it unto good" (50 20).

There is no knowledge comparable with the knowledge of God. He makes Himself known in the manner best suited to the individual. Cowper knew what that meant:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never failing skill;
He treasures up His bright designs,
And works His sovereign will.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

How true it is that oftentimes in the experience of individual men there is one outstanding encounter with God that colours all the afterwards of life! Such an encounter is never forgotten, and its message becomes one of the regulating principles of behaviour. Frequently it occurs in an unexpected place at an unanticipated moment. It is the extraordinariness of the event which compels recognition of the divine initiative, and which proves, beyond doubt, that God is ready to reveal Himself when conditions are such that the revelation will be understood and appreciated. Our business is to be in such condition that the divine approach is not wasted on its object.

Having noted these encouraging features about the representative men in Genesis, it is now necessary to add that they were by no means perfect. Of Abel and Enoch nothing derogatory is recorded, yet being of Adam's stock they were members of a fallen race, and consequently were not without imperfections.

Noah, after being shut up in the ark with God during all the time of the Flood, disgraced himself, and brought dishonour upon his family, for "he drank wine and was drunken" (9. 21). Any man such as he to whom an experience of intimate fellowship with God has been granted must learn the art of rigid self-discipline. Temptation is all the more subtle when the reaction in the course of ordinary life sets in.

Abraham, who, as has been noted, was called the Friend of God, appears on the page of Scripture far from perfect. In a time of famine, because he had kept moving southwards, he was so near to Egypt that without a divine directive he went

into that country to escape the test to his faith. While there he told lies about Sarah, and later repeated the deception in different circumstances. Contrary to the intention of God, he acquiesced in Sarah's plan to acquire an heir, by taking Hagar, to whom was born the son, Ishmael, who became a thorn in his flesh. Later, to please Sarah, and contrary to the social etiquette of the time, he treated Hagar with ungentlemanly unkindness. Even the best of men have lapses when self-will and self-interest are put before obedience to divine instructions.

Isaac, like his father, lied about his wife, Rebekah, probably following the bad example, because his father may have told him how successful his action had been. Moreover, he favoured Esau, although he knew that "the elder shall serve the younger." Esau's rebellious nature which led him into marriage alliances which displeased both parents was in all probability due to the indulgent spirit which Isaac showed towards his son.

What a crooked, unattractive character Jacob was on occasions! True to his name, he was indeed a supplanter. He cheated Esau; he deceived his father and he played tricks upon his uncle Laban. Unwisely, he showed partiality in the family circle, showering favours upon Joseph, and being especially tender towards Benjamin. Besides, he failed to restrain the evil tendencies of his elder sons, and paid bitterly for his failure.

Because he is frequently taken as a type of our Lord, (whether justifiably or not is another matter!) Joseph is frequently lauded as if he had no faults. But was he not proud and overbearing in his attitude towards his brothers? Did he not play tricks on his brothers when he was trying to bring upon them the consequences of their former hostility to him? Human nature, even at its best, shows evidences of inherent sinfulness.

O, wad some power the giftie gie us,
To see ourselves as ithers see us!
It wad frae many a blunder free us,
An' foolish notion.

The recording of the failures of these men marks out the Bible as a reliable book. There is no whitewashing of its characters, no minimising their weaknesses. And while the noble qualities of their lives are preserved for our emulation, their shortcomings are recorded to show how human they were, how liable to misdemeanours, to deliberate sins, in order that, being warned, later generations of believers might avoid those acts which bring with them their own bitter aftermath. These things were written for our admonition. We are wise if we read and heed their warnings. We should be better men than they, because they lived before us, and because we in this Christian dispensation have knowledge of resources of which they had no understanding. Greater is our responsibility.

POINT OF VIEW

The fox stood before a rabbit-warren and shouted: "Widen your entrance, Friend Rabbit; you have made it much too narrow! This whole warren of yours is built on too narrow lines. As it is, none but Rabbits, like yourself, can enter." The Rabbit replied: "Just so, that foxes and wolves may not enter in we shall stick to our narrow lines." "How intolerant," grumbled the Fox, as he trotted away.

THE PIERCED EAR

A BRIEF MEDITATION ON EXODUS 21. 1-6.

By ROBERT McCLURKIN, Canada.

IT has been beautifully said that in the Law and the Prophets we have the figures of Christ's sufferings; in the Psalms the feelings of His sufferings; in the Gospels the facts of His sufferings and in the Epistles and Revelation the fruits of His sufferings.

Here in Exodus 21 we have one of those beautiful figures of the sufferings of our Lord. It is the picture of a sacrificing man, of a submissive man and of a scarred man. The picture is that of a man who suffers in the capacity of a servant, a bridegroom and a father, whose love to his master led to obedience and whose love to his wife and children led to sacrifice.

The New Testament reveals Christ as the true Hebrew Servant, the Bridegroom of His people collectively and as the Firstborn of many brethren to whom the safety and welfare of each individual believer is committed (Heb. 2. 13). It is most significant that in the Gospel of John we have three aspects of the love of Christ. These are particularly emphasised in His upper room ministry (13-17) where the heart of Christ is revealed as nowhere else. First, we have His love to His Father with which is associated His obedience to the Father's will (14. 31). Second, His love to His people collectively (15. 9). Third, His love to each individual child of God (14. 21). Let us look at these in a little more detail.

1. THE SERVANT.

His was a voluntary submission to the Father's will. As the Eternal Son He thought not equality with God as something to be grasped at and held on to, *to the refusal of incarnation.* He emptied Himself, not of Deity, but of the outward manifestation of Deity that made God, in the triunity of His Being, inaccessible to man. The incarnation of our Lord has brought God near to man in a complete revelation of His own heart of love. It has made God accessible to man and brought all the redeemed face to face with their God to live in the joy of His fellowship and love for ever. (John 14. 6-11).

As the Servant of Jehovah the will of God was sweet to His soul. Four times in John's Gospel we see Him in relation to His Father's will: it was His meat and drink, or, the satisfying portion of His life (4. 34); it was the chief object of His mission in this world, it was absolutely paramount in His life (6. 38); it was the motivating power of His life, the guiding principle that moved Him in the path of suffering that was climaxed at the Cross (5. 30); it was ever the consistent practice of His life. There was never a conflict between His will and the Father's (8. 29). In obedience to that will He went into death and was scarred for you and me.

2. THE BRIDEGROOM.

"Christ loved the Church and gave Himself for it." He took His place beside her in her ruin and went into death to deliver her from it. John Baptist said, "He that hath the Bride is the Bridegroom." What John meant was that the love and loyalty of God's people must return to their proper Object, even to Christ and not to John. The joy of every true servant will be fulfilled in directing all to Christ.

The object of His love was ever before Him. The four brides of the

Book of Genesis are but pictures of the four successive stages of the history of God's beloved people: in Eve we see the Bride of the Lamb in the eternal counsels of God—the object of electing love; in Rachel we see her as the Object of suffering love; in Rebekah she is seen as the Object of sustaining love, and in Asenath we behold her as the Object of honouring love. In these we view her origin, her cost, her calling and her eternal destiny. The first "I will" of our Bible is, "I will make him a help meet for him," the last "I will" of our Bible is, "I will show thee the Bride, the Lamb's wife."

I love my wife, our hearts drink in those words;
How that Thou served in love most blessed Lord!
To win Thy Bride, Thine all was given by Thee,
Thou mightest, but Thou wouldst not go out free.

3. THE FIRSTBORN.

Hebrews 2 presents the picture of the Firstborn to whom the care and safety of the family is committed. He brings the many sons to glory along the very path that He Himself has trod. Though beset by trial, temptation and foe, "we are more than conquerors through Him that loved us." In that Day, with all the Redeemed of all ages around Him, He will say in triumph, "Behold I and the children which God has given Me." Let all heaven, yea the universe, behold them. Not one is lost. He brought every one safely home.

I love my children; Lord, how dear each one,
How precious is the feeblest of Thine own!
Each one can say, "He died for me,"
In love supreme, Thou wouldst not go out free.

"REMEMBER ME"

When the Paschal evening fell
Deep on Kedron's hallowed dell,
When around the festal board,
Sat the Apostles with their Lord,
Then His parting word He said,
Blessed the cup and brake the bread—
"This whene'er ye do or see,
Evermore remember Me."

Years have past: in every clime,
Changing with the changing time;
Varying through a thousand forms,
Torn by factions, rock'd by storms,
Still the sacred table spread,
Flowing cup and broken bread,
With that parting word agree,
"Drink and eat; Remember Me."

—Anon.

BELIEVER'S QUESTION BOX.

(Continued from page 262).

to have 'soul' (Gen. 1. 20, margin), do not derive it from the inbreathing of the Creator. Of man only it is said that he is 'the offspring of God' (Acts 17. 28), His 'image and glory' (1 Cor. 11. 7), formed to have dominion over all God's other works. And all this is true of man now, as surely as it was of man in his innocence. To the soul is ascribed the functions of loving (1 Sam. 17. 11), hating (2 Sam. 5. 8), desiring (Job. 23. 13), longing (Psalm 84. 2). It is the soul that is said to sin (Micah 6. 7), for it atonement is made (Lev. 17. 11).

Man's Spirit is his highest part, spirit of man 'which is in him' (1 Cor. linking him directly with God. The 2. 11), is not transmitted by earthly parent to his descendants, but is given by God to each individual (Eccles. 12. 7). Hence He is called 'The Father of Spirits' (Heb. 12. 9). It is the possession of 'spirit' that makes man a responsible being. The beasts who lack it are not. It also gives the capacity for intercourse with God who is 'Spirit'—a capacity which no part of the lower creation possesses. To the spirit is ascribed intelligence, understanding and judgment. It can 'know' (1 Cor. 2. 11), be 'stirred' (Acts 17. 16), and 'provoked' (Psalm 106. 33), and in it moral qualities are said to inhere, such as a 'right spirit' (Psalm 51. 10), a 'meek and quiet spirit' (1 Peter 3. 4), a 'spirit in which there is no guile' (Psalm 32. 2).

T. Campbell.

THE SON OF GOD

By W. W. FEREDAY.

THE wise man hath said, "To every thing there is a season, and a time to every purpose under the heaven" (Eccles. 3. 1). This is certainly true of the testimony of the Son of God. At one time He commanded His disciples that they should tell no man that He was the Christ (Matt. 16. 20). Men were too utterly hostile to receive this. When His work was completed and He went up on high we hear nothing of the disciples' commission given in the Gospels that they should reveal who He is. The disciples preached that the Jesus who had been crucified was Lord and Christ (Acts 2). They pressed His central place in the mind of God, as the Stone rejected by the builders, and they also urged the Sonship of Jesus in whose Name many miracles and powers were done (Acts 4). He was more than what the disciples said—He was the "Servant of God" (Acts 4).

Paul, when converted, struck a new note. He went into the synagogues and preached Jesus as the Son of God (Acts 9. 20). This was a distinct advance to the testimony of the disciples. The manner of his conversion marked this. He was not led to Christ by outdoor preaching or by the testimony of the apostles; Heaven was opened to him and he saw Jesus there in God's glory. He won him and he became peculiarly His own man forever. No wonder, therefore, he preached Jesus as the Son of God. His one joy henceforward was to extol the glories of Christ. This makes the thirty-seventh verse of Acts 8 most unwarrantable. No such conversation as that which is recorded in the eunuch's chariot took place, but it may be that those who make use of this verse love it because it suits their baptismal views.

In 1 John 5 there is a distinction made between "born of God" and "overcoming the world." To be a Christian every man must be born of God, however ignorant, but to overcome the world it is necessary for a man's soul to be filled with the Spirit of God. It must be so filled with His Person that the world is pushed right out. For this purpose we need a large amount of spiritual knowledge. The world is a vast, complicated system; its tentacles stretch everywhere, stretching into every part of human affairs. Our blessed Lord, in becoming Man, had put Himself within the reach of Satan—wonderful grace so to do!—and the Devil tested Him at all points.

In John 16 He says in His parting words to His disciples, "Be of good cheer; I have overcome the world." Then in John 17 He says to the Father, "They are not of the world, even as I am not of the world." The world was utterly antagonistic to Him, yet He loved the world—the Father's world and all things connected with it. In the wilderness Satan sought to allure Him, setting before Him some of the allurements in question. This is the world in which we have been placed; do we realise our utter separation from it as the age advances and the coming of the Lord draws near? The allurements of the world are increasing intensely. Not only are there business temptations, but temptations and snares in every part of life. Happy is the man who is absolutely free of them; he can be a victor only as he is filled and occupied with Christ, whose glories shine before His face, and waiting for Christ to come and take him home.

A HIRED MINISTRY

By F. FERGUSON.

THe service of God is not a profession which a man may take up, as the law, school teaching, or a medical profession. It is not something with a good "living" or ample salary attached. To enter Divine service as a means of livelihood (as many do), degrades the nature of such service, and the man becomes in many instances, a "hireling," who is denounced by our Lord in John 10. 1.

MAN MUST NOT HIRE GOD'S SERVANT; he is in the service of a higher Master. When a man is hired he becomes servant to them who hire him, and must serve so as to please them. The apostle Paul, and others, referred to themselves as "servants of Jesus Christ" (Rom. 1. 1; 2 Peter 1. 1; Jude 1). And being bought by Him at the great price of His blood, we are therefore admonished, "Be not ye the servants of men" (1 Cor. 7. 23)

THE LORD HIMSELF ENGAGES His own servants and He guarantees their pay. He has many ways and divers means of sustaining His servants who "walk by faith and not by sight." The records of Scripture, in this respect, afford most interesting reading. The servant's path is one of sunshine and shadow; ample store and scant fare; smooth sailing and tempestuous seas; having nothing and yet possessing all things; but never forsaken of his Master!

LET US NOTE AN IMPORTANT FACT: the Lord's servants are not a distinct class among His people. It is not a monoply held by a few. All redeemed souls, according to their capacity and in their own sphere, are "servants to God" (Rom. 6. 20-23). Most serve under ordinary conditions of life, while filling every known calling. Some who have occupied situations, have therein rendered the Lord great service. Evangelists, pastors and teachers are not necessarily men wholly given up to their work. The gifts enumerated in 1 Cor. 12. 4-11, and verses 28-31; Eph. 4. 11-16; and Rom. 12. 4-8, cover a very wide range of service, and chiefly rendered by persons who must work for their living.

But some are called to devote their whole time to certain work, and the very nature of the service requires the relinquishment of all other work. For this the Lord has made provision, but not in the way common among men.

The apostle Paul puts the case thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (things for the body). "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel" (1 Cor. 9. 7, 14). The needs of the Lord's servants are met through the free-will offerings of the saints, upon whose hearts the Lord has laid care of them. This is not the same thing as a system of salaries. To his Master alone does the man of faith look, and not to his brethren; yet the Church has a responsibility to minister to such who "labour in the Word and doctrine."

A LITTLE LEAVEN 1 Corinthians 5. 6. Leaven in Scripture is the symbol of evil. Even a little of it can leaven the entire lump of dough. What may be considered a tiny bit of evil, if given place in a person's life or in that of an assembly, may cause irreparable damage. It has been well said, "Regard no vice as small, that thou mayest brook it; no virtue small, that thou mayest overlook it." —T.M.O.

MONTHLY MAGAZINES FOR 1960

Owing to increased costs, some adjustments will be necessary from the January, 1960 issues.

THE BELIEVER'S MAGAZINE will be increased by another 8 pages and will incorporate *The Christian Worker* which will discontinue as a separate periodical with the December, 1959 issue. The enlarged Believer's Magazine, published at sixpence monthly, (postage extra) will carry the same expository, devotional, missionary and intelligence matter, with additional weekly Outline Gospel Notes and Lessons for Sunday School and general evangelistic work. As always, true to the Word the Believer's Magazine will thus become the most comprehensive monthly, affording a valuable ministry for the Christian family, the Bible student, and the active Gospel worker. Make sure of your own copy, and subscribe for a friend whom you desire to help spiritually. Including postage, 8/- per annum for single copies. Monthly parcels to one address economise in postage.

For distribution in children's and gospel work generally, GOOD TIDINGS, YOUNG WATCHMAN, and LITTLE ONE'S TREASURY at 1/2 per dozen each magazine; and THE MESSENGER at 4/6 per 100, can all be localised at 3/- per 100 and 6d for each additional 100. PLACE YOUR ORDERS NOW.

THE LORD'S WORK FUND.

Amounts received for month ending Sept. 30.

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6952	10 — —	6982	5 — —	7011	4 — —
6953	13 — —	6983	12 — —	7013	10 — —
6954	5 — —	6984	5 — —	7014	10 — —
6955	4 — —	6985	60 — —	7015	30 — —
6956	12 — —	6986	3 — —	7016	25 — —
6958	5 — —	6987	10 — —	7017	5 — —
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6957	10 —	6988	6 —	7014	10 —
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6963	5 —	6996	10 —	7020	1 — —
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News from Other Lands

NORTHERN RHODESIA

Last Lord's Day we had the joy of seeing five African believers baptised in the river and there are a few more coming forward for baptism. This is always a great encouragement to us all.

One of the elders who gave a word after the baptism said, "You know the Scriptures show that baptism was always by immersion in a river or a place where there was plenty of water. None of the modern practices of sprinkling water on the head, or placing a wet hand on the brow, or even standing in the water while some of it was poured on the head. And none of those nice little baths that they build in some of the halls!"

I am pleased to say the work is going very well in this area. A third assembly has now come into being and they are wanting a hall built, but my wee bit of pocket money will hardly stretch to that effort yet! Meanwhile they are paying a fee to have their meetings in the Welfare Halll. J. H. Brown.

CHILE

In our regular meeting we have been having encouragement. In the last two months four people have been definitely converted. Two of them are young men of the student type, and we hope they will prove to be useful in the work in days to come. One was on the border of atheism, he says, when he received the assignment at school to read the Bible (this was in connection with the study of ancient civilisations). Well, he completed the assignment by reading the Bible through once, and that knocked his atheism on the head. Later, for his own pleasure and profit, he read the Bible through again, and then he said, "There must be some place where I can hear explanations of what I have read." So the Lord eventually led him to our hall, and from the time he first attended he was intensely interested. Just a week ago he stayed behind after a meeting to tell us he was definitely converted. The other young man had been attending, on and off, for a long time, but there were worldly ties that held him back. He admired the gospel without accepting it. But one night in a ministry meeting he got a vision of the glory of the Lord, and in a moment he felt he could let everything go.

A group of about seven converts are expecting to be baptised on October 12th. This is a holiday, and we shall be going to the river at a short distance from the city, as we usually do for baptisms. A. Stenhouse.

ARGENTINE

I was able to get to our two conferences in the North. One at Oran and the other at Salta. It is really a mixed multitude we get at our conferences. There are all types present and they arrive in various ways. Some come in train, others in buses, others on horseback, and a few women, a man and a child walked four days over the mountains to be present. How they do enjoy the happy fellowship together for those few days. We all eat at the back of the hall, and sleep wherever we can. Although the ministry is mostly for believers, as there are unsaved present the gospel is preached, and at both conferences some made a profession of faith. At Salta one of the believers brought his old unsaved father. He is 96 years of age. He with the rest had ridden on horseback for over six hours before getting to the station to take the long journey in train. I saw him changing trains at one place. He was carrying his bags and pushing with the rest to get into the train. We trust to hear soon of his conversion.

Robert Leggat.

INDIA

Pray for blessing on thousands of tracts, booklets and Gospels put into circulation since last year, in the lanes and streets surrounding us; and in a large local hospital in eight languages where one of our brethren has been helping in a weekly Gospel meeting arranged by two of the nursing staff who are Christians.

Recently I have made a few weekend visits to small assemblies in the Bihar border area. They do appreciate help. In the last assembly I visited I had to speak four times on one very hot Sunday, including a 9 a.m. baptismal service when among others a Hindu young man was baptised. The brethren of that local assembly have had him under observation and teaching for about six months, independent, of course, of any foreign influence. I have no doubt that they have their local problems but it was encouraging to see evidence of their testimony and continuity.

W. J. & C. R. Campbell.

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 the interpretation of 1 Samuel 2. 12-17 as given by Mr. Stenhouse in October B.M., a correct one?

ANSWER

God's provision for the sustenance of His priests was clearly and plainly set forth with exactitude as recorded in Leviticus chapters 6 and 7. Eli's sons were wicked men who knew not the Lord, and consequently were not concerned with honouring Him or His laws. Therefore, not being content with the Lord's appointed portion, they devised a degrading "lucky dip" system by which they would secure for themselves a substantial extra. On what grounds Mr. Stenhouse can state that this was pleasing to the Lord is beyond my comprehension. Apart from all other considerations, it is not evident in Scripture so far as I am aware that the Lord ever was pleased with unauthorised (and Mr. Stenhouse allows in his article that this was unauthorised) additions to or detractions from His own stated laws. The people appeared to have accepted this unwarranted imposition without demur, and thus encouraged these wicked men went a step further and demanded that the system of chance be abandoned and that they would henceforth take a portion of fresh meat for roasting. This would ensure them a good portion, and the best cut. Even this greater outrage was not going to be resisted by the people, provided the priests agreed to offer the Lord's portion first. This they refused to do, but insisted that they help themselves first. Consequently the people became utterly disgusted with the whole corrupted system and were turned against bringing their offerings.

I have no desire to try to involve myself in the very interesting and heart-searching discussion which gave rise to Mr. Stenhouse's article, nor do I even suggest that the view expressed by him is out of accord with New Testament teaching on the subject. My objection is to the publicising of what I feel strongly to be a wrong interpretation of an Old Testament incident and the building thereupon of a doctrine for present day conduct.

Prevalent evils in modern Church life are the adding to and detracting from what is laid down in the Scriptures, and Mr. Stenhouses's interpretation leaves us to believe that adding to the Word can actually meet with God's approval.

John R. C. Philips.

QUESTION

Please explain the distinction between "body" and "soul" and "spirit" in the tri-partite constitution of man.

ANSWER

In replying to this question I think I cannot do better than give the following extract from the pen of the late John Ritchie, (first Editor of *The Believer's Magazine*) in his book: "Man's Future State," published in 1912.

"Man's Body was formed of the dust of the earth, and it is said concerning it, 'Dust thou art and unto dust shalt thou return' (Gen. 3. 19). This lifeless form is not the man, it is but his 'tabernacle' or 'earthly house' (2 Cor. 5. 1), which he may 'put off' (2 Peter 1. 14), and from which he may be 'absent' (2 Cor. 5. 8). It is said to be a 'mortal body' (Romans 8. 11), that is, subject to death. Men may kill it (Matt. 10. 28) and it may see corruption (Acts 13. 36) from which condition it will be delivered at resurrection (John 5. 28, 29). Materialists and some who claim the Christian name say that the body is the man, and that death is the total extinction of man's being. But this is absolutely untrue. (See Matt. 10. 8; Acts 7. 59).

Man's Soul was, as we are informed in Gen. 2. 7, derived from the inbreathing of his Creator. 'The Lord God . . . breathed into man's nostrils the breath of life, and man became a living soul.' This raises him far above the brute creation, which, although they are said

(Continued on page 257).

The LORD'S WORK and WORKERS

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.

ENGLAND: FORTHCOMING.

CHELMSFORD: Orchard St. Hall. Nov. 7 at 3.30 and 6. G. K. Lowther, H. German. **FAREHAM:** Church House, West St. Nov. 7 at 6.30. M. Kagan. **BARNEHURST:** At 8. Nov. 6. E. Bermejo; 13, 20, 27. O. Speare. **NOTTINGHAM:** Clumber Hall. Nov. 7/10. E. Lewis. **POTTERIES:** At 7. Madely. Nov. 7; Nov. 28. A. Pickering. **LONDON:** Bloomsbury Central Church, Shaftesbury Ave. Nov. 7, 14, 21, 28 at 6.30. F. F. Bruce, A. Hanton, A. Burr, A. Gray, G. C. D. Howley, G. Harpur, A. Naismith, D. W. Brealey. Bible Readings on 21 and 28 at 3.30. **ST. LEONARDS-ON-SEA:** Rainbow Hall, Silverhill St. Missy. Nov. 11 at 3 and 6. W. J. Reed, J. Harris. **READING:** Argyle Chapel. Nov. 14 at 6.30. E. W. Rogers. J. Harris. **PORTSMOUTH:** Gospel Hall, Copnor Road. Nov. 21 at 6.30. H. G. Bedford. **CARLISLE:** Morton Park Hall. Nov. 21 at 3 and 6.30. F. A. Tatford, J. Hunter. **CATERHAM:** Valley Hall, Croyden Rd. Annual on Nov. 28 at 4 and 6. **WEALD, SEVENOAKS:** Nov. 28 W. Norris, P. Parsons. **CHELMSFORD:** Orchard St., Hall. Dec. 5, T. Smith; Jan. 2. A. Levitt, at 4 and 6.30. **SOUTHALL:** Ebenezer Hall, Kingston Rd. Dec. 5 at 7. S. J. Levett, E. A. Edmonds.

SCOTLAND: FORTHCOMING.

DUMBARTON: Gospel Hall, Bridge St. Nov. 7 at 3.30. A. Naismith, A. Borland, A. M. S. Gooding. **FALKIRK:** Thornhill Hall, in Y.M.C.A., Newmarket St. Nov. 7 at 3. F. Cundick, A. Allan, J. Caldwell, W. Harrison. **GLENBURN** (Prestwick): Bethany Hall. Opening Conference, Nov. 14 at 3. W. G. Irwin, W. K. Morrison. A. Allan. (Correspondence to Mr. W. C. Revie, 13 Alexander Ave., Prestwick). **GLASGOW:** Tylefield Assembly Conference in Porch Hall, Millerston St. (kindly loaned), Nov. 21 at 3. W. Trew, G. Waugh. R. McPheat. W. Trew continues in ministry 23-26 at 8 in Tylefield Hall. **AIRDRIE:** in Lesser Town Hall, Nov. 28 at 3. A. M. S. Gooding, W. Trew, H. Scott. **STRATHAVEN:** Gospel Hall, Nov. 28 at 3.30. S. Emery, J. R. Rollo, J. Hislop. **GALSTON:** Evangelistic Hall, Nov. 28 at 3. W. K. Morrison, J. Hutchison, W. Prentice. **FALKIRK:** Mid-Scotland Conf. in Town Hall. Jan. 1 at 2.15. J. Currie A. Prentice, Dr. W. E. F. Naismith, W. Walker (India). **GLASGOW** Plantation Gospel Hall Conf. in Kingston Public Hall, 348 Paisley Rd. (near Paisley Rd. Toll), Jan. 1 at 11. F. Cundick, E. H. Grant, J. Gillespie, J. Hunter, W. Trew. **NEW STEVENSTON:** Assembly Hall Conf. in Masonic Hall. Jan. 1 at 11. E. H. Grant, A. Jack, Jas. Campbell, R. Price. **WHITBURN:** Welfare Hall. Jan. 2 at 11.30. J. Douglas. W. Harrison, G. Waugh, P. Murray.

IRELAND: REPORTS.

J. **MARTIN** and J. **BROWN** had 12 weeks fruitful meetings at Drumreagh, Newmills. J. **MARTIN** and J. **FINEGAN** propose starting outside Loughbrickland, Co. Down. **JAS. G. HUTCHINSON** had a good start at Hollywood. Meetings well attended and some professed. **W. BUNTING** and **E. FAIRFIELD** saw some saved at Dunmurry; continuing in new work in Cregagh district. **R. HULL** has commenced in Portrush. **J. McCANN** and **T. MOORE** hope to start near Garvagh. **T. CAMPBELL** and **H. PAISLEY** are having large meetings in Ballymagarrick. **F. KNOX** expected for Gospel meetings in Ballywatermoy. **Wm. McCRACKEN** still keeps poorly: remember him in prayer.

"GO . . . PREACH." During the good weather of the past five months brethren of Cregagh St., Assembly, Belfast, conducted lunch hour meetings on Wednesdays at a large factory in their district. Hundreds listened to the Word who never attend a gospel meeting. Pray over the seed sown in many hearts.

LURGAN: Annual Conference and Readings, Oct. 11-14 was a time of blessing and encouragement. Numbers attending exceeded former years and the ministry was considered edifying and helpful. The following brethren took part, Messrs T. McKelvie, Dr. Boyd, H. Bell, A. M. S. Gooding, S. Jardine, E. Fairfield, and several missionary brethren gave reports.

"WITH CHRIST."

Mrs. THOMAS GORDON, Flint, Michigan, on August 7, aged 88. Born in Ireland, and saved as a girl. In fellowship at Broxburn, Scotland, prior to emigrating to U.S.A. in 1923. For 36 years in fellowship at Pasadena Ave., assembly. Bore a bright testimony, and was known to many of the Lord's servants for her hospitality. Greatly loved for her godly walk. **Mrs. McINTYRE,** Airdrie, passed to be with the Lord on August 9. Over 40 years in fellowship in Hebron Hall, Airdrie. A godly sister, consistent at the assembly gatherings. she loved the Lord and was beloved by the saints. **Mrs. CATHERINE BARBOUR HARRISON,** on Sept. 1, aged 65, wife of Alex. Harrison. Saved in her teens and received into fellowship at Burnfoot, New Cumnock. With her husband emigrated to U.S.A. in 1927, and was in fellowship at North Braddock, Pa., since then. Given to hospitality over the years, she was known to many of the Lord's servants passing through. Will be much missed. **JAS. SCOTT FOSTER,** Belfast, called home suddenly on Sept. 11 in his 54th year. Associated with Ebenezer assembly for over 37 years, our brother was an acceptable preacher of the gospel, but his chief interest lay in the Sunday School, where he was superintendent. Well known throughout

Belfast assemblies and the country. The affection and respect in which he was held was evidenced by the large funeral. Will be much missed. Wm. **CURRIE**, Belfast, on Sept. 17, aged 53. Father of Jas. Currie, Japan. Our brother was a marvellous trophy of grace, saved 10 years ago. Witnessed a good confession and will be much missed in Parkgate assembly and in his home. S. Thompson conducted funeral service. Mrs. **BRANNON**, Motherwell, on Sept. 17, aged 52. Called home suddenly following an operation. Saved at the age of 16 and received into fellowship in Roman Rd. Hall. For a time in Shields Rd. Hall, but for the last 5 years again in Roman Rd. Hall. Leaves a husband and daughter. Prayer desired. Mrs. **NELLIE LITTLE**, Sheffield, called home suddenly on Sept. 19, aged 39, as the result of a street accident while on holiday in Bridlington. Many years in fellowship at Cemetery Road Meeting Hall, and a greatly loved teacher in the Infant Department of the Sunday School. Will be greatly missed by her husband, Robert A. Little, colporteur, and their four year old son. Wm. J. **BARNES**, on Sept. 21. Saved 40 years ago through the preaching of John Rankin, evangelist, and from that time was connected with the assemblies. Many years in Matchett Street, but latterly in Cregagh St. Belfast. Although engaged in business, his chief interest was in preaching the gospel, and an outstanding work for which he was responsible was meetings for young delinquents in a training school, where his work was appreciated by the authorities and the inmates. His passing removes a well loved brother from the North of Ireland. Large funeral services were addressed by Mr. T. Wallace and several of our late brother's close associates. Mrs. **MARGARET BUICK**, called home to be with Christ, Sept. 25 in her 86th year. (Widow of John Buick, Moylarg). She was saved in early years, and for over 70 years in assembly felllowship. Formerly in Watermoy assembly and latterly in Ballymena. A sister who loved the Lord and His people, she sought to walk in His paths continually. Funeral services were conducted by T. Wallace and A. Buick. Mrs. **LAURA F. PECK**, Hopton, Suffolk, on Sept. 27 aged 93. Saved at 12, she bore a bright and consistent testimony for over 80 years. Better known as Miss L. F. Dent of Felixstowe, where she resided with her father, the late Mr. Joseph Dent, with whom for many years she extended hospitality to servicemen. During the first world war many hundreds enjoyed the care of their home, quite a number of whom were saved and others instructed in the Word. Marrying late in life, she moved to Ipswich, where she was in fellowship at Kemball Street assembly, and after the death of her husband, Mr. H. G. Peck, went to live with her sister, Mrs. E. V. Kemp, of Hopton. Many will rise up to call her blessed. Wm. **McKIM**, Coatbridge, on Sept. 28, called home suddenly. Saved as a young man and in fellowship in Masonic Hall, then Shiloh Hall, for 47 years. Bore a consistent testimony, he will be much missed. **JAMES ALLAN**, aged 79, connected with Tylefield Hall, Glasgow for over 40 years. A quiet, faithful brother, consistent, and a lover of God, His Word and His people. Although not given to ministry, he laboured most of his years in tract work in which he took delight as a service for God. His works do follow him.

AYRSHIRE MISSIONARY HOMES.

Received by W. R. Hood, 68 Irvine Road, Kilmarnock from July to September.

Anon., Dalmellington. 10/-; Cruden Hall, Greenock Ass. £3; Anon. Dalmellington. 10/-.

ADDRESSES, PERSONALIA, ETC.

NEW ASSEMBLY: Bedford Park, W. Australia. New hall was opened here on Sept. 19, when Messrs G. Hiam, E. J. West and E. Cheneoix took part. Situated in an expanding housing area about 6 miles from the centre of Perth, the new hall will afford a witness over a radius of about 5 miles. There are 30 believers gathering to break bread, and Mr. G. S. Michie, 3 Third Ave., Bassendean, W. Australia is correspondent. **TYLEFIELD HALL**, Glasgow: Correspondence now to Mr. R. McIlree, 103 Summerfield St., Dalmarnock, Glasgow, E 1. **BELFAST:** Correspondence for Parkgate Ave., Cospel Hall now to Mr. S. Graham, 167 Park Ave., Sydenham, Belfast, 4. **WEST WORTHING:** Correspondence for Gospel Hall, Tarring to Mr. G. B. Holland, "Acregates," 98 Rectory Rd., Worthing. **PLANTATION ASSEMBLY**, 33 Plantation St., Glasgow, S.W.1. wish it to be known that Mr. Paul Mitra of Madras, India, is moving among the assemblies without their fellowship, confidence or commendation.

"RECEPTION TO GOD'S ASSEMBLY
By W. Bunting

The third edition of Mr. Bunting's booklet dealing with Reception, Fellowship, and Order in the assembly has been issued in revised and enlarged form. These helpful considerations with an appeal to the Word will be welcomed by all having a care for the Flock of God.

Price 1/- (1/2 post paid).

●

UNITY

The clamour in religious circles to-day is for "union," in which all parties concerned more or less make compromises never justified by the Scriptures. In UNITY, a booklet of 51 pages, William Bunting shows that the only way by which that desirable end is to be achieved is by a strict, but humble obedience to the whole Word of God. Price 1/6, by post 1/9.

Obtainable from the Author, 1 Jubilee Road, Dromore, Co. Down: Northern Publishing Office, Ann St., Belfast: or John Ritchie Ltd., Sturrock St., Kilmarnock.

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The Believer's MAGAZINE

FOR MINISTRY OF THE WORD AND TIDINGS OF THE WORK OF THE LORD

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ABILITY TO PREACH

By the Editor.

ONE of the clamant needs of to-day is the revival of informed and persuasive expository preaching, that kind of preaching the objective of which is to make plain and understandable the great facts of the Christian Faith. Perhaps it is a healthy sign that the massive works of eminent Puritans and others of their kind are being republished, for one of the strongest features was the constant assertion of the leading Bible themes as revealing the will of God and the need of man. Expository preaching need not be less evangelistic than the popular type of sermon, although the truths expounded may seem to have more relevance to a gathering of Christians than to a gospel meeting, yet preaching of that nature need not seem unduly out of place to an audience where the vast majority have already committed themselves to the Faith.

"SERMONS having as their primary aim the nourishing of the saints have before now been the means of awakening the sinner whose slumbers have not been disturbed in the very slightest degree by a score or more evangelistic sermons specially meant for him . . . That such preaching is necessary to-day surely requires no proof. It has become a truism to say that the men and women of our generation do not know the Bible as their fathers did." Such a state of affairs is to our shame if it is true of us as Christians; and if it is a just estimate of the condition generally prevailing, then it exists as a challenge to us to do our utmost to endeavour to displace the ignorance by knowledge.

MAY I digress for a moment to urge an appeal to Christian day-school teachers to make a point of offering their classes not only Bible stories, but as and when the pupils are able to bear it, also of imparting regularly some aspects of fundamental Christian doctrine. So also should Sunday School teachers and Bible Class leaders do their utmost to give systematic instruction on the leading themes of the Bible, suiting the nature of that instruction to the mental age of their audiences.

PERHAPS even we preachers must confess frankly that we do not know our Bibles as we ought to know them. Often we mistake a superficial smattering of knowledge for a deep understanding of the teaching of the Bible. Most preachers have their favourite themes; and they are not to be altogether condemned for that but the danger lies in the exclusive pursuit of such a method to the neglect of the great principles which everywhere in the Bible are found to be of prime importance. Because this is an age of shallow convictions and fitful reading, even professing Christians in our meetings need constant instruction in the vital themes of the Faith; and if that is the case with confessed believers how much truer is it about outsiders or casual visitors. Professor Latourette after an extensive survey of religious conditions wrote, "As a result of loss of contact with the Church, the majority of the population have become essentially pagan. They have only the vaguest and most inaccurate conception of the Gospel."

EXPOSITORY preaching makes heavy demands upon the preacher. He must be a student first and always, for he must have both knowledge and conviction. As knowledge is deepened and widened conviction grows, because the study of the Bible brings its own reward in these two directions. *Study* is the operative

word in that last sentence. How easy it is for some minds to string together a number of alliterative headings, and on each to pass a few comments loosely connecting the leading ideas together! But preaching of an expository character is in a different category. It is far from easy. Preparation for it demands time and patience, concentration and thought. It involves thorough investigation of the theme. But how rewarding such preparatory exerises are!

HOWEVER, it is frequently objected that doctrinal preaching is dull and unimaginative, that it can very easily degenerate into an exercise both prosaic and didactic. The preacher, it is averred, loses his passion and the listeners lose their patience. But need that be so? It is the duty of the preacher to convince himself so thoroughly about the worth of the preaching material he has collected that he will deliver himself in such a way that his audience will be compelled to give heed. Like his Master, he will speak as one having authority, and, if he uses such language as the uninitiated can understand, the common people will hear him gladly.

"THE task which confronts us here is the preaching of doctrine in such a way that our people cannot fail to see how important it is, and how closely related to the living issues of the day. Doctrine must be preached because a solid substratum of belief is essential if men are to enjoy the abundant life which is God's intention for them." (Duncan Fraser in *The Evangelical Quarterly*, 1948).

ONE of the main themes about which a preacher must have clear and precise knowledge is the distinction between Law and Grace. In a previous paper attention was drawn to the fact that Bunyan thought the matter so important that he put it first among the matters for elucidation in the House of the Interpreter. The Bedford preacher was a true disciple of Reformation teaching, for in 1576 the Reformers made the following declaration: "It is established that the Law of God was given to men for three causes; first, that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers; secondly, that by the Law might be brought to an acknowledgment of their sins; thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason, may have some certain rule after which they may and ought to shape their lives."

AT the commencement of the Christian life it is necessary that the young convert should be acquainted with the difference between "Law" and "Grace," otherwise he may adopt a wrongful attitude to the teaching of the Scriptures about these fundamental truths. If he is not carefully instructed, he may adopt an antinomian disregard for "Law," and conclude that, since he is saved by "Grace," he is free to act independent of the Law and turn the grace of God into lasciviousness (Jude 4). Paul was horrified at such a suggestion and indignantly exclaimed, "What a ghastly thought—We, who have died to sin—how could we live in sin a moment longer?" (Rom. 6. 2. Phillips).

THE Law, as given by Moses, is holy, spiritual and good (Rom. 7. 12-16). The divine standard of conduct is, like God Himself, perfect. It needs no additions and admits of no subtraction. It is essential, ideal and practical. As a standard by which to judge conduct it has universal application, because it deals not with certain tribal or racial delinquencies, but with abiding universal moral principles. The Decalogue is uncircumscribed by time or place, for there

is no generation exempt from its demands. Later development of regulative rules for conduct in the Bible are merely amplifications of the original Ten Commandments.

THE Law (or any law) is made for the lawless. It was because the nations were violating divine principles both with regard to their duty towards God and their duty towards their fellows that it was neccessary to give to Israel as a chosen medium for all the world, a code by which to judge behaviour in all the relationships of life. The rigorous demands of these laws have never been relaxed and the original intention still abides. That intention is stated in Galatians 3. 19. "The Law was added because of transgressions," and in Romans 5. 20, "The Law entered that the offence might abound." One interpretation of the former verse is that the Law was given "in order to set upon already existing sins the stamp of positive transgression of law" (Vincent). By the Law is the knowledge of sin. That was the experience of the self-righteous Saul of Tarsus. Once, in his own estimation he was "alive without the law" (Rom. 7. 9), deeming himself "as touching the righteousness which is in the law, blameless" (Phil. 3. 6); but when the commandment came, "thou shalt not covet," he became aware of his guilt and "sin revived," and "he died" (Rom. 7. 10).

HOW scriptural is Bunyan's allegory of the dust in the room disturbed by the broom of the law. Cheever's comment is worthy of quotation! "The sweeper was the Law, stirring up the corruptions in the parlour of the heart; trying to sweep them, but only stirring them up, and raising a suffocating cloud in the atmosphere. This is the work of the Law in the conscience, to reveal sin, to make the sinner sensible of it; and this is all that the Law can do; it can only convince and condemn, for we have broken every one of its precepts, and the more its light shines in upon the soul, the more manifest our iniquities become."

My guilt appeared but small before,
  Till terribly I saw
How perfect, holy, just and pure
  Was Thine eternal law.

Then felt my soul the heavy load,
  My sins revived again,
I had provoked a dreadful God,
  And all my hopes were slain.

REVIEWS

One of the most interesting books we have read of late is *The "Jesus Family,"* the story of Christian communities in China organised after the simple pattern of the New Testament Church. The basis of discipline in each community is love, while the motto is that the greatest will be servant of all. Communist leaders investigating have been compelled to admit that what they saw far surpassed anything their dictatorial methods had achieved. (Paternoster Press, 6/-).

The late Dr. Campbell Morgan will always be remembered as an outstanding Bible teacher. Few have had such an intimate knowledge of the whole Book, while his powers of analysis have been seldom equalled. The latest publication AN EXPOSITION OF THE WHOLE BIBLE (Pickering & Inglis) takes us chapter by chapter through from Genesis to Revelation. The remarks are not scrappy comments, but genuine exposition bringing out the salient features, so othat the reader has a comprehensive understanding of the contents of the entire Bible. Students will value this publication. (540 pp. 30/-).

Some Thoughts on Jude's Epistle

By E. W. ROGERS.

GOD acted twice in regard to Israel: He first saved them out of Egypt, and a second time destroyed in the wilderness them that believed not. Indeed, of those that come out of Egypt only two entered the land. The matter of eternal destiny must not be brought into this at all. Indeed, it is questionable whether the eternal destiny of souls is dealt with at all in the Old Testament. There are hints, but it is in the New Testament we get full light on the topic. God's ways with Israel in the wilderness have their counterpart in God's disciplinary ways with His people *on earth*. What happened to them occurred as ensamples for us to heed. "Wherefore let him that thinketh he standeth" (as indeed in our present happy position, our standing in Christ is secure) "take heed lest he fall," i.e. fall under divine disciplinary judgment here and now on earth. This will not affect adversely our eternal destiny, though it will adversely affect our rewards and the particular position we shall occupy in the kingdom.

The angels referred to broke through a hedge. No wonder their judgment was so severe. It seems as if Genesis 6 is the time referred to, specially having regard to the words as to Sodom "in like manner with these" and "strange flesh." God imposes restrictions and erects hedges for all His creatures and only at great peril can these be broken through. That is why Spiritism is condemned in Scripture.

Men do not now seem to heed the lesson that the history of *Sodom and Gomorrah* is designed to teach. Gross sin is whitewashed and regarded as mere physical ailment. Coined words are introduced to disguise the heinousness of blatant sin, and remedies are applied to the body instead of an endeavour to bring conviction of sin to the soul. "The example, suffering the punishment of eternal fire" is ignored by a world that is fast hastening on to its judgment, not then by water as heretofore, but by fire itself.

It will be noticed how often Jude puts things in 'threes.' Israel, Angels, Sodom. Then Cain, Balaam and Korah. And so on. Trace them right through his letter. They abound.

It is not often a Christian writer in the New Testament uses the word *"Woe"* but Jude does so in regard to "these." It is not the expression of a wish, but it is the assertion of a fact, that the course contemplated is certain to issue in disaster. It can do none other. Note the verbs Jude uses: "went," "ran," "perished." The momentum increases: they *went* in the way of Cain, they *ran* greedily in the error of Balaam and *perished* in the gainsaying of Korah.

The *way of Cain* was that of self-will. The *error of Balaam* was that of self-interest. The *gainsaying of Korah* sprang from self-importance. Contrast with all this Him who said, "I am the way, the truth (not error) and the life (not perishing)." With our blessed Lord there was none of self-will: "I came not to do Mine own will, but the will of Him that sent Me." There was no self-interest as 2 Cor. 8. 9 will clearly show. Nor was there any self-importance as Phil. 2. 5f will show beyond a doubt.

These three historic records have great significance for these days, for in type Cain repudiated the death of Christ: Balaam repudiated the claims of Christ and Korah repudiated His office. Cain had not learned the lesson of the coats of skin, he still clung to

the principle of aprons of fig leaves. Balaam was motivated by the love of money, certainly not by the love of Christ which motivated Paul. And Korah, desirous of occupying a place which divine sovereignty had not given him, maligned Moses the servant of God. All these Old Testament histories should be prayerfully and long pondered so that their lessons may be deeply engraven on our minds.

A very profitable way of studying this short epistle is to tabulate the characteristics of "these" intruders and then to contrast them all with the Lord Jesus. Let us make a short attempt:—

THESE	THE LORD JESUS
"Defile the flesh."	"Holy, harmless, undefiled."
"Set at nought dominion."	"Render to Caesar the things that are Caesar's."
"Rail at dignities."	"He opened not His mouth."
"Hidden rocks."	"Upon this rock I will build, etc."
"Shepherds that feed themselves.	"I am the Good Shepherd."
"Clouds without water."	"If any man thirst let him come to Me and out of his inward part, etc."
"Autumn trees, twice dead, etc."	"The Tree of Life."
"Wandering stars, etc."	"I am the bright and Morning Star."
"Wild waves of the sea, etc."	"Never man spake like this Man."
"Murmurers, complainers."	"Father I thank Thee, thou hast hidden these things, etc."
"They . . . make separations."	"That they all may be one as we are."

If the reader gives detailed consideration to Jude's remarks as to "these" and then compares them with the passages (and other similar passages) cited in the right hand column he will, as the writer has, have a most fruitful study that will refresh his soul and fill his basket.

In contrast with the pronoun "these" is the pronoun "ye." That "ye" refers to us who are believers in these days. Our safeguard is to "remember the words which have been spoken before by the apostles of our Lord Jesus Christ." Of course we have not heard their speech and are, therefore, now dependent upon their writings. Of the "mockers" referred to by Jude, Peter speaks at length in 2 Peter 3 giving to us details of their mocking remarks and furnishing an inspired and effective retort to them. These "mockers" are so bent on pursuing their own ungodly lusts that they resent the notion of God interfering with His creatures at all. Consequently tauntingly they ask, "Where is the promise of His coming?" asserting that God has never been known to interfere with men on earth. Peter reminds his readers that God did once do so when he destroyed the world by the flood: that He will yet do so when He destroys the world by fire: that at the present time the earth is "stored with fire" preparatory to that great conflagration, though the delay which seems to be very long is attributable to the longsuffering of God who does not desire any to perish but all to come to repentance. Jude does not go into this: he merely describes the men and their ways. But he does tell us of Enoch's prophecy. Enoch, the seventh from Adam, prophesied of the closing up of that scene in judgment: Noah (of whom Peter uses

the numeral eighth) lived through that great disaster, a disaster which did not exhaust the terms of Enoch's prophecy: it could not have done so, for note the frequent re-iteration in it of the word "all." It is a rule of the human race that where there is sin judgment must ultimately ensue.

Again Jude says, "But ye beloved," and exhorts them to "build up yourselves on your most holy faith." This is ever the way among the saints when met according to the mind of God, not that one should do all the edifying but that it should be mutual. See 1 Cor. 12-14; Ephesians 4. 16 and 1 Thess. 5. 11. It must also be accompanied by "praying in the Holy Ghost," an exercise which will be produced by a consciousness of the perils around and the insufficiency of self to safeguard against them. Such mutual edification and prayer will beget an "expectation of mercy" to be realised when the Lord Jesus comes and brings us into the full enjoyment of eternal life.

Jude's epistle seems to assume the saints know so much. He does not define "their most holy faith:" nor does he give regulations for church gatherings to ensure "mutual edification." He assumes they know how to meet. Nor does he give directions as to "the prayers," he assumes they will know to whom to pray and will do so in the power of the Holy Spirit: nor does he go into details touching the hope of the saints, he takes for granted that they are intelligent in such details. He does not even go into the subject of "eternal life." His view of it is as a thing yet to be enjoyed, though John writes of it as a thing at present to be possessed. It is not Jude's province to detail doctrine: rather is it to call to remembrance things already written and to urge saints to hold on to them at all cost.

One thing they must not forget is that God loves them. Of it they were reminded at the opening of the letter. Time and again they are addressed as "beloved," and now they are enjoined to "keep themselves in the love of God" It will buoy them up amidst all the stormy seas through which they pass when "these" wild waves of the sea foam and make trouble.

Nor must they assume that everyone belongs to this pernicious class. "On some have mercy who are in doubt." Honest doubters are to be pitied and patiently borne with and instructed. "Some save, snatching them out of the fire" as was the case with Lot who little realised his peril. "On some have mercy with fear, hating even the garment spotted by the flesh." These are those who ought to be "restored in a spirit of meekness lest the restorer also be tempted." It is so easy to get soiled when seeking to show mercy to someone who has been soiled, and no less easy to be unduly hard and pitiless to such, saying within, "God I thank Thee that I am not as he is."

But enough. Jude's finishing touch to his short letter is magnificent. "Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen." Note the juxtaposition of divine glory and "without blemish": He is able to make us fit for that thrice holy Presence. We cannot preserve our own feet: nor can those who have the tenderest care for our well-being guarantee that their endeavours will succeed in avoiding our falling. But He is able! To Him then be the glory!

EPHESIANS

by Prof. F. F. BRUCE, Manchester.

4. OLD DARKNESS AND NEW LIGHT (5. 3-21).

V. 7—*Be ye not therefore partakers with them;*—The Greek word rendered "partaker" (*symmetochos*) is one of Paul's characteristic compounds with the prefix *syn.* In Eph. 3. 6, as we have seen, he uses it of Gentile believers who are joint-sharers with Jewish believers in the body of Christ; here, contrariwise, it is used of partnership in iniquity.

V. 8—*for ye were once darkness, but are now light in the Lord* :—The opposed themes of light and darkness are frequently used in the New Testament to denote the divine kingdom as against all that is contrary to it, especially in the Johannine and Pauline writings. The basic principle of this opposition is stated most succinctly in John 1. 5, "God is light, and in Him is no darkness at all." The calling forth of light from darkness in the creation narrative in Gen. 1. 2ff. is used as a picture of the expulsion of moral darkness by the inflowing of heavenly light (2 Cor. 4. 6). The Eternal Word, Agent of God in the first creation, is the very embodiment of heavenly light and shines in His incarnation as "the light of the world" (John 8. 12; 9. 5), "the light which lighteth every man" (John 1. 9). Evildoers hate and shun the light; "he that doeth the truth cometh to the light" (John 3. 20f.). In Col. 1. 13 Christians are said to have been rescued from the dominion of darkness and brought over into the realm where Christ reigns as King, the inheritance of light which is reserved for the people of God. So here, the Christians addressed are described as having formerly been not merely *in* darkness, but darkness itself, during their years of paganism; through faith-union with Christ, however, they have become light in Him.

Walk as children of light—"Children of light" (Gk. *tekna phôtos*), like the synonymous "sons of light" *hyioi phôtos*) in Luke 16. 8 and 1 Thess. 5. 5 is an expression denoting those whose lives are characterised by divine light, since they are begotten of God and do His will. The expression has gained further currency in recent years from its use in Qumran literature (especially in the document commonly entitled "The War of the Sons of Light with the Sons of Darkness"), but this need not indicate any direct relationship between the Qumran texts and the New Testament, since both bodies of literature shared a common background. To "walk as children of light" means to behave as Christians ought (cf. 1 Thess. 5. 8; 1 John 1. 6f).

V. 9—(*for the fruit of light is in all goodness and righteousness and truth*),—The "Received Text" reads "the fruit of the Spirit" (so A.V.), under the influence of Gal. 5. 22; but, although it has the unusually strong support of P 46 (the oldest manuscript of the Pauline epistles) it must be regarded as inferior to the reading "the fruit of the light." This latter reading is confirmed not only by the weight of the evidence, but also by the context, in view both of the general theme of light in these verses and the counterbalancing reference to "the unfruitful works of darkness" in v. 11. The fruit of the light is simply the manner of life produced in believers by the true light which dwells within them—a manner of life marked by "goodness and righteousness and truth."

V. 10—*proving what is well-pleasing unto the Lord;*—The verb

translated "proving" is *dokimazo,* which may mean not only putting to the test but approving as good. We may "prove" what is well-pleasing to the Lord by putting it into practice, but we may also, by our practical experience of it, learn to *approve* "the will of God, as being good and acceptable and perfect" (Rom. 12. 2, where the same verb is used). This fuller meaning of the word is probably intended here.

V. 11—*and have no fellowship with the unfruitful works of darkness,*—In Gal 5. 19-23 the "works of the flesh" are contrasted with the "fruit of the Spirit", perhaps with the implication that the "flesh"—the old nature—is a dead thing whose manifestations cannot properly be described as "fruit." If that is so, it is evidently the same idea that finds expression here; the works of darkness, the practices which characterised paganism, are "unfruitful" and sterile issuing in death.

but rather reprove them;—If the things which please God are to be approved the things which displease Him are naturally to be reprobated—exposed, censured and, if possible, corrected (Gk. *elencho*).

V. 12—*for the things which are done by them in secret it is a shame even to speak of.*—The very mention of such vices is offensive to people who are morally sensitive, although the apostle's injunction, may require their exposure, in accordance with such outspokenness as he himself uses, for example, in Rom. 1. 24-32.

V. 13—*But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.*—When these things are exposed (the verb *elencho* is used again) by being dragged out of the dingy corners where they lurk into the light of day they are seen for what they are, in all their ugliness. But evidently along with the idea of exposure goes that of correction; when they are brought into the light such evils must wither and die. The light is, of course, the light of God. The statement that "everything that is made manifest is light" implies that when a man abandons the darkness of sin and comes to the light, he enters that company of which Paul has just said: "ye were once darkness, but are now light in the Lord" (v. 8). The teaching is very similar to that of John 3. 20: "Every one that doeth ill hateth the light, and cometh not to the light lest his works should be reproved (Gk. *elencho*); but he that doeth the truth cometh to the light that his works may be made manifest (Gk. *phaneroo,* the verb used twice in Eph. 5. 13), that they have been wrought in God."

"AFTERWARD."

(Continued from page 276).

been well bestrewn with seed, so He represented Himself as a Sower of seed. There was nothing growing round Him, for Israel was barren. The disciples who accompanied Him also knew this, but He showed them that they must expect poor results of four casts of seed (the Word of God). They must only expect one cast to yield fruit. The seed cast upon the ground, that cast into rocky ground and the seed cast among thorns yielded no fruit; only one in four might be expected to show results. What a terrible lesson for men's hearts! They might hear the Word but there was no result. "He that hath ears to hear, let him hear"—the blame is with them, not the seed.

Our blessed Lord was well pleased with the broken and contrite heart which manifested itself in the woman in Simon's house, but Simon himself was an abomination in His sight.

YOUNG BELIEVER'S PAGE

Heavenly Wisdom for Earthly Walk

STUDIES IN THE BOOK OF PROVERBS

12. FAITHFULNESS By KEN. H. MATIER, Glasgow.

ONE has said, "Faithfulness is the glory of the servant and the joy of the master," and nowhere is this more true than in the realm of Christian living. There is no greater glory for the Christian than to be found faithful: there is no greater joy to the heart of God than to find a faithful servant.

It might be assumed, in consequence, that the world would be peopled by faithful Christians, but, in fact, the very reverse is the case. Prov. 20. 6: "Most men will proclaim their own goodness: but a faithful man who can find?" In 2 Kings 10. 16 Jehu says, "Come, see my zeal for the Lord" but verse 31 states, "But Jehu took no heed to walk in the ways of the Lord." Illustrations from Scripture might be multiplied, but a look into our own hearts makes these unnecessary. The more we are involved in some scheme for self-advancement the more we will protest our own integrity. But where will we find a faithful man? A man faithful towards God and the truth of God? A man faithful to his responsibility towards sinners, and towards the assembly of which God has made him part? A man faithful in all things, little as well as large?

It takes times of testing to reveal faithfulness. So long as everything is going well we can all pass as faithful, but trial finds us out. Prov. 25 19: "Confidence in an unfaithful man in time of trouble is like a broken tooth or a foot out of joint." Job, David, Paul, yea, and greatest of all, Christ Himself, proved this. Broken tooth! Foot out of joint! Not only useless to eat with and walk with but a source of constant pain and discomfort to the whole body. That is what we are like if we fail in faithfulness in time of trouble.

Prov. 19. 1: "Better is a poor man that walketh in his integrity than he that is perverse in his lips and is a fool." Poverty is not a disgrace, except it be born of laziness or folly: and poverty linked with integrity, with faithfulness, is something most honourable. The thought here appears to be that life is not a matter of poverty or riches; life is a matter of faithfulness or unfaithfulness. These are the things that matter. It is not what a man has in the bank that is important, it is what a man has in his heart. Other acquisitions are as nothing compared with faithfulness.

Prov. 25. 13: "As the cold of snow in the time of harvest, so is a faithful messenger to them that sent him; for he refresheth the soul of his masters." Who wants snow in time of harvest? But the verse says "cold of snow." Think of the harvest field. Workers toiling early till late without shelter from the burning sun, bearing the 'heat and burden of the day.' How refreshing and revitalising a touch of the "cold of snow" would be! A faithful man is just like that. The very thought of being a refreshment to the heart of God, our Master, should spur us to faithfulness in every department of life. "We are unto God a sweet savour of Christ," Paul cries, but only in the measure in which we are faithful.

The blessings of faithfulness, however, are not all on the side of the Master. Prov. 28. 20: "A faithful man shall abound with blessings: but he that hasteth to be rich shall not be innocent (unpunished)." Here faithfulness is contrasted, not with riches, but with hasting to be rich. We saw that it was no disgrace to be poor. Here we learn that it is no crime to be rich. It is a crime to "haste to be rich," for "the love of money is the root of all evil." It is possible to be poor and faithful; it is just as possible to be rich and faithful. God heaps blessings upon the heads of faithful men: blessings in time, blessings for eternity. He that is faithful in the little that God entrusts him with here will be faithful in the much that God will give him in eternity.

Prov. 14. 5 states something that everyone knows: "A faithful witness will not lie." He would not be faithful if he did. But it means more than that; it means he will not lie at any time. Here is a man you can trust; he will not be swayed by bribes or threats, promises or entreaties; his word is his bond. Christ has said to us, "Ye shall be witnesses to Me." Are we faithful witnesses? Or do our actions belie our words?

You are writing a gospel, a chapter each day,
By deeds that you do, by words that you say;
Men read what you write, whether faithless or true;
Say, what is the Gospel according to YOU?

The faithfulness that makes a man open his mouth in bold witness, can also make him shut his mouth like a clam. Prov. 11. 13: "A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." He knows the gossip, but he will not fill the ears and mouths of others; he will not damage the testimony of the assembly, the only place he will speak of it is at the throne of grace. Go to the faithful man with your secrets and sorrows: he will pray with you and counsel you, and he will conceal it from others. But he will be firm and frank and outspoken with *you*. We saw in a previous paper, "Faithful are the wounds of a friend" (Prov. 27. 6) and he may wound in order to wisen; he may hurt in order to heal. "A faithful ambassador is health" (Prov. 13. 17).

Finally, Prov. 11. 3, "The integrity of the upright shall guide them." Guidance is a complex problem to many young Christians. How can we tell when we are being guided by God? Can we not mistake our own desires for God's will? We dealt with the subject of Guidance earlier, and space forbids going into it again here, but here is a lesson to learn, a faithful man will be a guided man. If we were for God what we ought to be, most of our difficulties on the subject would disappear. Said the Master, "If thine eye be single, thy whole body shall be full of light" (Matt. 6. 22).

Young Christian, life lies before you. What kind of life is it going to be? for self or for God? A life for self will be a fruitless life, a wasted life, a life that will end in regrets. A life for God will be a fruitful life, an enriching life, a life that will bring no regrets. Be faithful to God and the things of God. The Judgment Seat must be faced. Covet the commendation of your Lord, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Take my hands and let them move
At the impulse of Thy love;
Take my feet and let them be
Swift and beautiful for Thee.
Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself and I will be
Ever, only, ALL for Thee.

The PATTERN of the HOUSE

by HARRY BELL, Jarrow.

THE prophet Ezekiel was instructed of God concerning erring Israel to show them the house and to "let them measure the pattern" (Ez. 43. 10).

In previous articles we have called attention to present-day false teachings which strike at the very foundation of the Faith by propounding a conditional inheritance of believers, partial rapture of the Church, temporary suffering in a coming day as a sort of purgatorial experience; and a denial that all believers are in the body of Christ. In the present article our endneavour is to show the fruits of this teaching, and how, from it, has grown a denial of some of the principles of assembly order as set forth in God's Word. A false foundation has led to a faulty superstructure.

It is now being suggested that the "breaking of bread" is not simply an occasion for remembrance issuing forth in worship; but is equally for ministry of the Word, for prayer, and, in short, for Christian exercises of a general character. Now such statements, if they gain acceptance, would mar the whole appearance of the Lord's Supper.

In chapter 2 of the Acts of the Apostles, verse 42, we read that they "continued steadfastly in . . . breaking of bread," and in Acts 20. 7 that "upon the first day of the week the disciples came together to break bread." Here, then, "the breaking of bread" stands out distinctly as something which was done with a special object in view. What was this object? In Luke 22. 19 our Lord when passing the bread to His disciples said, "This do in remembrance of Me." We meet together, then, not to remember our needs, or even our blessings, but to remember Him.

In 1 Cor. 11. 26 the inspired Word says: "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." Our purpose, then, when breaking bread, is simply and solely to glorify the Lord in this visible act of worship, and such things as prayer, testimony, and teaching, though vitally important in their proper time and place, recede into the background here as we seek to give to the Lord His portion of praise.

Yet another error of this school is that there are with us still to-day prophets who should be regarded by the assembly as such. This is plainly opposed to the direct statements of scripture. Ephesians 2. 20 teaches that we are "built upon the foundation of the apostles and prophets." The prophetic gift, then, was foundational in its character, and, since the foundation has now been laid, such a gift is no longer with us. The apostle Peter in his second Epistle, chapter 2, verse 1, warns us that "there were false prophets among the people as there shall be false teachers among you," thus giving us indirect, yet powerful and indeed, conclusive evidence that prophets are not now in our midst.

It may be asked—"How has God made up to us the absence of the prophets?" In Romans 16. 26 we find the New Testament referred to as the "scriptures of the prophets," or, literally, "prophetic scriptures," so that all God gave in the early days through the prophets is now contained in the canon of scripture.

Yet a further feature prominent in this connection is the unscriptural teaching that women may minister audibly in public, in spite of the un-

questionable fact that in 1 Cor. 14. 34-35 such a thing is flatly condemned, and in 1 Tim. 2. 11-15 women are shown that for them to take part publicly in the meetings is contrary to God's order in creation and to the place that the woman has inherited through the Fall. It is asserted that people in the East are exciteable and emotional, and might easily give vent to "chattering" during the course of a meeting, but is not this true of men also? Why then should the apostle simply forbid the women to speak if the word "speak" means to "chatter?" No! the word never once in the New Testament means to "chatter," and it is used of God speaking, and of the prophets speaking where manifestly there could be no thought of chattering. Furthermore, in both 1 Cor. 14 and 1 Timothy 2 the woman's "silence" is connected with her place of subjection. The person who speaks publicly in the gatherings of God's people is leading the saints, and this is a position that God has given to the man.

Having thus sought to examine this system as to its source, its nature, and its effects, we find that it is basically unsound, structurally misshapen, and out of harmony with the divine pattern.

It would rob the believer of his hope, hinder the true understanding of God's Word, and destroy spiritual order and cohesion in the "churches of the saints."

To return to the prophet Ezekiel, with whose words we began: he speaks to Israel of the "setting of their threshold by My threshold, and the wall between Me and them" (43. 8), and in the Christian life there is a grave danger of adding our thoughts and ways to those of God—setting our threshold by His threshold, and then, as a consequence, there comes a wall—a wall of doubt and unbelief—between Him and us.

AFTERWARD

by W. W. FEREDAY.

WE should not pass over lightly the word "afterward" in the earthly experience of the Man of Sorrows for it sometimes points to some striking experience in His way. We have in mind Luke 8. 1, "It came to pass afterward." What was it that took place just before it? We turn back to Luke 7. 36-50, where our Lord went to dinner with a Pharisee. A woman of the street crept in, thus proving that she took a low place in the house, as the Lord said in Luke 14, for the Pharisee would not tolerate such a person near him. She was weeping there, and washing His feet with tears and wiping them with the hairs of her head. The tears were mingled affection and contrition. The result was a great feast for our Lord in contrast with what the Pharisee supplied, and she left the house with forgiveness burning in her heart. This was what went before that which follows; it was a moment of happiness for the Saviour. There is no brighter moment for the preacher than to see a soul saved; it quickens the steps of the preacher in the blessed work.

The Lord was very thorough in His work. He did not pass by clumps of villages but He preached everywhere. Certain women accompanied Him in the work, women mostly of high station who ministered of their substance, a blessed service to the Son of God. The Lord began His preaching for the multitudes. He made it quite clear what the work was that He was sending the disciples to do. Alas! He could not represent Himself as a reaper, although Israel had

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Studies in Genesis

by ANDREW BORLAND, M.A.

EARLY EXPERIENCES IN THE LIFE OF ABRAHAM.

THE chapters in Genesis which supply information about the early life of Abraham possess all the authority of historical truthfulness. The excavations of Sir Leonard Woolley and others have demonstrated beyond doubt that Ur of the Chaldees was a busy sea port city, and there is no need whatsoever to deny that Abraham was a real character, for it can be confidently asserted that he was not, what some critics would have us believe, merely a fictitious hero whose exploits were invented to bolster the prestige of the Hebrew Race.

The story begins in Ur, a city given over to the worship of the moon-goddess. Evidently some of the descendants of Shem had settled in the city, and despite the fact that they were the offspring of Noah's eldest son, they became involved in the idolatry which characterised Ur. Joshua, in his rehearsal of Hebrew history, declared of the ancestors of the Israelites after they had entered Canaan, "they dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods" (Joshua 24. 2). Yet, as recorded in Genesis 31. 35, Laban, when making a bargain with Jacob, clinched it with these words, "The God of Abraham, the God of Nahor, the God of their father, (i.e. Terah) judge betwixt us." Laban, be it noted, was a grandson of Nahor, and Jacob was a grandson of Abraham, both being great-grandsons of Terah. In all likelihood they would both be acquainted with the circumstances of the lives of their predecessors, and would have some knowledge of their religious beliefs. All three, Terah, Abraham and Nahor, must have abandoned their idolatry during the life-time of the father. Is it not possible that there came a family crisis in which these religious beliefs suffered a complete revolution affecting all the members?

That crisis came sometime after the death of Haran, Lot's father, and third son of Terah, for he died in Ur, and it was later that Terah undertook a family migration to the north. Was that departure from Ur due to the "conversion" of Terah from idolatry? for while no definite information is given about what happened, Genesis 11. 31 records that Terah originally intended to move into Canaan. In that migration Abraham, Sarah and Lot took part, and although no mention is made of Nahor, in all likelihood he was of the company. Later, Laban, Nahor's grandson, is found living in Padan Aram, a district in the north the chief town of which is Haran where Terah halted, and the inference naturally is that Laban's presence there is due to the fact that his grandfather had settled in the district.

The question is, were Abraham and Nahor affected by Terah's decision, or was it Abraham's experience when the God of glory appeared to him which influenced his father and his brother to abandon their idolatry and accompany him on his sojourn of faith? We have no means of arriving at a conclusion.

Ur was a city of renown, the ruins of which give ample evidence that it was a place of considerable culture, so far advanced that the art of writing in cuneiform letters was in common use by business men. Doubtless Abraham was quite proficient in the art. The inhabitants of Ur were given

over to idolatry and in honour of the moon-goddess elaborate festivals were held. Yet Terah and his family, probably influenced by Abraham, had the courage to separate themselves from that worship and its corrupt practices. Pure religion should show itself in being unspotted from the world (Jas. 1. 27).

Presumably Abraham was a successful business man well-known in the community. Later narratives give the impression that he was a most capable person, a man of strong will, of high principles. During those early years he passed through many experiences common to men. Eldest son of the family, he had the responsibility of setting a proper example to the others, and in that he evidently succeeded. Three marriages had taken place. Haran married, but he died in Ur, a comparitively young man, and left a mere lad, Lot.

Abraham married a woman named Sarai, but no information is given of her family associations. Nahor's wife was Milcah, and one of their eight sons was Bethuel who became the father of Laban and whose daughter Rebekah married Isaac, son of Abraham.

Sorrows, too, visited that family circle. Haran died and Lot was left for others to care for him. It was his uncle Abraham who undertook to look after the child, for he and Sarah (the name by which she was later known) were childless, and sore disappointed.

Thus all the major elements of human experience had entered into the early life of Abraham, building a character which would fit him to be the father of the faithful and the friend of God.

The most important event in those formative years was the arresting call of God. Stephen in his review of Hebrew history informed his audience that "the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran" (Acts 7. 2). The message given to him was "Get thee out." There was, evidently, at that time the family migration headed by Terah, and in that Abraham took part, conscious, however, that to him had come a special call to leave all and go out not knowing whither. Terah's intention was to travel along the Fertile Crescent until he reached Canaan (11. 31), but for some undisclosed reason he halted at Haran, a town in the far north of the Euphrates valley.

This may be a convenient point at which to make some observations to profit.

1. Faith in God may be engendered by a divine revelation given in seemingly unpropitious circumstances. The Terah family must have spent some time in Ur after Abraham had had his visitation from God, and neither Terah nor Nahor was indifferent to the message from the God of glory. Christian homes in heathen lands supply somewhat of a parallel to the community in Ur of which Terah was the head.

2. Some men are given deeper experiences of God than others. Abraham seems to have been more deeply affected by the divine revelation than was either his father or his brother. He walked closer with God. It is to men who are prepared to separate themselves wholly that intimate communications are given. Every professing Christian is faced, as was Abraham, with the claim to whole-hearted obedience, and knows joy only as he trusts and obeys.

3. Much of the failure in the path of obedience is due to attempting to respond to divine claims, more through the influence of others, than from deep personal conviction. Lot failed because he lived under the influence of Abraham, and when the testing time came he succumbed to the temptation of city life in Sodom,

a temptation which his uncle had overcome when he left Ur.

There is no way of ascertaining how long Abraham halted at Haran; all we are told is that he left when he was seventy-five years old, having remained there until Terah died (11. 32; 12. 4). Terah's age was not two hundred and five years: the Samaritan Pentateuch rightly gives it as one hundred and forty five (seventy (11. 26) and seventy-five (12. 4).

Haran was the place of the interrupted adventure of faith. Perhaps Terah took ill and could not travel further, and Abraham had to postpone his forward march until he had discharged his legitimate duty towards his father. Many a younger person has had to postpone his "adventure of faith" because of the prior claims of family responsibilities. Don't let our interpretation be too severe on Terah whose lack of faith is often blamed for Abraham's delay. Waiting time is not wasted time.

Haran was the place where the sense of vocation was preserved. Abraham did not lose the desire to go as far as God wanted. It is possible to keep burning the flame of obedience in the midst of seemingly hindering circumstances. Abraham had burned his boats and back to Ur he would not go. Hebrews 11. 15 may have reference to the temptation to return when Terah died. The temptation was resisted.

Haran was a place of enrichment while he waited to advance. We read about "all the substance that they had gathered, and the persons they had gotten in Haran" (12. 5). There was no sign of stagnation. Abraham kept busy, and his acquisitions were to be to his benefit in later years in Canaan. He was able to pursue and defeat Chedorlaomer and recover captured Lot, and because he was rich to resist the tempting offer of the King of Sodom. (See ch. 14).

Moreover, Haran was the place where there seems to have been a renewed command to go forward. Difficulties had been removed; Abraham was no longer detained by Terah. Where an exercise has been maintained God is gracious to encourage in the way of His steps. Abraham's response to the second command was immediate and complete.

Half-hearted obedience is never commendable, but it is not wise to condemn for delay when legitimate family ties have first of all to be considered. Hindrances, however may be overcome when there is an ardent desire to do the will of God. Henry Martyn felt himself free to respond to the call of the Lord to serve Him in India only when he had overcome the strong claims of love for his "belove Lydia." Fenton Hall, pioneer missionary to Amazonia, after he had disposed of a thousand pounds to missionary causes, wrote, "I am glad to think that I am now free to put my whole trust in God."

How stinging are the words of our Master, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9. 62)! Our prayer ought to be, "Lord, help me to get out and to go on."

BASIC PROBLEMS

Continued from page 282).

agreement. *It is absurd to suggest control on any other terms.*

On the field itself each younger brother should be associated with an elder brother, or elder brethren. Is it conceivable that Timothy would seek to prove his call of God by asserting his independence of Paul? Is it a mark of the divine leading now when those younger, at home or abroad, set aside the counsel of those older and more experienced than themselves? It is rather an indication of self-will and an evidence of unfitness for the work of the Gospel.

BASIC PROBLEMS

By C. F. HOGG.

IN New Testament times there was no "missionary problem" such as exists to-day. As a recent writer has said: "The *historian* notes the fact that the Gospel began its career of conquest at the one period in the world's annals when civilisation was concentrated under a single ruler. The *grammarian* adds that this was the only period when a single language was understood throughout the countries which comprised the Roman Empire." The conditions were simpler. Obviously our duty is to deal with

THE CONDITIONS AND NEEDS OF OUR OWN DAY,

but in order to discharge this we must first seek to grasp the principles of the New Testament, and, having grasped them, seek to apply them to the widely different circumstances which confront us.

The main points are:

(1) As to going forth—who? and how?

(2) As to maintenance—how?

The Apostle Paul, immediately after his conversion, began at Damascus to proclaim Jesus, "that He is the Son of God" (Acts 9. 18-20), and this with evident power and result (v. 22). Forced by circumstances to go up to Jerusalem, he was commended to the Church there by Barnabas (v. 27), and resumed his good work, confounding the adversaries and securing the love and interest of the brethren, as is evident (v. 30). Nothing is said here of the sojourn in Arabia (Gal. 1. 17), nor of the fact that ten years elapsed between the conversion of Saul and his call to be the teacher of the Gentiles (Acts 9. 15; 1 Tim. 2. 7). God does not wage war with an unsharpened sword, nor does he build with untempered mortar. He has never grudged time to the training of His servants. To testify an experience is one thing, to proclaim, defend, and expound the Gospel is quite another (see Phil. 1. 5, 7, 16).

From Jerusalem Paul went to Tarsus and thence to Antioch under the care of Barnabas (who himself had been "sent forth" by the Church at Jerusalem to confirm the believers at Antioch—Acts 11. 22). During the year that followed, Paul

HAD SO COMMENDED HIMSELF

to the saints there that he was selected to accompany Barnabas "for ministry" on their behalf in Judaea (Acts 11. 24 30). This minstry accomplished the two returned to Antioch, bringing one John Mark (Acts 12. 24, 25) and at Antioch the "elder brethren", while they ministered to the Lord (Acts 13. 2), were led by the Spirit of God to release these co-workers for missionary work elsewhere.

Certain things are evident from this narrative:

(1) Paul begins to testify immediately after his conversion;

(2) He manifested aptitude for the work to which he gave himself;

(3) He secured the respect and appreciation of Barnabas his senior, who sought his fellowship in service;

(4) He commended himself successfully at Damascus, Jerusalem and Antioch;

(5) The Church at Antioch showed its confidence in him by sending him with Barnabas on a mission to Judaea;

(6) The elders, engaged in spiritual exercises at Antioch, released the co-workers for a wider mission;

(7) Up to this point Paul's place

was subordinate to Barnabas. Henceforth he was to occupy the place of leader for which God had fitted him and to which, in due season, He had brought him.

Later the co-workers were unhappily divided over the younger man John Mark. In his place Paul chose Silas, already a "chief man among the brethren," and one of the company of New Testament "prophets" (Acts 15. 22,23); one, that is, who

HAD AN ESTABLISHED PLACE

among the churches. Shortly after, at Derbe, Paul found one, Timothy, concerning whom we learn that he had been taught in the Old Testament scriptures "from a babe" (2 Timothy 3. 15) and had been converted through the ministry of Paul himself (1 Tim. 1. 2; 2 Tim. 1. 2). If Timothy was the fruit of Paul's ministry on his first visit to Lystra—Derbe (Acts 14. 6) the date would be about A.D. 51. Thus four or five years elapsed between Timothy's conversion and his call to travel with Paul, he being "well reported of by the brethren that were at Lystra and Iconium" (Acts 16. 2); not merely by those of the assembly with which he was immediately associated, but also by those of assemblies in the neighbourhood. Then follows the significant statement—"Him would Paul have to go forth with him."

Paul, the pioneer, later wrote two letters to this young fellow-worker who had a more settled ministry, and these, with others, have been handed down to us. In these letters certain principles are

LAID DOWN FOR OUR GUIDANCE

and from them we depart to our sorrow and hurt. Thus, "Lay hands hastily on no man" (1 Tim. 5. 22), with "Let these also first be proved" (1 Tim. 3. 10), are instructions of universal application. All God's works take time, and this matter of proving workers is no exception.

"Not a novice" (1 Tim. 3. 6) is another word which requires no explanation and which should commend itself to men in earnest about their work. "Apt to teach" (1 Tim. 3. 6) (those who are unwilling to learn are never likely to meet this requirement) and other indications of aptitude and call are to be looked for by those who take local responsibility—and all these and more also are desiderata in those who would preach the Gospel and plant churches in the "regions beyond."

"Moreover we must have a good testimony from them that are without" (1 Tim. 3. 7).

IT IS NOT ENOUGH

that one teaches in the Sunday School or preaches in the open air or in the Gospel Hall. How does such a one conduct himself in his daily employment? Has he the confidence of his employer and the respect of his fellow servants? Is he a good son and brother? Failure in business life, whether as master or servant, does not indicate fitness for Gospel work at home or abroad.

The solution of the missionary problem does not lie in the multiplication of men and women who are willing to live abroad. Every person sent forth apart from the call and furnishing of God does not help but hinder. The presence of the uncalled and unfit only imposes a burden on those well-commended.

It would be well then to

APPLY MORE RIGOROUS TESTS

to all who seek to go forth along the lines laid down by the Apostle. The workers possibly would be fewer in number, but there might be compensation in power, and in temporalities, and men called and fitted would be better furnished.

The Apostle Paul was partly supported by gifts sent to him by different churches (Phil. 4. 15; 2 Cor. 11. 8, 9) and partly by his own hands

(Acts 20. 34; 1 Cor. 4. 12) at his trade of tent-making (Acts 18. 3). Few today find it practicable to combine the two. Some go abroad to seek occupation and so support themselves as they witness for Christ, and how good it would be if the number of these could be greatly increased! But the work of those who can give only their spare time to it must necessarily be very limited in its scope and they would be the first to admit the need of those who are called to give their whole time to the exercise of their God-given gifts. Most of those known to us who go forth as whole-time labourers do so in professed dependence upon God for the supply of material needs and are wholly supported from assembly or other gifts.

Faith in God
DEPENDS UPON COMMUNION WITH GOD.

Where the latter is interrupted the former is hindered. Thus one who is in fact dealing with God and walking before Him, may at any time, through negligence, descend from this high estate and become a burden, rather than a burden-bearer (Matt. 14. 29, 30). The Lord is compassionate with such and we may learn of Him to be considerate one with the other.

Faith is between the soul and God. It lies beyond the ken of a third party. It will not bear parade (Rom. 14. 22). It shows itself not in words but in works, in acts and conduct—it cannot be seen or known independently (James 2. 19). To boast of faith is to announce its absence. Moreover, faith is precious to God in proportion as it is tried (1 Peter 1. 7). When a man starts out in the "path of faith" —and all Christians are called upon to tread it, the business man no less than the missionary— he cannot appeal to his fellows when supplies fail. If he does he loses self-respect, and self-respect is a principal asset of the servant of Christ.

The bystander, however interested in the work of the worker, must respect such reticence, nor seek to pry into the circumstances on pretext of wishing to succour in time of need.

FELLOWSHIP IN WORK

should be the aim of our gifts, not the relief of poverty or distress, as in the case of giving to the poor. *The steward of the Lord in temporalities must not await the cry of distress and then rush to the relief of need. He must rather seek such communion with God in his giving as to be ready when the Lord would use him to send help to one quarter and another. And to this service faith is an essential pre-requisite, as it is of all other service.*

For let the steward consider this: that in the case at any rate of workers abroad, he cannot know of need in time to relieve it. Nor are those whose special service it is to keep in touch with workers in their various spheres exceptions to this rule. Rather the servant of the Lord who seeks to justify his profession, will appeal to Him who has promised to answer before we call, and who, we are assured, knows the need before we bring it to him.

The suggestion is often made that missionaries who go abroad from this country should submit to control as to movements, expenditure, furlough, etc., from this country. *But are missionaries servants or fellow-labourers?* Everything will depend on the answer to this query, for agents require supervision and principals have the right to exercise it. *The right to control the missionary carries with it a responsibility for all that is necessary to enable him to carry out such directions as may be given him*—maintenance, expenses, and so forth, together with such other considerations as may be the subject of mutual

(Continued on page 279).

MONTHLY MAGAZINES FOR 1960

Owing to increased costs, some adjustments will be necessary from the January, 1960 issues.

THE BELIEVER'S MAGAZINE will be increased by another 8 pages and will incorporate *The Christian Worker* which will discontinue as a separate periodical with the December, 1959 issue. The enlarged Believer's Magazine, published at sixpence monthly, (postage extra) will carry the same expository, devotional, missionary and intelligence matter, with additional weekly Outline Gospel Notes and Lessons for Sunday School and general evangelistic work. As always, true to the Word the Believer's Magazine will thus become the most comprehensive monthly, affording a valuable ministry for the Christian family, the Bible student, and the active Gospel worker. Make sure of your own copy, and subscribe for a friend whom you desire to help spiritually. Including postage, 8/- per annum for single copies. Monthly parcels to one address economise in postage.

For distribution in children's and gospel work generally, GOOD TIDINGS, YOUNG WATCHMAN, and LITTLE ONE'S TREASURY at 1/2 per dozen each magazine; and THE MESSENGER at 4/6 per 100, can all be localised at 3/- per 100 and 6d for each additional 100. PLACE YOUR ORDERS NOW.

FOR 1960

We enter on our 70th year of publication with thankfulness and confidence, thankfulness that God has enabled "The B.M." to continue to be helpful, and confident that by the same enabling it will supply timely ministry in the year to come. Enlarged to include Sunday School Notes which formerly appeared in *The Christian Worker*, we are sure its usefulness will not be impaired. Articles of rich variety are in hand and promised. (1) "Ability to Preach" will supply matter for themes for exposition. (2) Prayers in the Old Testament; introduced by E. W. Rogers, and followed by papers from Messrs A. P. Campbell, J. R. Rollo, Dr. John Boyd, Fred Cundick and other writers of repute. (3) Mr. Ken Matier commences an invigorating series on *The School of Christ.* (4) Prof. F. F. Bruce continues his illuminating exposition of *Ephesians.* (5) A series on *Genesis in The New Testament.* (6) A new section dealing with *The Printing Press on the Mission Field.* (7) Articles by our veteran contributor, R. G. Lord on *How to Read the Bible,* and *How to Study the Bible.* (8) Numerous other helpful articles from various well-known writers. The price monthly ONLY sixpence.

THE LORD'S WORK FUND.

It should be clearly understood that "The Lord's Work Fund" operates only as a channel of Communication between steward and servant for the transfer of gifts to the Lord's work in connection with the assemblies. The trustees prefer specific directions in the allocation of gifts, the distribution of monies being thus determined by the exercise of the donors, and *there is no exchange of information with any other fund.* Deed of Covenant arrangements with refund of income tax paid at standard rate, can also be operated on behalf of those using the Fund.

Amounts received for month ending Oct. 31.

To Missionaries and Labourers who look to the Lord alone for support.

7031	3 — —	7062	12 — —	7096	5 — —
7032	18 — —	7063	7 — —	7097	25 — —
7033	23 — —	7065	25 — —	7098	11 10 —
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7036	7 1 5	7068	7 — —	7101	30 — —
7037	20 — —	7069	28 — —	7102	20 — —
7038	3 — —	7070	8 — —	7103	3 — —
7039	16 10 —	7071	5 — —	7104	5 — —
7040	40 — —	7072	5 — —	7105	45 — —
7041	2 — —	7073	2 5 —	7106	6 — —
7042	11 — —	7074	5 — —	7107	8 — —
7043	25 — —	7077	22 — —	7108	3 — —
7044	20 — —	7078	15 — —	7109	10 — —
7045	5 — —	7079	32 10 —	7110	10 — —
7046	40 — —	7080	6 12 —	7111	15 — —
7048	2 — —	7081	65 — —	7112	10 — —
7049	30 — —	7082	50 — —	7113	6 — —
7050	5 — —	7083	10 — —	7115	5 — —
7051	10 — —	7085	2 — —	7116	6 7 9
7052	12 — —	7086	2 — —	7117	2 — —
7053	5 ——	7087	150 — —	7118	10 — —
7054	13 10 —	7088	13 10 —	7119	48 — —
7055	5 — —	7089	34 — —	7120	10 — —
7056	2 — —	7090	21 — —	7121	10 — —
7057	30 — —	7091	11 — —	7122	10 — —
7058	33 — —	7092	3 — —	7123	6 — —
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7060	10 — —	7094	10 — —		
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For Needy Saints.

7061	5 — —
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	£22 2 9

Fellowship in Expenses: Postal, Bank, Printing and other Office charges.

7031	5 —	7063	6 —	7098	4 9
7032	10 —	7064	1 — —	7099	10 —
7034	5 —	7065	1 — —	7101	1 — —
7035	5 —	7066	5 —	7102	10 —
7037	10 —	7068	7 —	7103	2 6
7040	10 —	7069	10 —	7104	5 —
7041	2 6	7070	5 —	7105	1 15 —
7042	7 6	7071	2 —	7106	3 —
7043	1 10 —	7072	2 —	7107	4 —
7044	5 —	7074	5 6	7109	10 —
7046	3 —	7075	12 7	7110	5 6
7047	5 —	7077	15 6	7115	10 —
7048	2 6	7078	8 9	7117	10 —
7049	15 —	7079	5 —	7118	10 —
7051	10 —	7080	5 —	7119	2 — —
7052	10 —	7081	10 —	7120	10 —
7054	10 —	7082	2 — —	7121	10 —
7055	5 —	7084	5 —	7122	10 —
7056	2 —	7088	9 3	7123	5 —
7057	2 — —	7089	1 — —	7124	1 — —
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7061	14 —	7094	5 —		
7062	10 —	7097	5 —		

ADDRESSES, PERSONALIA, Etc.

TOWNHEAD GOSPEL HALL, 45 Rottenrow, Glasgow. Correspondence should now be addressed to Mr. John Tallantire, 117 Firpark St., Dennistoun, Glasgow. **ELIM HALL, HARROGATE,** has been changed to **GOSPEL HALL,** Correspondence still to Mr. T. Crelling. T. J. **THOMPSON,** Alaska, proceeded on furlough on Oct. 30, visiting on route friends in U.S.A. Hopes to arrive in Ireland about Dec. 29, where he will have a brief stay before proceeding home to South Africa, and should be addressed meantime c/o Mr. John MacLelland, 2215 W. 81st Place, Chicago 20, Ill., U.S.A., later c/o Mrs. J. Graham, 1 Newtonbracken Rd. Newtonbreda, Belfast, N.I. **CAMBUSLANG:** Correspondence for Albert Hall now to Mr. T. McKnight, 32 Central Avenue, Cambuslang. A. K. **PHILIP** paid appreciated visits to Fort William, Mallaig and Stornoway during October. R. R. **WALKER,** Aberdeen, had good interest in Abingdon Hall, Glasgow, and Strutherhill, near Larkhall, where several professed faith in Christ. Thereafter proceeding to Crewe and to Bowhill, Fife.

News from Other Lands

TRINIDAD

At present we are just trying to recover from an attack of "Asian Flu" and colds which have left us very weak, but we thank God that He has enabled us to go on with His work except for open air meetings. These meetings of late have been very encouraging and we have been asked to return to various villages for an evening meeting when all are free from their labour in the sugar and rice fields. One service held a few weeks ago in a large village 47 miles away, was held in a large building when over 300 men and women were present; at the close of the meeting 50 New Testaments and over 300 Gospels and portions of the Word of God were distributed. These were mostly in Hindu and Urdu as the majority at the meetings were either Hindu or Muslim and a small number of R.C's; we earnestly pray that God shall bless His Word as it is read by these dear people and that the Holy Spirit will illuminate the hearts and minds of many who still sit in darkness and in the shadow of death.

We shall value prayer for Manzanilla as we would like to see an assembly established there for the glory of God before the end of the year, D.V. We have an excellent Sunday School work at Manzanilla and a number of the older scholars are attending the Gospel services, and several have confessed faith in Christ. We are specially praying for the parents of five children attending the Sunday School, as the two eldest girls have professed faith in Christ.

W. D. Bell.

BOLIVIA

It is bitterly cold here, it coming from the south in a bitter spell of strong winds. This is most extraordinary, as we generally have warm weather around this time of year. The cold in the evenings inclines to keep the folk indoors, so that meetings suffer. However, on Lord's Day evening we had a splendid hall full and a good message from our brother Cornelio from Santa Cruz. Indeed, the Sunday School too, was very well attended, there being over fifty present. This in view of the cold was very encouraging.

During the past month we have had average attendances of 67, with the largest number 74. This is very cheering. There is a Sunday School held on Lord's Day afternoon, in one of the houses of the believers, and some thirty attend there.

We visited Warnes the other week and had a bright time with the old ladies there. One of them was ill, but paid very strict attention to all that was said. It may be that the Holy Spirit is blessing to her the message of the gospel.

P. & M. Horne.

VENEZUELA

Since writing you last Don Jose Naranjo and I finished our Gospel meetings in Valencia. There was quite an interest for all the weeks we were there. In the first two weeks four professed to be saved, and were showing much interest in spiritual matters and seeking to go on for God. The meetings were well attended and at times we got as many as 150; and never less than about 100 each night; and God gave help in the meetings from the beginning to the end.

The conference was held in Valencia about a week after we finished and many of the Lord's people came from a distance; especially on the Saturday and Lord's Day. The ministry was shared by Mr. Saword, Dr. Thompson, Mr. Turkington and two Venezuelan preachers and myself. There was help given from the Lord and the Lord's people seemed to be much encouraged with the ministry. Then on the Saturday night eleven were baptised, some of them from Valencia, and others from places around Valencia.

W. J. Wells.

INDIA

Glad to say I keep very well, and find much joy in visiting discharged patients in their village homes. We were much encouraged lately to find that one patient who trusted Christ while in our hospital was the means of three others turning to the Lord. A party of us went to see them baptised in their own village a few weeks ago, and we remembered the Lord with them. Eleven of us "broke bread" in His appointed way. It was indeed a precious time.

Kathleen L. Peebles.

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

Help would be valued on 2 John vv. 9-11. Does "the doctrine of Christ" involve believer's baptism, Do these verses prohibit from reception to assembly fellowship Christians who hold unscriptural sectarian doctrine?

ANSWER

We do not judge the expression "The doctrine of Christ" includes "believer's baptism" but refers to such vital doctrines as the Eternal Sonship of Christ, His Eternal Diety, His full equality with the Father, His true Manhood in Incarnation, His sinless perfection as God and Man in one Person, His perfect Life, His infallible teaching on all things including the everlasting punishment of the wicked; in short, the vital doctrines of the Christian faith. These verses not only prohibit assembly fellowship but *individual* fellowship also. We are not to receive such into our houses let alone the assembly nor are we even to bid them "God speed" on their journey. They are to be totally rejected as spiritually defiled and unclean and unfit for association with us. We do not comprehend what our enquirer means exactly by "unscriptural sectarian" doctrine but judge it does not come in the same category as the "doctrine of Christ."

R. G. Lord.

QUESTION

A brother in a small assembly has had to leave the neighbourhood to reside in a nearby town where there is a large assembly with considerable gift. Is he violating any New Testament principle by continuing in fellowship with the smaller assembly?

ANSWER

It is a recognised rule, I understand, amongst Exclusive meetings, that the assembly nearest to where one resides is the one that should be attended. But this, like many other rules, is man-made, and is entirely without Scriptural authority.

I know of no New Testament principle that would be violated by the brother in question continuing in fellowship with the smaller assembly. Indeed if he puts himself to a little inconvenience to support the weaker meeting his action, I should think, is to be commended rather than condemned.

T. Campbell.

QUESTION

What should be the attitude of a Christian to the Law as given in the Old Testament? Should the Ten Commandments be a rule in his life?

ANSWER

The believer in Christ has no connection with the Law of Moses in the O.T. The Law was not given to Gentiles but to *Israel,* God's earthly people. The believer in Christ is not under Law but under Grace (Rom. 6. 14) and is moreover dead to the Law by the body of Christ (Rom. 7. 4), and Jews who believed are "delivered from the Law" *"being dead* to that wherein we were held" (Rom. 7. 6—margin A.V. and R.V. etc.). The Law is holy, just and good, but is not made for a righteous man which the Christian is *by grace,* but for the lawless and disobedient, etc. (1 Tim. 1. 9) and is lawfully used to bring about conviction of sin (1 Tim. 1. 8). As regards the Ten Commandments (and many other things in the Law) they give us the *mind of God* on things which the believer will do well to ponder and consider and help to keep him in the narrow path of obedience. The Lord Jesus reduced the Ten Commandments to *two* (Matt. 22. 37-39) and the Apostle Paul, guided by the Spirit of God reduced them to *one* (Rom. 13. 9, 10)—*Love* is the fulfilling of the Law. The believer is the Lord's freeman and the only *rule* of his life should be Romans 13. 10; 1 Cor. 13 to God and man.

R. G. Lord.

Loved! then the way will not be drear
For One we know is ever near,
Proving it to our hearts so clear
That we are loved.

The LORD'S WORK and WORKERS

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.

ENGLAND: FORTHCOMING.

POTTERIES: Biddulph, Dec. 5 at 7. A. Pickering. **NOTTINGHAM:** Clumber Hall, Dec. 5-8. E. H. Grant. Jan. 2-5. E. W. G. Bowerman. **READING:** Argyle Chapel, Dec. 12 at 6.30. **NEWPORT:** Monmouthshire. Mountjoy Street Hall. December 12 at 7. F. M. Hudson. Dr. S. S. Short, S. Sayers. **BARNEHURST:** Dec. 4, 11, 18 at 8. E. W. Rogers. **PORTSMOUTH:** Gospel Hall, Copnor Rd. Dec. 19 at 6.30. J. Jackson. **CARLISLE:** Jan. 1 at 2.30 and 6. J. Cuthbertson, A. Fallaize. **CONSETT:** Gospel Hall. Jan. 1 at 2.30 and 6. A. Leckie, J. Birrell.

SCOTLAND: FORTHCOMING.

GLASGOW. Townhead Gospel Hall. Dec. 5 at 3.30. 11. Scott, W. Craig, A. M. S. Gooding. **NEWTON STEWART:** Dec. 25 at 1. S. Cappie, G. Cardwell. **PORT GLASGOW:** Hebron Hall. Dec. 25 at 3.30. J. Hunter, J. Lightbody, A. Naismith. **ABERDEEN:** in Gilcomston S. Church, Union St. Jan. 1-2 at 11, 3 and 7. Hebron Hall, Jan. 4. S.S. and B. C. Workers at 7. S. Emery, A. M. S. Gooding, W. Prentice, R. Louther, I. Hall, D. Dalton. **AYR:** Victoria Hall. Jan. 1 at 3. F. E. Balfour, A. Naismith, R. Walker. **DUMFRIES:** Bethany Hall, Buccleuch St. Jan. 1 at M.30. E. W. Rogers, F. Brown, W. B. C. Beggs. **EDINBURGH:** Chalmers Church, West Port. Jan. 1 at 11 and 2.30. G. C. D. Howley, W. McKee, Dr. W. E. F. Naismith, P. Parsons. **FALKIRK:** Mid-Scotland Conf. in Town Hall. Jan. 1 at 2.15. J. Currie, A. Prentice, Dr. W. E. F. Naismith, W. Walker (India). **GLASGOW:** Plantation Gospel Hall Conf. in Kingston Public Hall, 348 Paisley Rd. (near Paisley Rd. Toll), Jan. 1 at 11. F. Cundick, E. H. Grant J. Gillespie, J. Hunter, W. Trew. **KILMARNOCK:** Central Hall. Jan. 1 at 12 noon. J. H. Large, J. R. Rollo, F. Stallan, A. H. Abrahams. **KIRKCALDY:** in Victoria Rd. Church. Jan. 1 at 2.30. A. Pickering, A. Roxburgh, J. Lightbody, W. W. Campbell. **MOTHERWELL:** in Town Hall. Jan. 1 at 11. Dr. S. Short, J. H. Large, A. P. Campbell, J. M. Shaw. **NEW STEVENSTON:** Assembly Hall Conf. in Masonic Hall. Jan. 1 at 11.30. E. H. Grant, A. Jack, R. Price, Jas. Campbell. **AUCHINLECK:** Gospel Hall. Jan. 2 at 12 noon. E. H. Grant, R. R. Walker, R. McNeil, F. Stallan. **COWDENBEATH:** in Guthrie Church, High St. Jan. 2 at 2. J. Currie, D. McKinnon, J. Tennant, R. Cargill. **INNERLEVEN:** Gospel Hall. Jan. 2 at 2.30. G. C. D. Howley, A. Pickering, W. K. Morrison, Dr. Duncan. **KILBIRNIE:** in Walker Memorial Hall. Jan. 2 at 12.30. W. Trew, J. Lightbody. Dr. W. E. F. Naismith, J. G. Hutchinson. **LARKHALL:** Hebron Hall. Jan. 2 at 11. J. R. Rollo, A. Naismith, D. Morrison, Dr. S. Short. **PRESTWICK:** in Town Hall. Jan. 2 at 2. Dr. S. Short, J. H. Large, A. Naismith, W. McKee. **STRANRAER:** in Town Hall. Jan. 2 at 3. E. W. Rogers, D. Craig, S. Thompson, G. Cardwell. Mr. Rogers continues in Gospel Hall at 7.15 p.m. from Jan. 4-9 on Ep. to Romans. **WHITBURN:** Welfare Hall, Jan. 2 at 11.30. J. Douglas, W. Harrison, G. Waugh, P. Murray. **GLASGOW:** Abingdon Hall, 12 Stewartville St. Jan. 4 at 3.30. J. H. Large, Dr. S. Short, D. Ferguson. **ARMADALE:** Town Hall. Jan. 9 at 3. E. H. Grant, P. Parsons, F. Stallan, J. Paton. **NEWMILNS:** Parish Church Hall. Jan. 9 at 3.15. J. H. Large, K. H. Matier, R. Scott. **RENFREW:** Albert Hall. Jan. 9 at 3.30. J. Lightbody, A. Naismith, J. R. Rollo. **RUTHERGLEN:** Town Hall. Jan. 9 at 3.15. W. P. Foster, A. M. S. Gooding, J. Hunter. **KILMARNOCK:** Elim Hall. Feb. 6 at 3. E. H. Grant, A. Borland, A. Allen.

IRELAND: REPORTS.

BALLYMACHASHON: Believers' meeting was considered good, with ministry by H. Bailie, E. Allen, H. Paisley, E. Fairfield, A. McShane. **TULLYLAGEN:** Well attended Believers' meeting, with profitable ministry by R. Beattie, W. Wills, T. Wallace, S. Thompson, D. L. Craig, J. G. Hutchinson.

J. G. GRANT having gospel meetings at Annalong with interest. Hopes later to commence at Cookstown. **R. CRAIG** and **S. WISHART** had a good start in portable hall at Kilcleen. **S. W. LEWIS** and **Mr. SCOTT** in portable hall near Newry. **J. G. HUTCHINSON** had well attended meetings at Holywood, where some were saved. Starting in Portadown and would value prayer. **T. WALLACE** and **R. BEATTIE** saw some saved at Ballymaguire; now at Dunmullan, with good attendances. **J. THOMPSON** has commenced in Fintona with good interest. **R. HULL** was taken ill during meetings at Portrush. Pray for our brother, who is still confined to bed. **J. McCANN** and **T. MOORE** had four weeks in Lisachrin. **J. MILNE** has given reports of the Lord's work in Venezuela in various places. **H. PAISLEY** and **T. CAMPBELL** continue to see fruit in the ninth week at Ballymagarrick. **J. K. DUFF** and **W. JOHNSTON** have started in Clones. **J. FINEGAN** and **J. MARTIN** getting good attendance and interest at Loughbrickland. **W. NESBIT** saw some profess outside Armagh. **J. CRAIG** and **R. NEILL** at Ballynashee. **W. BUNTING** and **J. E. FAIRFIELD** had an encouraging beginning at Wellington St., Ballymena. **F. KNOX** commenced at Ballywatermoy. **T. McKELVEY** at Larne. **T. W. BALL** and **A. SMYTH** in portable hall, Comber. **JOHN HUTCHINSON** having good meetings in Dromore. **A. McSHANE** and **A. LYTTLE** in Bloomfield Hall, Belfast, with encouragement. **S. THOMPSON** and **R.**

JORDAN at Finaghy, Belfast. E. ALLEN recovering from effects of recent operation. Prayer still requested.

"WITH CHRIST."

Mrs. JAMES KIRK, Aberdeen, on July 26, aged 69. Saved over 50 years and received into assembly fellowship in Glasgow, but for a long number of years in fellowship in Hebron Hall, Aberdeen. Saw all her family saved and active for the Lord in the assembly. Will be greatly missed, especially by missionary sisters. Mrs. MORRIS, Lanark, on Sept. 2. Associated with the Gospel Hall assembly for 33 years. A sister whose presence will be missed in the assembly. MISS MARY DAVIE, on Sept. 24. In happy fellowship in Gospel Hall, Lanark for over 50 years. Bore a consistent testimony and was beloved by all. Mrs. ELIZABETH BINGHAM (widow of Stewart Bingham) on Oct. 4, aged 81. Saved 64 years ago and at first in the assembly at Ballygorian, but for many years in Granshaw. A woman who loved the Lord, His Word, and His people, she was a succourer of many. The large funeral gathering was addressed by W. Johnston and A. McShane. JOHN CORNY called home suddenly on Oct. 7, eight months after his beloved wife. Saved at 18 and later received into Ballymagarrick assembly, where he was in happy fellowship until the Lord took him home. A quiet brother who loved the Saviour. Mrs. EMMA GARMANY of Belfast, on Oct. 23, in her 89th year. (Widow of S. Garmany). Our sister was saved over 72 years ago in Armagh, and in early years was associated with Baptists, but for the last 30 years in Ballyhackamore assembly, Belfast. Like Mary, she sat at the Master's feet, and was outstanding in her knowledge of the things of God. Confined to her home in late years through infirmity, she continued to serve the Lord by making garments to assist missionaries and lepers. Through her liberality and prayers many of the Lord's servants at home and abroad rise up to call her blessed. Funeral services conducted by Dr. G. Wilson, H. Bailie, G. Holmes and S. Morrow. L H. GORDON, of Templetate, Co. Monaghan, on Oct. 25, after a brief illness. Our brother, who was aged 54, was saved in his teens, and took an active interest in the local assembly. His home was ever open to the Lord's servants, and he was ever ready to assist in the furtherance of the gospel. Will be much missed in the home, the assembly and the district. Funeral conducted by S. Lewis, W. Johnston, R. Beattie, J. G. Hutchinson and J. K. Duff. MISS CAMPBELL, late of Derry city. Had reached a great age, and was for some time weak in body and unable to be out. For many years associated with the assembly in Derry, where she was indeed a mother in Israel. Funeral services conducted by J. G. Hutchinson. Mrs. JANET HUGHES, Cambuslang, on Oct. 24. In fellowship for last 22 years in Albert Hall, Cambuslang, and previously in Ebenezer Hall, Halfway. Will be missed for her work amongst women and her visitations to the sick at home and in hospital. ROBERT HEWITT called home suddenly on Oct. 26. Became interested in the gospel through the personal work of Mrs. J. Diack and was saved at meetings held in Portadown in 1926 by Mr. H. Bailie, where he was received into fellowship. In Coleraine assembly for the last 22 years, he bore a consistent testimony and was held in highest respect as a Christian by his employers and workers. A gifted brother, who will be greatly missed. Mrs. T. RUSSELL, Detroit, U.S.A., called home on Oct. 25, just five months after her husband. Born in Galston, Scotland, 83 years ago, our sister was saved when eight years of age through reading John 3. 36, and was for some years in assemblies in Motherwell; later in Detroit—Martin Road assembly. Never robust in health, she suffered during the past few months, and longed for home, her last words being: "He is a wonderful Saviour." Ever interested in missionaries, she maintained a lengthy prayer list, and many are poorer through her home-going. Survived by two sons —Tom of Detroit and James of Cleveland. JOHN CONNOR, Rutherglen, passed to be with Christ on Oct. 22 whilst in prayer meeting. Saved late in life, our brother was a sincere believer and steadfast in his testimony, attending all meetings of the assembly. Will be much missed. MISS V. WALLACE, on Nov. 2. Saved in early years and had a life-long association with Cambuslang and Rutherglen assemblies. Interested in S.S. work, our sister was a faithful worker until illness intervened. Sister of James Wallace, who pre-deceased her last year. Mrs. ROGERSON, Burnbank. Saved in 1897 in the old Kensington Hall, Hamilton, and same year was baptised in Bethany Hall, High Blantyre. One of the first in fellowship at Burnbank: later in Low Waters, Leven and the last five years again in Burnbank. Well known to missionaries in many parts of the world, she had the ornament of a meek and quiet spirit. A. HENDERSON: saved as a young man and for 58 years in Burnbank assembly. Was for many years correspondent and treasurer and ever admired by all for his quiet consistency. Will be much missed. Mrs. PATE, saved in Larkhall in 1895 and gathered with the saints there. For some years in Bethany Hall, High Blantyre and for many years later in Burnbank. Truly loved the Lord and His people and bore a bright testimony to the end. D. B. MENEELY passed into the presence of the Lord on Nov. 1. The last surviving son of Jeremiah Meneely, who was prominent in the 1859 Revival. Saved for 65 years, and in fellowship at Ballymacveigh, where he will be much missed. Funeral was large and the services were conducted by S. McCartney, E. Gordon and A. Graham. S. J. SCOTT, Portstewart was laid to rest on Nov. 10. Saved for 11 years, a quiet and consistent brother who feared God and walked in His ways. Brethren McKelvey, Grant, McShane, and Wallace shared the services. Mrs. JANE ANN ROBSON, Felling, on Nov. 4, aged 68. Saved in 1931 and received into Felling assembly, she bore a quiet and consistent testimony until her homecall. Laid aside for several months, her illness was borne with Christian fortitude and exemplary patience in suffering. Will be much missed in the assembly and in her home. ANDREW CUMMING, Elderslie, on Nov. 4, aged 57. Called home after a long illness. Saved as a young man and in fellowship in Cumber-

(Continued on inside page of back cover).

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