

ONE SHILLING

JANUARY, 1968

The
**Believer's
Magazine**

**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



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(A New Year Meditation)

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THERE

(A NEW YEAR MEDITATION)

by THE EDITOR

HOW frequently a seemingly unimportant single word used in the Bible arrests the thoughtful reader's attention, and its unpretentious recurrence invests it with a rich and varied significance! Read in its numerous contexts, it may communicate lessons of incalculable value, and shed light on different aspects of divine activity and human responsibility. Such an experience came to me the other day as in meditation on certain passages of Scripture I was arrested by the emphasis sometimes placed upon the adverb 'there'. Scripture after scripture leapt to mind and clamoured for recognition and investigation.

What a number jumped from the pages of both Testaments! To the children of Israel, delivered from Egypt's bondage, and entering into covenant relationship with God, was given the promise that, if they built a sanctuary according to divine instructions, "there I will meet with thee, and I will commune with thee from above the mercy seat" (Exodus 25. 22). A somewhat similar promise was given in a latter dispensation, but a promise with a wider embrace and without restrictions of locality, "Where two or three are gathered together in My name there am I in the midst of them" (Matt. 18. 20). What a heartening promise for the days of the coming year!

In Psalm 87 occurs the rather strange boast, "The Lord shall count, when He writeth up the people, that this man was born there" (v. 6). In the days predicted in the Psalm it will be an honour among the nations to be able to say, "I was born there", in Jerusalem! What memories surge to the surface when one

remembers, in a spiritual sense, "the place where I was born". That spot, there is one of the sacred places in an individual's experience; and it is both a humbling and uplifting exercise to recall the circumstances which led to and eventuated in one's conversion.

How often we have wandered from the place of blessing, and have forgotten the vows we made in the first flush of the joy of discovering that we had met with God. Jacob had that experience. Bethel, with its stony pillow and the vision, was to him the very gate of heaven. Years passed. They were years in pursuit of his own ends, and Bethel was more or less forgotten. The day came when God spoke to Jacob again, and said, "Arise, go up to Bethel and dwell there, and make there an altar unto God" (Gen. 35. 1). The Patriarch's life was different thereafter. His experience of the presence of God was to be continuous, and at Bethel he was to build not a cairn of stones but an altar as a witness to his confidence in God. We, too, may have our Bethels, our places of recollection and of worship. The obligation is pressed upon us to go there and dwell.

Sometimes days of difficulty arrive. Straitened circumstances press sore upon some. Sources of supply seems to dry up, either in a material or in a spiritual sense. Can God meet the situation? Recall the message to Elijah in a time of famine. He was advised to hide himself by the brook, Cherith, with the assurance, "And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" (1 Kings 17. 3-4). God kept His promise; and when the brook dried up, another source of supply was

provided, "Arise, get thee to Zarephath . . . behold, I have commanded a widow **there** to sustain thee" (v. 9). If we keep ourselves in obedience to the will of God, supplies will not be lacking. Both His material and spiritual resources are inexhaustible. No good thing will be lacking to them that walk uprightly. In Christ are hidden all the treasures of wisdom and knowledge.

One of the most prolific sources of communal unhappiness is disharmony among brethren. There are, however, occasions when the opposite situation occurs, and such times leave an indelible imprint upon the memory. Psalm 133 suggests itself, and in this connection, for our encouragement, is worthy of quotation at length. Remember, the words recall the blessedness experienced by pilgrims to Jerusalem when they had gone up to the house of the Lord to worship.

(Ps. 122). Read the poem slowly.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments, like the dew of Hermon, and like the dew that descended upon the mountains of Zion; for **there** the Lord commanded the blessing, even life for evermore."

J. G. Whittier has captured the thought of the Psalm in the following lines:

Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and
stress,
And let our ordered lives confess
The beauty of Thy peace.

May experiences like these be multiplied during the coming year.

"SOMETHING WORTH KNOWING"

2 Corinthians 8. 9.

by RICHARD JEFFREY

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich".

AT the beginning of his first letter to the church at Corinth, the apostle Paul thanks his God on their behalf for the grace of God given them by Jesus Christ. (1 Cor. 1. 4-5). The testimony of Christ was confirmed in them in that, the gospel preached in their midst had brought forth fruit as in other places, and this fruit was in the nature of spiritual ability to utter and know the things of God. This is the scriptural confirmation of true faith in Christ, marked by the gift, and gracious endowments of the Spirit of God. These Corinthian believers were commended by Paul, furthermore,

in that they were waiting for the coming of our Lord Jesus Christ (1 Cor. 1. 7), and that is more than can be said of many 20th century Christians.

Despite these favourable tokens of Divine activity in their lives the assembly at Corinth suffered grievously through a spirit of contention, of strife, in their midst (1 Cor. 1. 10). On account of this, and other features of carnality, Paul could only engage in a restricted ministry among them. (1 Cor. 3. 1). Walking "after the manner of men", they failed to exhibit these characteristics of

Christ which the Holy Spirit longs to produce in those who are His. After some six years of profession of faith in Christ they were still 'babes', therefore were capable only of assimilating 'baby-food', or 'milk', and not 'meat', solid-food. Retaining, as they did in some measure, their inbred love of 'wisdom', may well have accounted for Paul being determined not to know anything among them, "save Jesus Christ, and Him crucified" (1 Cor. 2. 2).

The message, like the messenger, made little appeal to fleshly pride. Nobody at Corinth was greatly impressed either by Paul or his gospel. "His bodily presence was weak, and his speech of no account" (2 Cor. 10. 10, R.V.). In spite of these handicaps, and the retarded spiritual development of the Corinthians, the beloved apostle, in writing to them a second letter, reminds them of the grace of our Lord Jesus Christ, and what that grace purposes for every believer. He rejoices in the grace of God that had made him a minister to "preach among the Gentiles the unsearchable riches of Christ" (Eph. 3. 7-8). These Gentiles, to whom our Lord refers (Matt. 6. 32), were characteristically materialists, whose life consisted of eating, and drinking, and dressing-up. To preach the unsearchable riches of Christ to such, whether at Corinth or Ephesus was honour indeed.

The theme in which this reference to the grace of our Lord Jesus Christ occurs, is of Christian benevolence. Giving material help to less fortunate brethren is a 'grace', a reflection of that greater grace which shone out so magnificently in the One who was rich, and yet, for our sakes became poor, that we through His poverty might be rich. This is all so paradoxical that the mind enlightened by the Holy Spirit is alone able to understand it.

The believers in the churches of Macedonia were eager, in spite of their own deep poverty, to show fellowship with poorer brethren, and minister to them such material aid as they could. It is touching, indeed, to read of their great trial of affliction, their abundance of joy, their deep poverty, and yet the riches of their liberality. (2 Cor. 8. 2). With this gracious example before him Paul exhorts the Corinthians to emulate their brethren in the north by showing a similar grace. (2 Cor. 8. 7). To illustrate and punctuate the blessedness of giving to others he refers them to the most sublime example of all, that of our Lord Jesus Christ.

This verse divides clearly into three parts. The first part refers to our Lord pre-incarnate; the second to His becoming flesh, and dwelling among men; the third to the fruit and outcome of this in the ones who believe on Him.

1. "Though He was rich".

This condition cannot refer to the Lord's earthly life, which was marked by poverty. The manger at Bethlehem, the humble home at Nazareth, the friends He had around Him, the homes in which He found welcome, are indications of the poverty surrounding His sojourn here.

We think of Him as being rich, in that He is the One by whom "all things were created" (Col. 1. 16).

Ponder the rich variety of colour, form and function in the world of nature. If the heavens declare the glory of God, so the earth is full of His wonders. He was not only rich as Creator of all things visible and invisible but rich in His wisdom, rich in mercy and compassion. The Queen of Sheba came to see the glory of Solomon, and when she beheld all the great display, there was no more spirit left in her and "a Greater than Solomon is here".

"All worlds His glorious power
confess;
His wisdom all His works express."

2. "He became poor".

How poor did He become? Mary, perhaps, could tell us of the poverty surrounding His coming into the world. The manger where she cradled Him expresses the deep poverty in which His life as Man commenced. Later, to a would-be disciple, during His public ministry, He said: "The Son of man hath not where to lay His head" (Luke 9. 58).

In the temptation we read: "He was afterward an hungered" (Matt. 4. 2). Resting on the well at Sychar, wearied with His journey, He said to a woman: "Give Me to drink" (John 4. 7). Homeless, hungry, weary, thirsty: all indicate this truth: "He became poor". His poverty became so acute as He neared the great moment of His sacrifice, that "all the disciples forsook Him, and fled" (Matt. 26. 56). As if to complete His utter poverty the blessed Saviour cries in desolation: "My God, My God, why hast Thou forsaken Me?" (Matt. 27. 46). The terrible poverty of loneliness; forsaken of friends, and of God.

"The rich One Thou, for us made
poor,
By death didst set us free."

3. "That ye through His poverty might be rich".

There are many priceless gifts made available to the believer through Christ's poverty—gifts to which the learned unbeliever of Paul's day, and the religious unbeliever of to-day has no access. Our Lord Jesus poured out His love and His life that we "might be filled with all the fulness of God" (Eph. 3. 19).

The believers to whom this wonderful statement of truth was first made were enriched in Him

in faith, utterance, knowledge, diligence, and love. Then they are exhorted to add to these the grace of "ministering to the saints". In emulating the example of our Lord Jesus, who looked not on His own things (Phil. 2. 4-5), they were to learn the greater blessedness of giving than of receiving. (Acts 20. 35).

Not until we enter into the possession of our inheritance in Christ shall we be able to disperse abroad in the Christ-like spirit described in the verse we have considered here. If, like unbelieving Israel, we prefer a wilderness, and leave a paradise unexplored (see Num. 14. 1-2), our poverty is our proper reward; but if we claim those blessings which our Lord's poverty has made available to us, then there will issue through us in a variety of ways, those gifts, and expressions of the true grace of God to enrich the lives of others. Howbeit, let us never for a moment forget that it is "the grace of our Lord Jesus Christ" that enables us to be or do anything worthy of Him. Whatever any believer possesses of spiritual gift, or good, or the will to do good to others as he is given opportunity, is his because his Lord "became poor". "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4. 7). The realisation of our Lord's grace revealed in His deep poverty that we might be rich will be a mortal blow to any inbred love of merely acquiring knowledge, and a fatal injury to religious pride.

May the Lord the Spirit enable us to enjoy those things our Lord Jesus died to procure for us, not being content in knowing our sins forgiven only, but going on unto maturity through the riches of His grace.

"WHERE IS THE PLACE OF MY REST"

by A. E. LONG

MANY well-intentioned, if not well-instructed, people, suppose that a church, by definition, is a 'place of worship', that is, a building having a fixed location and being set apart for what is commonly known as 'Divine Service'. In the context of such an idea, many are 'churchgoers' in the sense of going to church, as to a place of religious observance.

Predictably, the word 'church' is not found in the Old Testament, although, curiously, according to the Authorized Version of Acts 7. 38, Israel is called "the church in the wilderness". To be sure, Israel was not a church having a fixed location; it was in fact peripatetic during its forty years wandering in the desert.

As applied to Israel and, indeed, to other instances in the New Testament, the word were better understood as 'congregation'; that is, the congregation was the church; the 'church' had no existence, or meaning, apart from the 'congregation'.

The word 'church' occurs frequently in the New Testament. Appropriately, the Lord Jesus first spoke of it. By the 'law of first mention', Matthew 16. 18 is of paramount importance. To Christ's probing question, "But whom say ye that I am?", Peter replied, "Thou art the Christ, the Son of the living God". To Peter and the other Apostles Christ then revealed truths concerning the Church.

First, that Peter would be a rock in it—"Thou art Peter"—'Petros, masculine, a large piece of rock' (A.N.T.) cf. John 1. 42.

Second, that "upon this rock"—'petra, feminine, a huge rock like Gibraltar' (A.N.T.), viz. Christ Himself, cf. 1 Cor. 3. 11; Eph. 2. 20; 1 Peter 2. 4, 6-8, the Church

would be built.

Third, that the Church would be of the nature of a **building**—"I will build My Church".

Fourth, the Church would **belong** to Christ—"My Church".

Fifth, that it was then **future**—"I will build".

Sixth, that it would be **deathless**—"the gates of hades shall not prevail against it".

Hence, in its first mention in the New Testament, the word occurs in the context of **building**—"I will build". Having regard to the Lord's subsequent pronouncement upon the simplest expression of a **local church**—"where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18. 20) and to many other references in the Acts and Epistles, such a 'building' is not to be understood as having a fixed location or possessing a material fabric, but rather as a **spiritual edifice**, composed of **spiritual persons** described by Peter as "living stones" in it, thus forming a "spiritual house", or a "holy temple" (1 Peter 2. 5; Eph. 2. 21, 22).

Indeed, the word 'church' is not even used in an exclusively ecclesiastical context, in the New Testament. In Acts 19 (A.V. 'assembly'), it is used in verses 32, 39, and 41 of a disorderly assembly of worldly people, opposed to Christianity, at Ephesus, the very negation of the order which should mark a church (cf. 1 Cor. 14. 33, 40).

The New Testament commonly uses the word in the sense of a company of people, a congregation, or the sum total of Christians forming the 'Church Universal', not as denoting the place where they may meet. The **people**, not the place, are important, it

is they who form the church and not the building which gives sanction to them as a church. Of course, they must meet in some place, since they must be seen to be 'gathered together' somewhere, in order to form a church. So at Pentecost, the apostles and others, awaiting at Jerusalem the coming of the Holy Spirit to constitute them "the church . . . at Jerusalem", were "all with one accord in one place". Later, at a memorable prayer meeting, "the place was shaken where they were assembled together" (Acts 2. 1; 4. 31). But the place was incidental to the people gathered there, on both occasions, the people were of the essence of the church and the Holy Spirit was concerned with **them** and not with the material fabric of the building, although this was affected in the latter case.

Nonetheless, during the period of the early church, orthodox Jewry continued to regard the temple at Jerusalem as peculiarly the "holy place". Stephen was accused of speaking "blasphemous words against this holy place" (Acts 6. 13); Paul and others were apprehended on the grounds of having "polluted this holy place" (Acts 21. 28). On purely historical grounds, the whole of Old Testament teaching supported their view that the temple at Jerusalem was the **only** "place where men ought to worship" (John 4. 20). To this aspect of truth we now turn.

GOD'S PLACE OF MEETING IN THE OLD TESTAMENT

In prospect of Israel possessing Canaan, God purposed to regularise their worship and religious observances. Moses was instructed accordingly and Deuteronomy 12 is pivotal in this respect. In it, the Israelites were commanded to "destroy all the places, wherein the nations which ye shall possess served their gods . . . and destroy the names of them out

of that place" (vv. 2, 3). 'Places' of idolatry proliferated throughout Canaan and were to be extirpated. In contradistinction, the Israelites were forbidden to proliferate places of worship: "Ye shall not do so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices . . ." (vv. 4-6). The Israelites had not hitherto been accustomed so to do. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. . . . But when ye . . . dwell in the land . . . then there shall be a place which the Lord your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you . . ." (vv. 8-11). They were to beware of the temptation to proliferate places. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (vv. 13, 14).

The 'place' in prospect was to be the temple at Jerusalem, not as then built, nor to be built for over 400 years, when Solomon became king and entered into the fruit of David's industry in behalf of the temple-to-be. The book of Deuteronomy is (a carnal mind might think) tediously repetitious in its insistent reference to the **one place of God's** choice; there are six references in chapter 12 and further references in chapters 14, 15, 16, 17, 18, 26 and 31. By such manifold repetition God would impress upon Israel the supreme importance of the **one** place of worship,

divinely chosen and dignified by His Name, as symbolising His holy presence among them.

David was concerned to build God a worthy dwelling place. He had remarked the incongruity between his own fine house of cedar and the humble tent in which the ark of the covenant, solitarily, reposed (2 Sam. 7. 2; 1 Chron. 16. 1). Psalm 132 reflects David's mood at the time. "How he swore unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob" (vv. 2-5). All this was consistent with the foreshadowings of Deuteronomy 12, the realisation of which was at length achieved in the choice of Zion—"the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it" (vv. 13, 14).

When David conceived his wholly right desire to build a house for God, for although he was denied the privilege of building, he did 'well that it was in (his) heart' (2 Chron. 6. 8), the place of its location was not as yet revealed. Strangely, David's sin, in ordering a census to be taken of the nation's military strength, whether it was offensive to God because of his apparent neglect of the payment of the half shekel ransom money (Ex. 30. 12, 13), or because David had come to trust in 'big battalions' instead of in the living God, or because of national decline, was the occasion of revealing the site. So mercifully does God overrule even our sins to higher ends. Of the choice of the three judgments offered him by God, David wisely placed himself in "the hand of the Lord" which resulted in "three

days' pestilence in the land". It was when the avenging angel was about to destroy Jerusalem that his hand was stayed by God, when the angel was by the threshing-floor of Ornan the Jebusite. It was there that the angel commanded Gad the prophet to instruct David to rear an altar of burnt offering to the Lord in the threshingfloor, where, on so doing, God answered his sacrifice by fire (2. Sam. 24; 1 Chron. 21). It was at and of that very place that David said, "This is the house of the Lord God, and this is the altar of the burnt offering for Israel" (1 Chron. 22. 1). This was the spot where "Solomon began to build the house of the Lord . . . in the place that David had prepared in the threshingfloor of Ornan the Jebusite" (2 Chron. 3. 1). It was a 'place' of historic importance, for it was 'in mount Moriah where the Lord appeared unto David', the place where, 850 years before, Abraham had, in intention, 'offered up' Isaac (Gen. 22). We read that Abraham "went unto the place of which God had told him . . . on the third day (he) saw the place afar off . . . they came to the place which God had told him of . . . Abraham called the name of that place Jehovah-Jireh" (vv. 3, 4, 9, 14). That 'sacrifice' prefigured, as no other offered under the law, so pointedly, the "one sacrifice . . . for ever" of "the Son of (God's) love" at "the place which is called Calvary".

In his reading of God's law, as required of the king upon his accession to the throne (Deut. 17. 18, 19), Solomon had doubtless taken account of the teaching of Deuteronomy 12 concerning the place which God would choose to record His name there, for such teaching was reflected in his prayer at the dedication of the temple, in which he reminded God of His promise, "That Thine eyes

be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there . . ." (1 Kings 8. 29). Subsequently, God told Solomon, "I have heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually" (9. 3). There it was that, symbolically, God dwelt "between the cherubims" "overshadowing the mercy seat" (Psa. 80. 1; 99. 1).

The temple was as worthy of God as men of the calibre of David and Solomon could make it. David purposed that it should be "exceeding magnificent, of fame and glory throughout all countries", a "palace . . . not for man, but for the Lord God" (1 Chron. 22. 5; 29. 1). Solomon purposed that it should be a 'great' house, worthy of a 'great' God (2 Chron. 2. 5). But despite its magnificence, in the outcome Solomon doubted whether God could dwell there, as his dedicatory prayer expressed: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?" (1 Kings 8. 27). And, significantly, in the various situations which he envisaged might arise in the future, in which the Israelites would turn repentantly to God "toward this place", he asked God to "hear . . . their prayer . . . in heaven Thy dwelling place" (vv. 30, 39, 43, 49). In his doubt of the adequacy of the temple as a dwelling place for God, Solomon showed remarkable prescience; doubtless this was God-inspired. God Himself raised the question of the impossibility of any earthly dwelling place accommodating Him, in the words of Isaiah's prophecy: "The heaven is My throne, and the earth is My

footstool; where is the house that ye build unto Me? and where is the place of My rest?" (66. 1). Stephen quoted this verse, in his defence recorded in Acts 7, and this in connection with Solomon's temple, "Solomon built him an house", adding, "Howbeit the Most High dwelleth not in temples made with hands" (vv. 47-49). In shrine-infested Athens Paul reiterated eternal truth in his words, "God . . . dwelleth not in temples made with hands; neither is worshipped with men's hands" (Acts 17. 24, 25). No earthly fame, however magnificent or venerable, can span divine dimensions.

Nonetheless, in condescension surpassing human understanding, the same God that declared, "Where is the house that ye build unto Me? and where is the place of My rest?" also declared, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah 57. 15). This anticipates New Testament truth, with which our next paper will be concerned and to which William Cowper's fine words give apt expression—"For Thou, within no walls confined, inhabitest the humble mind . . ."

PROGRAMME FOR 1968

We have a most varied and interesting programme of articles. E. W. Rogers has provided a series on THE SERMONS OF OUR LORD; J. Hewitt has sent NOTES ON ZACHARIAH. A new contributor Campbell Cassidy occupies The Young Believer's Pages with weekly assignments on ROMANS. W. Sanderson will continue with valuable papers on HEBREWS, while F. Stallan has promised SKETCHES FROM O.T. CHARACTERS. Other contributors include A. E. Long, A. Naismith, W. F. Naismith, F. Scott, Peter Thrower, W. Shearer, D. O. Murray, to mention only some new and some well-known writers. After three short devotional papers, I hope to continue STUDIES IN THE TABERNACLE.—The Editor.

YOUNG BELIEVER'S PAGE

**A SERIES OF WEEKLY STUDIES
IN THE BOOK OF ROMANS**

ME . . . PAUL . . . THE ROMANS . . . AND THE GOSPEL

by **CAMPBELL CASSIDY**. Irvine

Week 1:

Me—or Getting Ready for Study.
Read: Psalm 19, especially from
verse 21.
James 1, especially from
verse 7.

NOBODY can deny that the Bible is EFFECTIVE. It actually does something. It works. Too often it finds us out, confronts us, talks back to us or, to use its own metaphor, like a mirror shows us what we're really like. In fact, it's probably because the Bible is so effective—and the same claim could not be made for all religious books—that there are times when most Christians seem to be scared stiff of the implications of studying it seriously. We are quite willing to carry it proudly to the meeting, to talk about it, even to plunder it for texts and sermons, but in the end many of us tend to shrink back from letting it involve us in direct dealings with God. Are we too ready to take our stand on it, especially when challenged; and too reluctant to sit regularly and quietly under its counsel? I suppose we're all a bit like that sometimes. That's why I've called this section "ME". The Bible is personal. Through it God may want to speak to us . . . if only we'll let him. It's really a matter of choice, of getting down to it and making a start.

For example, have you read the passages mentioned? I mean, have you read them now, not last week or ten years ago? It may be a rude question, but you will admit that there's not much point in

going on if you're not prepared to open your Bible and read it. How about making a start? Read the passages now or, if you have already done that, read them again . . . prayerfully. Look at what happened to Daniel (Dan. 10. 12). God had been listening to him from the first day he started taking the whole thing seriously.

Note: If you're going to make a job of it, you'll need time. Can you spare, say, half an hour a day? And what about a suitable, preferably quiet, corner in which to do it? Have you a good strong Bible, and beside you a translation more recent than the 1611 Authorised Version? Bible study can degenerate too easily into an interpretation exercise in 17th century English. The Revised Version is commendably accurate and readable, whereas the New English Bible in places is neither accurate nor readable. A concordance and a note-book are always handy.

In his famous Preface to his Commentary Martin Luther said of Romans, "heretofore it has been evilly darkened with commentaries and all kinds of idle talk, though it is, in itself, a bright light, almost enough to illumine all the scripture". So there is no substitute for the actual text. You may find, however, the undernoted commentaries occasionally helpful:—

F. F. Bruce: Romans (Tyndale New Testament Commentaries—Tyndale Press). The fullest and safest guide; but not the easiest to follow.

Emil Brunner: *The Letter to the Romans* (Lutterworth). A stimulating devotional study.

Barry S. Mackey: *Freedom of the Christian* (Bible Guide Series—Lutterworth). *Romans and Galatians*. The shortest and most lucid outline I've come across.

STUDY: Our two passages claim that the words of God are, for example, perfect, sure, right, pure, clean, true and righteous. It's worth knowing what they can actually do for us.

James says the Bible's like a mirror. Can you find other descriptions of the Bible in the Bible?

Are there any special promises for those who are willing to read and study the Bible?

Can you really be a Christian and not WANT to read the Bible? It's a good question.

Week 2.

PAUL—DON'T FORGET THE CONTEXT

Read: Romans 15. 14-33

TO hear some people talk about it, you would think that the Bible had dropped straight out of the clouds. To claim that it obviously didn't is not a denial of its inspiration. No honest reader of the Bible could ever question its penetrating truth or its strong "God breathed" quality. The fact remains, however, that its pages were written by people to people. If we keep this in mind, our experience of it will be richer and not poorer. It will also help us to appreciate why there are certain passages which are difficult to understand.

NOTE: The **OCCASION** of the letter is easy to discover . . . if you read the chapter. Paul was taking a gift to the church at Jerusalem. After that he wanted to visit Rome (Acts 19. 21) and from this base he would be within

striking distance of Spain. At the time of writing he was a missionary on the move . . . active, visionary, surging on irresistibly in the triumphs of the Gospel.

The **FEELING** with which the letter is written is to some extent explained by the circumstances. It's certainly no dry as dust exposition. Of all Christian literature it's hot with controlled emotion, conviction and inspiration. This man really believes what he's saying. Here is set out for us in irrefutable, persuasive logic the very heart of Christianity.

The **PURPOSE** of the letter is apparently to prepare Christians in Rome for Paul's purposed visit. He obviously knew many of them personally (Chapter 16), but for the benefit of all and to prevent any misunderstanding he wanted to pave the way for his mission to the heart of the world's greatest empire by setting out plainly the reasons for the faith on which he based his life and for which he was ready to die.

The **CONTENT** of the letter is, therefore, of the utmost significance. It provides the most considered and complete statement of Christian belief. It deals with topics of fundamental interest and importance. It cannot be ignored. Its subject is your life and mine, and it describes in the fullest sense what God through Christ has made possible for us.

The **STRUCTURE** of the letter will be easily understood if we keep in mind the circumstances in which it was written. We will understand for example why certain things are stressed while others are omitted. It has four main parts: (this simple outline is used by Barclay in his *Daily Study Bible*).

1. Chapters 1-8, which deal with the problem of righteousness.

2. Chapters 9-11, which deal with the problem of the Jews, the Chosen People.

3. Chapters 12-15, which deal with practical questions of life and living.

4. Chapter 16, which is a letter of introduction for Phoebe and a list of final personal greetings.

STUDY: Take time to read the whole letter at one sitting, using occasionally a different translation. Read it and go on reading it until the structure and meaning of it is quite clear in your mind.

As an incidental study, what does the letter tell you about the personality of Paul?

Week 3.

THE ROMANS—FOR WHOM THE LETTER WAS MEANT IN THE FIRST PLACE.

Read Romans 1. 1-15.

THIS is the INTRODUCTION to the whole letter and it sets the tone for what follows. Two features are worth mentioning: firstly, the detail which it contains. This is typical of Paul. He is never afraid to explore his subject, which explains why his arguments sometimes become difficult to follow; secondly, and again this is typical, it has about it that unmistakable warmth and that clear ring of conviction by which you can always tell a person who practises what he preaches.

The main purpose of the introduction is to set out before the Romans the reasons Paul had for wanting to come to their city and for taking the trouble to write this letter. Interwoven with that, however, there is also a clear statement right at the beginning of what Paul believes to be the very core of Christianity—the gospel of God centering on the person and work of Jesus Christ.

NOTE: This introduction contains two paragraphs: verses 1-7 form an expanded greeting; verses

8-15 explains Paul's reasons for writing. Paragraph 1 is all one sentence and extends over the first 7 verses. It reads "Paul . . . to ail that be in Rome . . . grace . . . and peace". The actual greeting is contained in verses 1 and 7 and describes Paul's own assessment of himself and of his relationship with the Christians in Rome. Verses 2-6 describe briefly in a kind of parenthesis within this first sentence what is to be the letter's main message. This is really what's on the writer's mind. This is the subject of his letter . . . nothing less than the gospel of God. Verse 4 is important, for it contains the principle proof of Christianity—the resurrection of the Son of God. If this is unfounded, then the whole thing is nothing more than the world's greatest hoax.

In the second paragraph Paul explains how he feels for the Christians in Rome (vv. 8-13) and begins to outline the philosophy which guides his conduct. Verse 14 is a statement. Here is Paul's opinion of himself, great man that he was, "I am debtor". Beginning with "So" verse 15 indicates his resolve. Without reserve he is "ready to preach the gospel". In the following verse he goes on to explain why.

STUDY: Is there any other introductory greeting in the New Testament which is longer than this one?

Where else in this letter is the resurrection of Jesus Christ referred to?

List the phrases in these 15 verses which contain the word "God". Think about them.

Who were the Romans, the Gentiles, the Greeks and the Barbarians? A Bible dictionary will help here.

Week 4.

AND THE GOSPEL . . . THE THEME OF THE LETTER.

Read: Romans 1. 16, 17.

THE theme of the letter, the thesis that Paul will later prove is clearly set out in these two important verses. They are marked by the utmost clarity. They are simple and profound. Try to grasp their meaning, for they crystalise for us the very essence of Christianity.

NOTE: Beginning with "For" these verses indicate why Paul was ready to preach the gospel. If we knew their truth as he did, would we be more ready to engage in evangelism? His willingness stems from his pride. He is not ashamed. It is the gospel of Christ (note verse 1) and he could never be ashamed of his Lord.

Two further reasons are given, each introduced by the word "for": the first is that the gospel works; the second is that it makes sense. The first reason indicates the power of the message. It is God's "dynamic". It brings about change. It leads to salvation, and shortly Paul will prove how much everybody needs just that. The condition of course, is our willingness to "believe". The word means - - - trust, depend, rely, accept. It involves the recognition of a higher authority. It means acknowledging and yielding. It is at once the most humiliating and the most noble and realistic experience a person can ever have. The last phrase of verse 17 is probably best understood in a chronological sense.

The second reason, given in verse 17, may be supplementary or complementary to the first. It may explain why the gospel works. It

may also explain why we need not be ashamed. The gospel makes sense. In it there is a revelation from God, and here is where Christianity parts company with mere earthly religions. It is a revelation of the "righteousness of God". This expression becomes in the New Testament almost a technical term and probably refers to more than the character of God, although it has that as its starting point. It is because God is righteous and merciful that through Christ He makes available a righteousness for Christians. In a sense, I suppose, the righteousness of God is Christ. At any rate, like the power of God which actually changes us, this righteousness only comes through faith.

And like all good preachers, Paul hangs his thesis on a text, "he that is righteous by faith shall live" (Habakkuk 2. 4).

STUDY: What do you think is the main idea in the word "salvation"?

Where else in the Bible do you find this quotation from Habakkuk?

Have a go at writing out these two verses in your own words, and make sure they're accurate.

Trace through the New Testament (with the help of a concordance, of course) the various contexts in which the following or similar expressions are used:—the gospel of Christ, the power of God, the righteousness of God. Note in particular how and when any of them is used in Romans.

Look closely at Paul's use of prepositions. They indicate relationships between words and ideas, and before you can really understand the meaning of a verse you often need to see how it fits into the context.

HEBREWS CHAPTER 8

by JACK MURDOCH, Strathaven.

Section 1—Verses 1-5.

THE MORE EXCELLENT MINISTRY OF CHRIST

IN Chapters 5-7 of the Hebrew epistle the writer deals with the Priesthood of Christ and in the opening verse of chapter 8 he brings his subject to a glorious climax. "Now of the things which we have spoken this is the sum (or crown): We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens". This verse also provides a link with the chapters which follow, for, having described His Priestly Majesty in chapters 5 to 7, the writer goes on in chapters 8 to 10 to describe His Priestly Ministry.

Hebrews 8 may be divided into two sections, as follows:

Verses 1-5—

A More Excellent Ministry.

Verses 7-13—

A More Effective Covenant.

Verse 6, as we shall see later, provides the link between the two sections.

In Hebrews 8, the Ministry of Christ and the New Covenant are contrasted with the Ministry of the Aaronic Priesthood and the Old Covenant given from Mount Sinai. For this reason, they are described as, "a more excellent ministry" and "a better covenant".

In the first five verses of the chapter the writer gives only the briefest outline of Christ's More Excellent Ministry, leaving the subject to be developed in greater detail in chapters 9 and 10. As he compares Christ's Ministry with Aaron's, two main thoughts occupy his attention, (1) the sanctuary in which the priest ministered (v. 2), and (2) the sacrifices which the priest offered (v. 3).

These two ideas provide the framework for a fuller exposition in chapters 9 and 10. So we find him, in the first six verses of chapter 9, writing about the 'sanctuary' and within the compass of a few verses he uses the word sanctuary, or its equivalent, at least eight times. Again, in the remaining portion of chapter 9 and in chapter 10, he is occupied with the thought of 'sacrifice'. In chapter 9, verses 7 to 28, he brings before us the special sacrifices associated with the old economy—the Day of Atonement; the ordinance of the Red Heifer; and the sacrifices offered on the day the law was given from Mount Sinai. In chapter 10 he writes about the General sacrifices of Leviticus 7—the Peace Offering; Meal Offering; Burnt Offering; Sin and Trespas Offerings, are all mentioned in verse 8. But, while he acknowledges, on the one hand, the importance of those sacrifices, on the other hand, he shows that they fade into insignificance when compared with the All-Sufficient Sacrifice of Christ. His sacrifice eclipses all others!

The first five verses may be outlined briefly as follows:

V. 1—The Priest and His Majesty.

(a) The Person—"We have such an high priest." The high priest so wonderfully described in chapter 7, who is "holy, harmless, undefiled, separate from sinners and made higher than the heavens."

(b) His Position—"set on the right hand of the throne." The Aaronic Priest was never permitted to sit down, as chapter 10 informs us, because his work was

never done. Christ sat down because His sacrifice was at once both final and effectual.

(c) His Pre-eminence—"the right hand of the Majesty in the heavens." The right hand indicates the position of supreme authority. The Father addressing the Son said, "Sit Thou on My right hand until I make Thine enemies Thy footstool."

V. 2—The Place of His Ministry.

"A minister of the true sanctuary which the Lord pitched and not man." The 'true sanctuary' is sometimes interpreted as the Lord's humanity, but surely it refers to the place of His ministry. Christ could not function as a priest while here on earth and the true sanctuary is heaven, where He now ministers, in contrast to the 'earthly' sanctuary where the Aaronic Priest performed his ministry.

Vv. 3-4—The Priest and His Ministry.

"This man" must have "some-what also to offer" (v. 3); but not on earth (v. 4). Christ did not function as a priest on Calvary's cross; His priesthood began when He entered heaven in virtue of His blood. He did not enter in with (ἐν) blood as did the Aaronic Priest (9. 25) but by (διὰ) meaning 'through' or in virtue of His own blood (9. 12). The distinction in the use of the prepositions here indicates that Christ did not enter heaven with literal blood.

V. 5—The Pattern of His Ministry.

The Aaronic Priest served in an earthly tabernacle "according to the pattern shown in the mount." This earthly tabernacle was a model of Christ's heavenly one. Hebrews 9. 1 states two important facts about it. It was a "worldly sanctuary"; that is to

say, it was **temporal**, belonging to this present order of things; a mere structure of wood and cloth. At the same time, however, it had "ordinances of divine service", indicating that it was **spiritual**; God intending that it should teach us spiritual lessons. The Tabernacle and the Aaronic Priesthood were object lessons pointing forward to the more excellent ministry of Christ.

Verse 6 is the key verse in the chapter. The first half summarises the contents of the verses which precede it. "But now hath He obtained a **more excellent ministry**". The second half indicates the subject matter of the verses which follow, "by how much also He is the Mediator of a better covenant—the **more effective covenant** of verses 7-13.

RUTHERFORD AND PRAYER

WE ask to follow Jesus, and He separates us from home and kindred, for He Himself said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14. 33).

We pray for the Lamb life, and are given a portion of lowly service, or we are injured and must seek no redress; for He was led as a lamb to the slaughter, and opened not His mouth. (Isa. 53. 7).

We pray for gentleness and there comes a perfect storm of temptation to yield to harshness and irritability.

We pray for quietness, and everything within and around is confusion, that we may learn when He giveth quietness no one can make trouble. (Job 24. 29).

We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand or become indifferent to us.



CHRISTIAN *Worker*

Notes

Lesson 5.

Memory Verse—Hebrews 11. 30.

February 4th.

SURROUNDING JERICO

LESSON TEXT—Joshua 6 (Read vv. 1-16).

TRUTH TO BE EMPHASISED:

God has appointed a day in which
He will judge this world by Jesus

Christ. Only those sheltered by the
blood of Jesus will escape its doom.

THE LESSON OUTLINED

I. THE SHUT UP CITY (v. 1).

The massive walls and barred gates seemed to make Jericho secure from the onslaught of any foe. The citizens of Jericho closed its gates against the coming hosts of Israel and thus it became a vast prison house like the world in which Satan (its prince) keeps souls 'straightly shut up' lest they should escape its power.

II. THE STRANGE COMMAND

(vv. 2-7).

Success was assured to Israel by God through Joshua. All was to be given into their hand but they would not secure it by their own power—the victory belonged to God. "Men of war" were to go forth to battle but the ark was to be the victor, and the priests of the Lord were the agents used by the Lord. They were to blow the trumpets. The work of the Lord is not to be carried out by carnal means and methods. Victory lies in obedience to the revealed will of God.

III. THE SEVEN DAYS' MARCH

(vv. 8-10).

The people in Jericho must have wondered at the strange sight. They saw a vast army on the march but no battering rams, no engines of warfare, no weapons of any kind—just an orderly march. First came the men of war, then the priests followed, next came the ark of the Lord, and then the rearward. They walked and walked and walked but there was divine power in that walk.

IV. THE SOUND OF THE

TRUMPETS (v. 13).

As the hosts marched round the city, thirteen times, the silence of those six days was broken by the sounding of the trumpets—the only sound that reached the ears of the doomed city. These were trumpets of doom and may suggest to us the trumpets of the book of Revelation that sound out the judgments to come.

V. THE SIGHT OF THE ARK (v. 11).

We read that "the ark of the Lord compassed the city". God marshalled His people round the ark in the conflict. The ark itself formed the body of the army; it was the indispensable centre, the main force. Without the ark there could be neither warfare nor victory. Thus, Israel displayed to the doomed city the throne of Jehovah but it was draped in a cloth wholly of blue, and so we are to show to the world the heavenly grace of God seen in our Lord Jesus Christ. That message is a savour of life to all who obey, a savour of death for all who refuse.

VI. THE SALVATION OF RAHAB

(vv. 20-25).

The shout brought down the walls of Jericho—a shout of anticipated triumph and the walls fell flat. But before the burning of the city Rahab was "brought out". Joshua saved Rahab because she hid the messengers. Before the doom of the world our Joshua will have all His own safe in glory.

Lesson 6.

Memory Verse—Proverbs 28. 13.

February 11th.

DEFEAT AND VICTORY AT AI

LESSON TEXT—Joshua 7 and 8 (Read 7. 1-12, 19-26).

TRUTH TO BE EMPHASISED:
One cannot sin and get away with it. He that hideth his sin cannot

prosper. God will bring it into the open. Sin confessed will be forgiven. Only God can forgive sin.

THE LESSON OUTLINED**I. SIN IN THE CAMP (v. 1).**

Victory was turned into defeat for Israel at Ai. The secret source of the sorrow that followed the shame of defeat was unconfessed and hidden sin. One man's sin brought wrath upon the people, for Israel was one. God had pronounced the curse upon whoever would take of the accursed thing and bring Jericho into the camp. If Israel had been in touch with God the sin would have been exposed. Self-judgment would have spared them from divine judgment.

II. SELF-CONFIDENCE IN THEIR HEARTS (vv. 2-5).

The victory at Jericho had thrown Israel off guard. They were out of touch with God, attributing the victory to themselves when God had given it to them. They missed the lesson of Gilgal and went up from Jericho to view the land. They judged according to the sight of their eyes, calculating according to their own resources instead of trusting in the Lord. Self-confidence is ever the prelude to defeat, left to ourselves we are ever put to shame. The only way of salvation and victory is dependence. "Trust and obey; for there is no other way" to experience God's help.

III. SHAME-FACEDNESS BEFORE THE FOE (vv. 4-9).

"Israel turned their backs before their enemies". They were put to shame because their trust was not in God. By losing confidence in God Joshua almost blamed God for the defeat and gave way to despair. He reckoned all Israel as clean blotted out and he reached the extreme of doubt when he said, 'And what wilt

Thou do unto Thy great name?" How different were his words at the time of his return from spying out the land. How faulty are the best of men. God give us to trust Him only.

IV. SANCTIFICATION NEEDED (vv. 10-13).

God said to Joshua, "Up, sanctify the people." To sanctify oneself is to separate oneself from all evil to God. Sin must be judged if we are to experience the power of God and His presence. God lifts Joshua from the despair of unbelief to the energy of faith. The word had been "look to your arms"; the word now is "look to your hearts". Separation from evil is the requisite to victory. Israel must clear herself before God.

V. SEARCHING FOR THE GUILTY ONE (vv. 14-18).

The slow approach of the accusing finger of God gave Achan time to consider and repent and confess his sin. Not until it was too late for mercy did Achan own up to his guilt. Alas, there are thousands like him. When facing the judge it's too late for anything but the sentence. Confession only brings condemnation.

VI. STONES FOR THE SINNER (vv. 19-62.)

The sentence was a terrible one because the sin was great. The wages of sin is death and wages must be paid. Both the heap of stones in the valley of Achor and the cross of wood at Calvary tell the story of God's holiness vindicated in the judgment of sin.

Lesson 7.

Memory Verse—Proverbs 3. 5.

February 18th.

FOLLY OF COMPROMISE

LESSON TEXT—Joshua 9 (Read vv. 3-16, 22-27).

TRUTH TO BE EMPHASISED: Believers should have no fellowship with unbelievers. Only dependence

on God and obedience to His Word can keep one from being deceived by the wiles of the enemy.

THE LESSON OUTLINED

I. FALSEHOOD EMPLOYED

(vv. 3-6).

The Gibeonites were impressed by the record of Israel's victories. They decided that fighting was out and strategy was needed for the Israelites did not make peace with their enemies. So "they did work wilily" and played the role of ambassadors from a far country on a mission of peace. The ambassadors that came into the camp of Israel had the appearance of being genuine. They belonged to the enemies but they pretended to be friends. They used guile as their weapon instead of open antagonism.

II. FLATTERY GIVEN (vv. 7-13).

To allay the fears of Israel the Hivites introduced themselves with religious flattery. They complimented Israel upon the name of their God. They introduce a lie on the back of truth, using it entirely for their own advantage. They tell only a portion of the truth. It is Satan's way of handling the Word of God. His object is to break down the wall of separation between the world and God's people. If Israel failed "utterly to destroy" the nations they would "do after all their abominations." Had Israel been in touch with God the deception would have been detected, for Gibeon's tattered garments and old clouted shoes were in marked contrast to Israel's well preserved clothing. Israel had no mouldy bread in their journey.

III. FRIENDSHIP SECURED

(vv. 14-16).

The deceit succeeded for one simple reason. "The men took of their victuals and asked not counsel at the mouth of the Lord." Self-confid-

ence brought about the alliance with Gibeon. Satan's attempts to form alliances between God's people and the world fail if the Lord's people are in watchful dependence upon Himself. Compromising with evil opens the door to sorrow. When Satan has so far succeeded as to get a hearing he has gained the vantage ground, he has us on the downward track. The princes indeed made peace but it was peace with evil and not God's peace.

IV. FREEDOM LOST (vv. 17-27).

God delivers us from some consequences of our sins and allows others to remain. The Gibeonites remained in the midst of Israel as a lasting witness to their failure. Their lot was not a happy one. They were kept in the place of the cursed. (v. 23). They were put to servitude. Had they not used deception but heart confession as did Rahab they might have discovered that the God of Israel was rich in mercy and sovereign in grace. Neither the people of God nor the unsaved profit when unholy alliances are formed. Disobedience always brings sorrow.

THE LESSON ILLUSTRATED

Driving along a highway suddenly the mist hides all from view. What is the wise thing to do? Why, just wait until the fog lifts and the way is clear. Better a wait of minutes than hours in the ditch. When the light is amber—wait for the green light.

Lesson 8.

Memory Verse—Luke 1. 37.

February 25th.

MIRACLE IN THE HEAVENS

LESSON TEXT—Joshua 10 (Read vv. 5-14; Matthew 27. 45-50).

TRUTH TO BE EMPHASISED:

If God be for us who can be against us. Joshua's prayer commands heaven.

All power is ours because God is ours.

THE LESSON OUTLINED**I. A CITY IN TROUBLE (vv. 1-5).**

Gibeon's friendship with Israel brought both into trouble. Five Canaanite kings combine to fight against Gibeon because of their alliance with Israel. Peace with Israel meant war with Canaan. Fear gripped their hearts but God used the occasion to manifest His power and give the most remarkable victory recorded in the book.

II. A CALL FOR HELP (v. 6).

To whom could Gibeon go in her hour of need but to Joshua? "Come . . . and save us," they cried. Reliance on Joshua's fidelity to the covenant so recently formed gave confidence and hope to the troubled city. We may take their urgent appeal as a model prayer. (1) They knew their need and made it known—"the kings . . . are gathered against us." (2) They knew what they wanted—"save us and help us." (3) The cry was urgent—"come up to us quickly." (4) They took their proper place in regard to Israel—"slack not thy hand from thy servants."

III. A COMING THAT CHEERED (v. 7).

The response to the call was immediate. The eyes of the Gibeonites were upon Joshua and he came to their deliverance. The might of Israel came to the assistance of Gibeon. Gibeon's need was the opportunity for Joshua to rise to the occasion and manifest the power of Israel's God. The starting point was Gilgal, the place of self-judgment, which is ever the prelude to victory.

IV. A COMMUNICATION THAT ENCOURAGED (v. 8).

The word of the Lord assured Joshua of complete victory. "Not a man of them shall stand before thee." This word removes all trace

of fear and established Joshua's position as leader of God's people. There might have been some misgivings for this appeal was the result of Israel's failure but grace triumphed. God does not upbraid Israel but encourages them.

V. A CONFLICT WON (vv. 8-11).

Resting on the promise of God, Joshua went forth to battle, and responding to Joshua's faith God gave full and complete victory. The Lord turned the powers of nature to the help of His people. He proved, for their encouragement and for the discomfiture of their foes, His own authority "in heaven above and in earth beneath." All bowed before the Most High. "For the Lord fought for Israel."

VI. A COMMAND OBEYED

(vv. 12-15).

Joshua commanded, heaven obeyed. "Sun stand thou still." The promise of God made Joshua bold in prayer. "The Lord hearkened unto the voice of a man." He lengthened the day into twenty-four hours. We are told that this was the most remarkable answer to prayer in all history. A day that stands alone in the annals of time. (v. 14).

THE LESSON ILLUSTRATED

In the middle of November the heating system of George Muller's home for children broke down. There were three hundred children to be kept warm and the weather was bitter cold. There was no other means of heating the building. Muller turned to God. "Lord, these are thy orphans. Be pleased to change the north wind into a south wind, and give the workmen a mind to work that the job may be speedily done." God answered prayer.

THE SERMONS OF OUR LORD

by E. W. ROGERS, Oxford.

AS in all else, so in the matter of preaching and teaching, the Lord Jesus left us 'an example that we should follow His steps'. The preacher and teacher of to-day cannot do better than minutely study the subject-matter, style of presentation, method of illustration, and all else relative to the public utterances of the Lord Jesus if he himself would be a 'vessel fit for the Master's use' in similar work. We shall endeavour, as the Lord enables, to consider these things in this series of articles which begins with the

Sermon on the Mount.

It is not so common a fashion to-day as it used to be, to blue pencil through this Sermon, recorded in its entirety in Matthew 5-7, and in parts elsewhere in the synoptic gospels. as though it did not have a message for the believers of this present time. That would be a complete mistake. It is quite true that we do not find in this sermon what is the distinctive teaching of the Apostle Paul, a teaching resultant upon subsequent divine revelations given to him, pertaining to the Church which is the body of Christ, which at the time when the Lord Jesus was speaking did not exist. That Church only came into being on the Day of Pentecost, after the Lord Jesus had been glorified, and consequent upon the coming of the Holy Spirit. Nevertheless there is nothing in Paul's epistles that contradicts what is in this Sermon. Indeed, we could—had space permitted—have shown that there is a remarkable coincidence of exhortations in this sermon and in those letters.

We should remember that this Sermon as recorded by Matthew is the 'manifesto of the King': it

is the setting out of the laws of His Kingdom, of the 'Kingdom of the heavens'. The kingdom of the heavens began as soon as there was a man on earth for God to rule, therefore it is also called the 'Kingdom of God'. Ponder Psalm 11. 4; 145. 13; and 1 Kings 8. 39 and it is believed you will have no doubt that this kingdom, of which the throne is in heaven, which was existent as far back as the days of David, and which is an everlasting kingdom, is supra-dispensational, and cannot be restricted to one limited period of time. The Church—the body of Christ—is in the kingdom, but it is not so extensive as to personnel or as to time as the Kingdom. The Church began at Pentecost, the Kingdom began when Adam was created. The Church will be completed and consummated at the Rapture, long before the Kingdom becomes the visible manifested 'kingdom of our Lord and of His Christ' on earth. Therefore, it follows that the precepts herein contained apply to us now-a-days as much as they applied to the disciples before the Church was formed, and as they will apply to the saints on earth after the Church has been raptured.

Admittedly there are parts of the sermon which have a special suitability for days yet to be. Take, for instance, the petition, 'Give us this day our daily bread'. How eminently fitting is this for the days when no man may buy nor sell unless he have the mark of the beast. If bread cannot be bought then, is it not appropriate to ask the Father to give it. But it is quite possible that such times have been already in the Church era, and maybe they will recur before we are raptured away to meet the Lord in the air. Who

knows? And who would then forbid such a prayer being offered?

It may be that the endeavour to relegate the sermon to other days and other times springs from the qualms of conscience which the sermon evokes. But we dare not lower the divine standard because of our many failures to comply with its terms. We claim to be His disciples, therefore it follows His instructions are for us as much as for any other. They are directions for our conduct whilst on earth: they depict the moral features that are expected to be found in the subjects of the king. A woman may be both a subject of the realm as well as wife of her husband. The privileges and responsibilities of each relationship do not clash one with the other, though the application of the one set of privileges and responsibilities is manifestly not so extensive as the other. The believer to-day holds the double position, that of a subject of the King as well as that of part of the Church which is His body.

It would appear that the whole of this instruction was given in the one place and at the one time, if we compare Matthew 5. 1 with 8. 1. That sections of it appear in other gospels uttered at apparently different times and in other places is not to be wondered at. If a thing is worth saying once it is worth repeating, and what is said in one place may be said at another. For all the Lord's followers need this instruction no matter where they are.

As the law of Moses was given on a mountain, had a decalogue, then detailed applications, and a final ending of blessings and cursings, so this sermon was given on a mountain, opens with the beatitudes, gives detailed applications and concludes with warnings touching one's withstanding or collapsing under the storms of life.

The Lord Jesus was, insofar as His personal relationships admitted, the exemplification of His preaching. He practised what He preached. He was altogether what He said unto the people (John 8. 25). If our conduct differs from our preaching, we are but Pharisees who 'say and do not'. What I **am** is not less important than what I **speak** (see 1 Cor. 13. 1-3).

The Lord employs various manners of speech. At times He is altogether plain. At other times He uses hyperbole, illustrations, and such phrases as call for a discernment of their spirit rather than the letter. Who ever heard of a huge plank of wood in so tiny and delicate a thing as one's eye!! If 5. 39 were acted upon literally it could prove justly provocative. And so on, but it is perfectly plain what the Lord means.

Take pains, you who are preachers, to go through this sermon and note the illustrations which are used. The Lord knew that the lessons He was driving home would become plainer by that means than if they were stated in naked hortatory words. He speaks of salt, light, bushel, adversary, birds, lilies, beam, mote, dogs, swine, strait gate, narrow way, grapes, thorns, figs, thistles and so on and on till you reach the house built on the rock and one built on the sand. The sermon ends with the unspoken question, "And where are you building"? It does not say this in just those words, but it is all the more forceful for that. The question arises within the heart because of the generalisations made by the speaker who employs the comprehensive word 'whosoever' (7. 24).

We cannot speak with the 'authority' with which this Divine, Prophet-speaker spoke. (7. 29). We dare not say, 'Ye have read, but I say unto you'. He could, for He was both the Law Giver of the old economy, and the King of the then new

economy. But even so, in some measure we, too, may speak with authority, if so be that we base our instruction upon the written word. The Lord was Originator, not commentator. We can only be the latter, but if we base our preaching upon His, what more authority can we desire?

Let it be clearly understood that this sermon was spoken to the disciples. John had been imprisoned (4. 12) and this sermon follows. What the Lord said to Nicodemus was what every one who is not yet a disciple needs—the teaching of new birth—and that was given before John was imprisoned (John 3. 24). But what every disciple needs is the most searching instruction touching his behaviour in respect of things affecting his daily life. For, be it noted, however evangelists may have used the ideas of the strait gate and narrow way, the building on the rock and the building on the sand (and I mind not what the evangelist does provided he keeps within the ambit of sound doctrine) the prime lesson of ch. 7. 13, 14, 24-27 has to do with character-building, and how one stands up in times of storm and stress and strain in this present life. Keep within the confined limits of this sermon as you pass the time of your sojourning here, then you will know what 'life' really is. Disobey these principles and 'ruination' (destruction) will lie in your path. For, as I suppose,

ch. 7. 13 and 14 have nothing to do with eternal issues: they are the inevitable outcome of two sets of courses here on earth, that of limiting one's life to the principles of the sermon or that of broadening out to reckless unprincipled behaviour that refuses to submit to the mandate of the king.

Times of testing are bound to come when the house of our character will be discovered in its true nature. If the house of our life has been built according to the laws of the Kingdom as set out in this Sermon it will stand in the time of storm. If otherwise, it will collapse, and great will be the fall of it.

Nothing that the Spirit records through Matthew is redundant. He tells us that the Lord went apart from the 'multitude' and addressed Himself to His 'disciples'. He did not, of course, neglect the masses—He has something to say to them—nor did He neglect to instruct His followers. But His preaching was appropriate according to His audience.

Then, too, 'He opened His mouth'. What a simple observation, but how necessary if the person farthest from the speaker is to hear. Make sure, preacher, that you speak to that person in your audience who is most distant from you: if he hears all others will.

In our next paper we will consider in some more detail the various items of this Sermon.

NOTES ON ROMANS 6 and 7

by W. SANDERSON, Linlithgow.

WHEN Paul writes here of the marriage law he is thinking of it in its ideal character, in its original purpose to bind husband and wife together for life, and as such, having no power to release. He must express himself in this way for he is using the marriage law illustratively of the

moral law which has no power to release man from its demands. He is also using the illustration of wife and husband, as illustrative of the human situation wherein man, God's good creation is bound to the principle of sin; "sin that dwelleth in me", a bond fastened and made strong by the law. "The

law is the strength of sin," a bondage that can only be dissolved by death. "Ye have died indeed unto sin and alive unto God through Jesus Christ our Lord." While Paul writes here in terms that are absolute, "no longer in the flesh but in the spirit", he does not teach perfectionism. There must be a constant disciplining of ourselves to an ever closer conformity in practice, to what we are in fact and status. "Not that I have already attained, or were already perfect, but I follow after that I might attain" (Phil. 3. 12).

Now that the man who is God's creation becomes united to Christ by the Spirit he becomes a Christian personality altogether. Sinful nature that once held lordship holds lordship no longer. "Sin shall not have dominion over you for you are no longer under law but under Grace." We have died to that relationship; like that of the wife and husband it exists no longer. But the flesh—in the sense of what Paul calls 'flesh of sin'—is still with us. Its presence is sufficiently able to cause us to stumble and fall from the excellency to which His grace has raised us. "But if by the Spirit ye make dead the doings of the body ye shall live" (Rom. 8. 13, R.V.). In Galatians 5. 17 the apostle writes, "The flesh lusteth against the Spirit and the Spirit against the flesh, for these are contrary one to the other, that you may not do the things that you would"; those things which we would do if we had not the indwelling Holy Spirit.

This does not create a dual personality; it is one person within whom both factors are present. "The mind of the flesh is death but the mind of the Spirit is life and peace". This is all in keeping with Paul's word in Eph. 4. 17-24 and in Col. 3. 9-10, "Put off the old man and put on the new". Who is this man who does the

putting-off and the putting-on? The man who remains permanent throughout, the man God created. In Ephesians we are told to be renewed in the spirit which is your mind—taking the preposition appositively. Previously there had been the "vanity of the mind", "the darkened understanding", "the ignorance which was in them", "the hardening of the heart". But, says the apostle, "we did not so learn Christ". "You heard Him", "you were taught of Him as the truth is in Jesus". Now we are to be renewed in the spirit, which is our mind. It is the mind, the understanding which shapes the life. The old saying is ever true, "It is not what the man does, but what, with the principles he holds, he would do". The principle that governs our life and gives direction to it is "the new man which after God hath been created in righteousness and holiness of truth". In the Epistle to the Colossians Paul says, "the new man is being renewed in knowledge after the image of Him who created him". As we learn of Him and from Him our mind, our understanding, is growing in the knowledge of Him whose Image we are to bear. This will shape presently our moral deportment, as Paul so forcefully emphasises, and ultimately we shall be conformed to the image of His Son. This was the Divine purpose from the beginning, but sin entered and marred and corrupted the image. But God will redeem and restore the man whom He created. In the man Christ Jesus we have before us the Image we are to bear.

In the Epistle to the Hebrews the writer makes clear to us that the law is set aside finally—it is abrogated in Christ. But he is equally clear that it is the ritual law that is referred to. The ritual law was bound up with the Aaronic priesthood. Now that we have

another priest there is a complete change in the law. The old ritual law, not only its sacrifices—sacrifices which were by the law—but meats and drinks and all else pass away. Paul, in the epistle to the Romans, puts before us the moral law but, unlike the writer to the Hebrews, he nowhere says that the law is abrogated or set aside. The law does not die. It is we who die to the law, but again as an external code, imposed upon man from without, who had no inward possibility of its accomplishment. It only strengthened sin, multiplied transgressions with the consequence—death. It was given to awaken man to his spiritual and moral condition and to let him see that there could be no deliverance save by God's own provision, now made for us in Christ. That was when we were "in the flesh". Now that we know deliverance through His Grace, and being united to Christ through the Spirit, we will live consistently with the law. It is become the law of the new life. "That the requirement of the law might be fulfilled in us who walk not after the law but after the Spirit". The sinful man, Paul tells us, will one day find its embodiment in 'the man of sin'—the lawless one. That is not the image to which we are to be conformed but is the utter opposite. He whose image we are to bear is one who "loveth righteousness and hateth lawlessness": The writer to the Hebrews is in agreement here for, while the ritual law goes, under the new covenant the law of God is written in mind and heart. To do God's will wherever it is expressed becomes the sole disposition of the forgiven man, the man under grace.

We hear and we think much about redemption and we can never hear too much about it. The subject is rich and full beyond measure. It fills Scripture

from beginning to end. We hear less about law in its variety of contexts, yet Scripture says much about law. The Creator rules everything by laws which are continuously upheld and maintained by Him, they don't work on their own. But of Creation and God as Creator how little do we hear mentioned? Yet God is both Creator and Redeemer and both are ever conjoined in Scripture. What God creates He redeems. Even the whole creation while groaning and travailing together until now, waits expectantly for its redemption.

Man was the last and greatest act of God's creative power. He was formed for the highest of purposes, the fellowship and service of God. Scripture never 'writes down' man, as such. James writes with something more than indignation of the tongue, "Where-with bless we the Lord and Father, and therewith curse we men, which are made in the likeness of God". "My brethren," he says, "these things ought not so to be" (Jas. 3, 9, 10, R.V.). Though man has fallen so low through sin it is the purpose of God to fulfil through another man, Christ Jesus, the redemption and restoration of the man whom He created for Himself.

We need to take account of the doctrine of creation along with that of redemption; some living theologians have given more study to the doctrine of creation, such as Brunner, Karl Barth, Wingren and others. It is the whole man that is redeemed: "The body is for the Lord and the Lord for the body", and this ever includes the mind. Every faculty of mind and body is to be yielded to the purpose of God. It is sometimes said in certain quarters that "when reading the Scriptures the mind must not operate", that "an intellectual approach is wrong. This is just dualism at its worst. The

mind is God's great gift to man. The Psalmist says, "Man without understanding is like the beasts which perish". Every faculty is to

be used, though with constant dependence on the Holy Spirit, "He who takes of the things of Christ and reveals them unto us."

GLEANINGS FROM ZECHARIAH

J. B. HEWITT

(By kind premission of Editors of 'Precious Seed')

INTRODUCTION

THIS Book surpasses all the Minor Prophets in its Messianic emphasis and in its unfolding of events connected with both the first and second advents of our Lord. Isaiah and Zechariah are the most Messianic of all the prophets. Zechariah is the most truly apocalyptic and eschatological of all the writings in the Old Testament. Read Zechariah 6-14 with Isaiah 40-66 tracing in both the references to the first and second advents of Christ.

Zechariah was contemporary with Haggai (Ezra 5. 1), and their prophecies belong to the same era in history. Zechariah seems to take up his message where Haggai finishes. Haggai had said, "from this day will I bless thee" (2. 19), and Zechariah takes up the theme supplementing, developing and amplifying the message of Haggai.

TITLE

Zechariah means, "He whom Jehovah remembers", and the name was given to various kings, princes and prophets in Israel. The theme connected with God **remembering** is worth tracing with the help of your concordance, e.g. Gen. 9. 15; 19. 29; Exod. 2. 24; Psalms. 98. 3; 103. 14; 105. 42; 115. 12; 136. 23. Thus amid the pressure of circumstances and problems that challenged this nation, God demonstrated His mindfulness in sending them Zechariah. He was of honourable priestly descent, his grandfather, Iddo, being head of one of

the twelve priestly families, or courses which returned from Babylon with Zerubbabel and the High Priest Joshua (see Ezra 5. 1; 6. 14; Neh. 12. 4-16). When called to the prophetic office Zechariah was still very young, 2. 4.

He is the central figure in the group of the three post-exilic prophets, and his voice was among the last of that unique and wonderful succession of men who brought the oracles of God to men.

TIME

In the second year of Darius B.C. 519, he began to prophesy (1. 1). He commenced in the same year as Haggai, the latter preceding him by two months. Zechariah prophesied for a longer period than his contemporary and his predictions are a sequel to those of Haggai. They stretch out in a series of visions set in his own days but sighing not only for the first but also the second advent of Christ. His later prophecies are dated about two years after his opening visions (7. 1), and it is possible that that the ministry of chapters 9-14 was considerably later than that contained in chapters 7 and 8.

THEME

He sets forth the highlights of history from the return of Babylon to the redemption accomplished by the Messiah (1. 12-17 with 12. 10 and 13. 7).

His purpose in the first section of his book is to encourage the rebuilding of the Temple, and in

this his mission was comparable to Haggai's. The object of the second part is to further encourage them after the Temple was built, and to wean them away from the material to the spiritual.

He shows that the abounding discord, disunity and drought will continue until they adjust their lives by entering into the right relationships with God. The visions given to the prophet would verify God's guidance and goodness and assure him and the nation that the sovereignty of God's discriminating justice and His work of salvation (3. 2), would be realised through the Branch, their Priest-King (3. 8; 6. 12-13; 9. 9-10). The prophets vary greatly in their presentation of truth, but in substance they are in perfect harmony. "To Him give all the prophets witness" (Acts 10. 43).

PRACTICAL TEACHING

Zechariah was a great encourager and his wonderful visions, which form the greater part of his prophecy are full of the spirit of good cheer. He believed that a good time was coming for his people, an era of peace and prosperity in which the city, that had run with blood, would be "full of boys and girls playing in the streets thereof" (8. 5).

Zerubbabel the Governor must have been greatly encouraged by his heart-stirring message. The temple would be rebuilt and the sacred lamp would shed, as of old, its radiance over the shrine, a symbol of that light of truth shed abroad over a world of darkness (ch. 4). Our resources in God are inexhaustible as we serve not by might or power but by His Spirit (4. 6). To the unscaleable obstacles we are encouraged to say, "Who art thou?" (4. 7). Satan must be rebuked and the Lord's people cleansed, clothed and vindicated (ch. 3).

SUGGESTED ANALYSIS

Viewing the book as a whole the following outline should prove helpful:

1. INTRODUCTION (1. 1-6) The Prophetic Call

- Preface (1)
- Pleading (2-3)
- Punishment (4-6)

2. INSTRUCTION (1. 7—6. 8) The Prophetic Communication

The Panoramic Visions. 8 Pictures.

- a. **Myrtle Trees** (1. 7-12)
Divine care and sympathy (13)
- b. **Horns and Smiths** (1. 18-21)
Divine Safety (21)
- c. **Measuring Line** (2. 1-13)
Divine Security (5. 10)
- d. **High Priest** (ch. 3)
Divine salvation and suitability.
- e. **Golden Lampstand** (ch. 4)
Divine sufficiency in service (6)
- f. **Flying Roll** (5. 1-4)
Divine scrutiny (4)

g. **Ephah** (5. 5-11) Divine severity (8-11)

h. **Four Chariots** (6. 1-18) Divine sovereignty (5)

3. INTERLUDE (6. 9-15) The Prophetic Climax

An object lesson, Christ the coming Builder, Ruler and Priest.

4. INTERROGATION (chs. 7-8) The Problems Voiced

FOUR MESSAGES:

- a. **First Message** (ch. 7)
Inquiry (2-3)
Interrogation (4-7)
Examine the motive in fasting and the measure of their obedience.
- b. **Second Message** (7. 8-14)
Inward righteousness rather than outward forms.
- c. **Third Message** (8. 1-17)
Word of restoration. His presence and power (3-6)
- d. **Fourth Message** (8. 8-23)
Word of reassurance. His purpose and provision (22-23)

5. INTIMATION OF PUNISHMENT AND VICTORY

(chapters 9-14)

TWO BURDENS (9. 1; 12. 1)

a. The Burden of the Nations

(chapters 9-11)

Subjugation of the Nations

(9. 1-8)

The Saviour King, two advents

(9. 9-17)

The Sustaining Lord (ch. 10)

Gives prosperity, liberty and victory.

The Shepherd rejected (ch. 11)

True Shepherd abhorred,
False shepherd received.

b. The Burden of Israel

(chapters 12-14)

A Grievous Destruction 12. 1-6

A Gracious Salvation 12. 7-9

A Great Lamentation 12. 10-14

A Generous Provision 13. 1

A Grand Purification 13. 2-6

A God-sent Affliction 13. 7-9

A Glorious Consummation ch. 14

The Day of the Lord

It will be a day of

Devastation 1-2

Visitation 3

Vindication 4-8

Coronation 9

Restoration 10

Satisfaction 11

Destruction 12-15

Profession 16

Sanctification 20-21

The word of the Lord came 17 times

Turn or Repent 16 times

In that day—about 20 times in chapters 11-14

With other words oft repeated, Dwell, Inhabit, House.

2. Its Messianic Study is most fascinating.

The Lord's Servant the Branch 3. 8

The Man the Branch 6. 12

The King Priest 6. 13

The True Shepherd 11. 1-11

Contrasted with
The False Shepherd, the Antichrist 11. 15-17; 13. 7

The Sovereign Lord of the whole earth 4. 14

Jehovah's Fellow 13. 7

His lowliness 9. 9

Crucifixion 12. 10

Smiting and Suffering 13. 7

The Omnipotent Ruler of the Universe 2. 11-12

His Second Advent in Glory 14. 4

The Deliverer of Israel 2. 8-9

Setting up His Throne 2. 10-11

He will be King over all the earth 14. 9

Restored Israel will be Holiness unto the Lord 14. 20-21

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SCOTLAND Forthcoming (D.V.)

Glasgow: Plantation Gospel Hall, Dec. 30 at 7. Bible Reading; Dec. 31 at 2.30. Ministry. Jan. 1 at 11. Annual Conf. in Kingston Public Hall. J. Glenville, J. Harrison, J. G. Hutchinson, R. McPheat. Jan. 2 at 7. Ministry

Aberdeen: Gilcomston Church. Jan. 1 and 2 at 11.30. F. F. Bruce, A. M. S. Gooding, A. T. Duncan, I. G. D. Ford, L. C. H. Clifton.

Ayr: Victoria Hall, Jan. 1 at 2.30. A. Naismith, Jr., W. McKee, A. Pickering, Dr. S. S. Short.

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

Buckie: Gospel Hall, Jan. 1 at 3. Bible Reading—Romans 12. Ministry, 6-7.30. J. Cowan, J. Gillespie.

Dumfries: Bethany Hall, Buccleuch St. Jan. 1 at 12. A. Clark, J. Tennant, R. Stevely.

Edinburgh: Bruntsfield Evangelical Church, Jan. 1 at 11.30 and 2.15. H. L. Ellison, W. K. Morrison.

Hamilton: Annual in Olive Hall, Brown St. Jan. 1 at 11. In Cadzow Parish Church Hall, Woodside Walk, at 2. A. Naismith, H. Scott, W. Craig.

Kilmarnock: Central Hall, Jan. 1 at 12 noon. Dr. W. E. F. Naismith, J. R. Rollo, W. F. Naismith, Dr. S. S. Short.

Kirkcaldy: United Conf. in Hebron Evangelical Church, Hayfield Road, Jan. 1 at 2.30, A. P. Campbell, Dr. D. Cook, J. Cuthbertson.

Motherwell: Town Hall, Jan. 1 at 11. J. R. Rollo, W. P. Foster, A. Prentice, Dr. E. Ewan.

New Stevenston: Assembly Hall Annual in Masonic Hall, Jan. 1 at 11.30. J. Paton, J. Hunter, J. Burnett, I. Munro.

Auchinleck: Gospel Hall, Park Rd., Jan. 2 at 12.15. W. Cochrane, J. Tennant, J. Hunter, R. Scott.

Cowdenbeath: Union Hall Conf. in Guthrie Church, Jan. 2 at 2.30. J. Lightbody, J. Dickson, F. Stallan.

Innerleven, Methil: Gospel Hall, Jan. 2 at 2.30 and 5.30, W. D. Whitelaw, Dr. W. Naismith, R. Rae.

Kilbirnie: In Walker Memorial Hall, Jan. 2 at 12.30. J. G. Hutchinson, W. D. Whitelaw, J. Harrison, W. Gilmour.

Larkhall: Hebron Hall, Jan. 2 at 11. F. Cundick, E. Ewan, G. Harpur, W. F. Naismith.

Prestwick: In Town Hall and Bute Hall, Jan. 2 at 2.30. E. W. Rogers, W. K. Morrison, J. Cuthbertson, J. Hislop.

Stranraer: In Town Hall, Jan. 2 at 2. R. R. Rabey, W. E. Craig, J. A. Naismith.

Whitburn: Welfare Hall, Jan. 2 at 11.30. E. H. Grant, J. Merson, W. Baxter, J. Currie.

Newmilns: Jan. 6 at 3.15. In Parish Church Hall, East Strand. E. W. Rogers, J. Lightbody, W. Prentice.

Paisley: Bethany Hall, Queen St. Jan. 6 at 7.15, Dr. S. S. Short; Feb. 3, H. Morris.

Broadcast: From Hebron Hall, Aberdeen on the Scottish Home Service, Radio 4, at 8 p.m. on Jan. 7. Dr. David S. Short. Prayer will be valued.

Alexandria: Ebenezer Hall (next to Blue Train Station) at 6.45. Jan. 13, J. Anderson.

Armadales: In Town Hall, Jan. 13 at 3, W. P. Foster, J. Dickson, W. Gibson.

Rutherglen: In Town Hall, Jan. 13 at 3.30. A. Allan, J. Anderson, F. Parsons. Mr. Parson continues in ministry in Hebron Hall until Thursday of following week. Lord's Day, 3 p.m. Weeknights, 8 p.m. Subject—'The Church'.

Law: Gospel Hall, Jan. 27 at 3.30. D. Barnes, F. Stallan, T. Aitken.

Motherwell: Forgewood Hall Annual in Community Centre, Dinmont Cres., Jan. 27 at 3.30. A. M. S. Gooding, T. Richardson, R. Rae.

Uddingston: Union Hall, Feb. 3 at 7. W. K. Morrison, H. Murphy.

Kilmarnock: Elim Hall, Feb. 3 at 3. W. P. Foster, J. Dickson, W. Barr.

Chapelhall: Public School Hall, Feb. 10 at 3. H. Scott, J. Paton, J. Hunter, J. Campbell.

Kirkconnell: Gospel meetings conducted by R. McPheat have been attended by real sense of the Lord's presence, a number have been saved and others restored. Some have been baptised, to add to the joy. R. Gamble and J. Gamble rendered valued service.

Summer Holidays Gospel Effort: J. S. Robb, 39 Turnberry Rd., Glasgow W.I., tells of 60 young people who gave part of their 1967 holidays for door-to-door and literature distribution work in neglected areas, and

offers information to any exercised about spending their 1968 holidays in similar efforts.

Machermore Eventide Home: In his 1967 Report under the heading "HE CARETH FOR YOU", Mr. W. Scott extols the faithfulness of God over many years, and recounts the abundant and comfortable provision available for the aged and infirm within and around the Home. Further planning permission has been given for some extension to accommodate the more frail amongst the aged residents and to give needed additional facilities in caring for the large family of aged saints, and as the Lord provides, it is hoped to proceed with building. More domestic help would be valued and a recently modernised house is available with reasonable wages in return for such domestic assistance. If interested write to Mr. W. Scott, Machermore Castle, Newton Stewart, Wigtownshire.

IRELAND: REPORTS

Workers

T. McKelvey and **J. Hutchinson** have concluded 9 weeks meetings at Shanaghan. Meetings exceptionally well attended and a number have professed faith in Christ.

A. McShane and **N. Turkington** have finished an encouraging spell of meetings at Dunmurry. Assembly helped and sinners saved.

A. Lyttle and **J. Brown** continue at Limavady with good interest and fruit gathered.

W. J. Nesbitt and **A. Mitchell** continue at Drumacranver, Co. Armagh, with good interest and some blessing.

J. Wells and **S. Ussher** continue at Boveedy, Co. Derry and value prayer for anxious souls.

J. Turkington and **J. Thompson** continue at Lurgan with sustained interest and some saved.

R. Beattie and **J. Hawthorne** have finished in Kingsbridge, Belfast. Hope

to commence (D.V.) on Jan. 14 in Edenderry. Prayer valued.

Drew Thompson (Uruguay) has some gospel meetings in Kilmore, Co Tyrone.

J. G. Grant hopes to commence gospel meetings in Donegal Road Gospel Hall on January 7th

J. Martin is being encouraged in a portable hall in Donemana.

S. Lewis and **J. Finegan** found it hard to get the people at Stonewall, Co. Cavan.

T. Rea (Africa) had a week of helpful ministry meetings in Omagh.

H. Murphy finding a keen interest in the gospel at Larne. Hopes to be in Consett and Dublin during January.

E. Allen still not fully recovered from the results of his accident but able to help in local Bible Readings and the Gospel on Lord's Day evenings, also Conference gatherings.

"WITH CHRIST."

Neil Andrew, Kilmarnock, on Aug. 2, after illness patiently endured. Associated with assemblies in Stevenston, Kilwinning, Irvine. Latterly in Elin Hall, Kilmarnock. Our brother was well known to many of the Lord's people throughout the British Isles owing to contacts made during the war years. His faith was strong to the end in spite of extreme suffering. He will be greatly missed.

Arthur Wright on Sept. 21, aged 41, as the result of an accident at his work. Saved in early life and was in fellowship in the Carnlough assembly. He took a great interest in all the work of the Lord. He was a great help in the children's work and will be missed very much. At his funeral, one of the largest seen in the district, brethren L. Mullen, J. Martin and J. Grant took part.

Mrs. Stevenson on Oct. 25, aged 74. In happy fellowship in Bethany Hall, Gourrock, for many years. A quiet, consistent sister who loved the Lord, His Word, and His people. Will be greatly missed.

James W. Brown, Widnes, Lancs. After a short illness passed into the presence of the Lord on Nov. 1st, aged 76. Saved in Bothwell at the age of 19. Associated with Haydock

assembly, later moving to Widnes, where he was corresponding brother and an elder in the meeting. His passing is a great loss to assembly. **John Boustead**, suddenly on Nov. 2, aged 67. A consistent brother, given to hospitality and generosity. A student of the scriptures. Will be missed in the assembly at Ballyhackamore, Belfast. He leaves a widow and son to mourn his loss.

William Buchanan, suddenly on 3rd Nov. aged 65. Saved 45 years ago in the mid-Scotland Gospel Tent, under the preaching of Joseph Strain. In fellowship at Bethany Hall, Camelon. Was all his Christian life a help to God's people and a lover of the Gospel. He enjoyed happy fellowship in several assemblies in London, where he was a member of the Metropolitan Police for 25 years, after which he returned to Camelon. During the past five summers he and Mrs. Buchanan laboured faithfully for the Lord in the North of Scotland, where his warm-hearted ministry was greatly appreciated and used to the salvation of souls. The large funeral was evidence of the high esteem in which he was held.

William Gardiner on Nov. 9, aged 83. Saved in an engine room in a Coatbridge Iron Works 57 years ago through Moses Lonsdale. Removed to Shotts, and for many years identified with the assembly there. Loved to preach the Gospel in the open air. Last five years almost completely confined to bed, having part of both legs amputated, which he looked upon as "a light affliction". Gave much spiritual help to those who visited him. Will be much missed.

John Clyde on Nov. 12. Called home suddenly, aged 73. Saved in early life and associated with assembly in Banbridge. A quiet and unassuming brother who will be sadly missed in his home. Funeral from the Gospel Hall. Service in hall and at graveyard conducted by Mr. J. G. Hutchinson.

Albert Lee called home suddenly on Nov 15, aged 70. Saved 38 years and in fellowship in Ballyhackamore assembly, Belfast. A devoted husband and loving father. Please pray for his widow (also in assembly fellowship) and family of four who mourn his loss.

William Hunter, Kilmarnock, on Nov. 20, aged 61. Over 45 years associated with assembly testimony in Kilmarnock. Many years a Sunday School teacher. Met regularly with the overseeing brethren. An extremely kind and helpful brother; a faithful servant of the church. Will be greatly missed. Prayer requested for his wife and daughter.

Mrs. Magaughan, Ballymena, on 3rd Dec. Saved in Port Glasgow 65 years ago. Came to Ballymena in 1920, and in Ballymacvea and Harryville assemblies. A godly woman who went steadily on to the end. Brethren McKelvey, Beggs and Caulfield shared the funeral services.

Mrs. Janet Mitchell (nee Malcolm) on Nov. 18 aged 73. Born again in 1912 and was in happy fellowship with the believers in Abbot Hall, Dunfermline for over 50 years. Was well known for her happy and cheerful disposition.

Mrs. William Dickson Airdrie, passed into the presence of her Lord on Nov. 26th. Saved in early life and in happy fellowship in Hebron Hall for over 40 years. The large representative gathering at the burial bore eloquent testimony to the place she held in the affections of the saints. A Mother in Israel.

Tom Alexander, Dalry, on Nov. 29, after a short illness. Saved over 50 years and associated with Townend Assembly, Until a few weeks of being laid aside our brother preached the gospel faithfully in the open air. He devoted himself to the care of the Lord's people in Dalry. He was outstanding in his pastoral gifts and brought sympathy to the sick and bereaved. A greatly beloved brother who will be missed and whose memory will be long cherished.

Wm. H. Deering, suddenly on Nov. 30th while attending a missionary meeting in Drum, Co. Monaghan. Saved over 60 years ago when a boy of 15. Afterwards came into assembly fellowship in Clones, Co. Monaghan, where he enjoyed fellowship with the saints until his homecall. A true lover of the Lord and His people, his home was always open for the people of God and many young converts were helped and encouraged to go on for the Lord.

His ministry was much appreciated in the assembly and his kind words and cheery disposition were helpful to many. He might have said, "For to me to live is Christ". Held in high esteem, a large company attended his funeral where R. Beattie ministered in the home with E. Allen and S. Lewis sharing. At the grave J. G. Hutchinson preached the gospel to the large company with W. Nesbitt closing in prayer. "Whose faith follow".

Mrs. John Scott, Blantyre on Dec. 4th. Was in fellowship in Bethany Hall, Blantyre for over 50 years. A succourer of many; will be missed by the assembly and her family.

Mrs. Annie Robb, Motherwell, aged 77 years. Saved over 30 years ago. In fellowship in Roman Road Hall assembly for 20 years. The last 8 years in Forgewood assembly. A quiet, consistent sister who will be missed.

William Johnston, Mullanboy, Fintona, aged 76 years. Saved 48 years. Received into Glassmullagh assembly and for many years now in Fintona assembly. A quiet, godly man who will be much missed in the home and assembly where his ministry and help was deeply valued. Funeral services were shared by A. Lyttle, W. J. Nesbitt and J. Brown when a large gathering listened reverently to the Word of God.

William Willis, Drumnamether, Markethill, Co. Armagh. Aged 71 years. Saved in 1931 when attending meetings held by the late W. McCracken and T. McKelvey. Baptised and received into Ballyshiel assembly where he remained until his death. For many years a godly, consistent elder who led the saints in the right ways of the Lord. Prayer requested for his widow and the assembly. Funeral services, when many gathered, were shared by A. McShane, J. Thompson, E. Allen and J. Wells.

Miss S. E. Clyde called home from Lisburn Hospital. Saved in Banbridge when 17 and has gone on steadily for the past 45 years. First in Banbridge and in recent years at Dunmurry. Services at Banbridge Hall and graveside conducted by J. G. Hutchinson.

ADDRESSES, PERSONALIA, Etc.

Albert Leckie regrets to announce that his case containing Diaries, Address Book, Correspondence, etc., has been stolen from his car. Will assemblies with whom he has engagements kindly communicate? 773 Victoria Place, Airdrie, Lanarkshire.

Summerhill Eventide Home, Aberdeen: Owing to restricted accommodation for residents and staff, an extension has been decided. Full details and particulars with circular from Mr. Peter Murray, Supt., Eventide Home, Summerhill Road, Aberdeen.

Glenrothes: Correspondence now to Mr. R. Dryburgh, 1 Carfrae Drive, Glenrothes, Fife.

Stanley: Correspondent for Gospel Hall, Stanley, now Mr. D. Taylor, 39 Coquet Gardens, South Stanley, Co. Durham.

St. Monance: Correspondence for the Gospel Hall, Hope Place, to Mr. David Cargill, 24 Eim Grove, St. Monance.

Felling: Correspondence now to Mr. J. Gordon, 9 Prestmede, Felling, Co. Durham.

A. Stewart, Evangelist, now at 4 Park Street, Hopeman, Moray.

Mr. & Mrs. George Bond, formerly of Wick, are now resident at Summerhill Eventide Home, Summerhill, Aberdeen.

Swindon: Owing to Town and Country Planning and the acquisition of the site, Regent Hall, Swindon, Wilts., will close at year end, after 68 years witness.

Stoke-on-Trent: Believers formerly in The Gospel Hall, Penkville St., now meet in The Gospel Hall, Fletcher Road. Correspondence to W. G. Irwin, Jr., 170 Hamil Rd., Burslem, Stoke-on-Trent.

Bangor: Correspondence for Central Hall Assembly to Mr. W. F. McClean, 39 Bellevue, Bangor, Co. Down, N. Ireland.

C. D. Pollard, Secretary, Lanarkshire Gospel Tent—New Address: 70 Wilton Road, Carlisle, Lanarkshire. Tel. Carlisle 3018.

Doune: All correspondence for Gospel Hall to be sent to Mr. John K. Lyall, 43 Balkerach St., Doune, Perthshire. B of B, 11 a.m.: Gospel, 6.30: Tuesday, 7.30.

Commendation: Assembly at Union Hall, Cowdenbeath, commend to the Lord's Work, Mr. Hugh Keirs, for personal evangelism and door-to-door visitation.

BOOK REVIEWS

OUT OF THE MOUTH OF THE LION by Geoffrey Bull is the substance of an address on Communism given in Wheaton University, Chicago. The writer from his own experience in prison in China gives a first class summary of the mental and moral effects the Marxian teaching has on individuals and nations. A Witness Booklet Number Three. 1/3 from Pickering and Inglis.

THE HOLY SPIRIT IN TO-DAY'S WORLD by W. A. Criswell. It is a healthy sign that interest is being awakened in the Biblical doctrine of the Holy Spirit. This volume is a comprehensive review of the various aspects of New Testament teaching on the subject. Several chapters deal trenchantly with excesses in the realm of healing, tongues, etc. A book to re-read. Marshall, Morgan and Scott. Price 21/-.

IF I PERISH, I PERISH by W. Ian Thomas. Chapters on the Book of Esther. The author claims that

"within the pages of the book of Esther there is to be found a wealth of understanding concerning the implications of true discipleship." The ingenious interpretations and applications may be amusing, but they have relevance to Christian experience to-day. Marshall, Morgan Scott. Price 13/6.

THE FUNERAL SOURCE BOOK by Herbert Lockyer supplies material gleaned from many sources for funeral services for different types of persons and for different occasions. Some may find the suggestions useful. Pickering & Inglis. Price 30/-.

TABERNACLE STUDIES by Laurence Chambers. Following the customary interpretation of the materials and functions of The Tabernacle, the writer makes pointed application to both sinner and saint. Twelve pictorial illustrations serve to make this book an interesting addition to books on the subject. John Ritchie. Price 17/6.



**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



There

by The Editor

Hebrews Chapter 8

by J. Murdoch

The Sermons of Our Lord

by E. W. Rogers

Notes on Romans 6 & 7

by W. Sanderson

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

THERE

by THE EDITOR

HAVING considered a few of the Scriptures where the adverb **there** appears to be used in an emphatic manner indicating the special nature of a particular locality, it is almost inevitable that we should turn our attention to one occurrence which is of unique significance. It is Luke's Gospel which records the description of the Crucifixion of our Lord in these words, "And when they were come to the place which is called Calvary, **there** they crucified him, and the malefactors, one on the right hand and the other on the left" (Luke 23. 33). The Greek word is **Kranion**, which the Vulgate Latin Version has translated as **Calvaria**. Matthew's Gospel uses the Aramaic word, "And when they were come to a place called Golgotha . . . they crucified Him", and explains the name as "the place of a skull" (27. 33-35).

Different reasons have been given for the name of the 'green hill far away, without a city wall, where the dear Lord was crucified, who died to save us all'. One explanation is that at the spot numerous skulls had been found. Another is that it was the customary place of execution by crucifixion. Still another explanation is that the site seen from one angle resembles a human skull. It was that feature which led General Gordon to his conclusion about the exact location, and the spot thus identified is frequently referred to as 'Gordon's Calvary'.

From the Gospel narratives these identifying features may be gathered. The site was outside the city wall then existing. It was near enough to the highway so that passersby could make opprobrious remarks in the hearing of the unoffending sufferer. Moreover, in the vicinity was a garden in which there was a tomb. It is to Gordon's Calvary that most pilgrims are

now directed, although claims are made for another site which is boosted for not-altogether commendable reasons.

Venerable as the place may be, and interesting as it may be to go there on pilgrimage, although it may be questioned whether commercialised tours are to be recommended, it is spiritually more significant to understand something of the meaning of the event which took place there, an event with universal and eternal repercussions.

Men, uninstructed as to the meaning of Calvary because they have not paused to consider the divine purpose therewith connected, speak and write about it as a tragedy, and nothing more. Tragedy indeed it was, but the death of Jesus was not unmitigated tragedy. As far as "they" of our text were concerned, it was a disclosure of the temporising weakness of the Roman Governor, who had the power of acquittal, of the religious and blinded animosity shown by Caiaphas and the Jewish hierarchy, of the insensate buffoonery of a disappointed Herod, and of the incomprehensible treachery of Judas. For such as those and others the event was tragic beyond words.

But it is not the tragedy which gives its significance to Calvary. That significance lies in the fact that, when Jesus was crucified, the perpetrators of the deed, while acting as responsible individuals accountable to God for their action, were unwittingly instruments in the hand of God, fulfilling the divine purpose in the mission which the Son of God had come to accomplish. Yet it is true that while the apostles in their first gospel messages as recorded in The Acts acknowledged that the death of Jesus was in accord with the determinate counsel and

foreknowledge of God, they, at the same time, condemned the wicked hands that crucified Him, and held responsible those who performed the reprehensible act. It was "both Herod and Pontius Pilate, with the Gentiles, and the people of Israel" who slew Him and hanged Him in a tree. (Acts 4. 27).

We, too, cannot escape responsibility. The death on Calvary is an ever present indictment of the entire human race. Each of us, in every succeeding generation, was there, guilty and condemned because He suffered the Just One for us the unjust ones that He might bring us to God, from whom we had been estranged by sin. That is a humbling fact

The Cross, however, must always be considered from the divine point of view. Philosophic speculation will fail to provide a satisfactory answer to the persistent question, "Why?" Men dismiss it as tragedy, proclaim it as the martyrdom of the noblest Hero who ever lived, one dying for His religious principles rather than compromise the truth for which He stood. But only in the Scriptures do we find the explanation. Jesus, the Son of God, the Servant of Jehovah as predicted by the prophet Isaiah, was doing the will of God; for in the supreme act of dedication and renunciation He had said, "Not My will, but Thine". On the Mount of Transfiguration He had conversed with Moses and Elijah concerning His exodus which he should accomplish at Jerusalem. The cry on the Cross, "It is finished", may be interpreted in a variety of ways. It may be considered as a cry of relief that the hours of suffering were over. It may be understood as expressing confidence that the will of God had been done. It may be, and most frequently is, interpreted in the sense that it was a Victor's shout, announcing that

the Sufferer was assured that His mission had been accomplished, and the problem of human sin had been dealt with. Prophetic utterances had been fulfilled.

Men confronted by the events on Calvary see the uttermost expression of divine love, 'all loves excelling', and by it are either broken into repentance and desire for forgiveness, or are hardened into selfish resistance and complacency by their refusal to respond and submit to the imperative claims of such love. Refusal, after an emotional disturbance by the review of divine provision for forgiveness as evidenced in the death of the Son of God, is not only the betrayal of a convicted man's better self, it is also a betrayal of Christ. Judas Iscariot has had many successors, for

Still as of old
Man by himself is priced;
Judas for thirty pieces sold
Himself, not Christ.

Moreover, it should not be forgotten that Calvary has a universal significance. Although it is pin-pointed in Palestine, the message of the Cross reaches out to all mankind. It is timeless in its effectiveness. He who died on Golgotha is called "the Lamb of God who takes away the sin of the world". There was demonstrated that "the Father sent the Son to be the Saviour of the world". "God was, in Christ, reconciling the world unto Himself", and as there is only one God, there is only one Mediator between God and man, the Man Christ Jesus. The tenor of New Testament teaching is that the salvation procured at Calvary is universally effective if men by faith abandon their own efforts and accept the provision made for them in the death of Christ. The message announced from the Cross is for the whole world, for any man, for whosoever will.

YOUNG BELIEVER'S PAGE**A SERIES OF WEEKLY STUDIES
IN THE BOOK OF ROMANS**by **CAMPBELL CASSIDY**. Irvine

YOU HAVE BEEN WARNED!
This article is **not** meant to be READ - - - at least, not merely. It is meant primarily to be USED. As a preliminary, therefore, and before you read anything I've written, try to get to grips with the context. Make a start and reread chapters 1-3.

SO FAR, in chapter 1, Paul has explained his reasons for writing (vv. 1-15) and has stated quite categorically what he believes to be the very heart of Christian experience (vv. 16, 17). In these magnificent and rather startling verses his **THESIS** is clearly set out. Logic now demands his **PROOF**. He has been proudly **DOGMATIC**. He must now be calmly **LOGICAL**. (A good lesson here for us all!). Quite typically and without any hesitation Paul accepts at this point the challenge of the intellectual implications of his faith. There are at least two reasonable questions he must answer: **WHY MUST IT BE** as he has described, and in any case **HOW CAN IT BE?**

In this section (1. 18—3. 31) Paul deals with each of these questions in turn. **WHY MUST IT BE?** From 1. 18—3. 20 the answer is provided forming the **negative** side of his argument. **HOW CAN IT BE?** From 3. 21 he then develops the **positive** side of his argument.

1. 18—3. 20, the **NEGATIVE** proof, Paul himself divides into Jew and Gentile (3. 9). Here are some more detailed divisions:

1. 18-32.

PEOPLE—GENTILES**CORRUPT, IMMORAL.**

2. 1-16.

**GOOD PEOPLE—JEWS AND
GENTILES.**
CRITICAL, MORAL

2. 17—3. 8.

GOD'S PEOPLE—THE JEWS.
CIRCUMCISED, RELIGIOUS.

3. 9-20.

ALL THE WORLD.
CONCLUSION, GUILTY.

This month we will deal only with 1. 18-32. This passage is of vital relevance to the understanding of every young Christian. It contains the most honest and completely frank statement that has ever been made about the nature of human existence. It presents the historical tragedy of deliberate, degrading and disgusting human sin, and in the same shocking breath it describes your biography and mine - - - but for the grace of God.

Week 5.

THE WRATH OF GOD

Read Romans 1. 16, 17, 18.

These three verses ought to be read and memorised, and certainly studied together. They provide a brief but comprehensive statement of the present state of things in our human situation. These are the facts of our existence, not so much from the point of view of our **own** experience as from the point of view made possible by God's intervention in history through Christ.

NOTE: It is just possible grammatically that verse 18 provides a third reason why Paul is not ashamed. More probably it explains the second reason given in verse 17, as that in turn explains the first in verse 16.

Paul only speaks of the wrath of God three times: here, Eph. 5. 6 and Col. 3. 6. He has plenty to say about "the wrath" but nowhere else does he specifically relate it to God. He never speaks of God being angry, like "a bad tempered old gentleman who gets unjustifiably furious with people who break any of his arbitrary and irritating laws" (Barry S. Mackay). Someone has described the meaning of the phrase, at least in this context, as "God's annihilating reaction against sin".

The main point of the verse is that in our world to-day, the wrath of God is actually being revealed (present tense, as indeed, in verse 17). One day this will be climaxed in "the wrath to come" (1 Thess. 1. 10).

STUDY: In what ways is there evidence of the wrath of God in the 20th century?

What does verse 18 suggest to you about the relationship between religion and morality?

Are you in any way "suppressing" the truth?

Week 6.

Read Romans 1. 19, 20.

IT used to be fashionable, for example, in Wordsworth's day, to discover God in nature. Nowadays, it's more fashionable to deny that the natural world has anything to do with God. Where is God? has become the popular theological jingle, with a number of eminent theologians, in this respect at least, no more than "dedicated

followers of fashion". The fact remains, however, that in the experience of countless thousands of honest, open, unbiased souls the heavens still declare the glory of God and the earth still exhibits His handiwork. Besides all this, and despite tremendous advances in scientific knowledge, fewer people than ever believe that the universe can provide the key to its own or our existence.

NOTE: What may be known of God are the invisible things, His eternal power and Godhead. Through what we can see and know with our senses God has made it possible for us to understand something of Himself. "In them" may either mean within them or among them, in their midst. The latter seems more likely.

These verses explain why men are subject to the wrath of God and why they stand condemned without excuse. Knowledge brings with it consequent responsibility.

STUDY: Where else in this chapter is the idea of knowledge and responsibility emphasised.

How do you think these verses apply to people who have never heard the gospel?

Week 7.

HUMAN SIN

Read Romans 1. 21, 22, 23.

These verses are extremely important. Historically and personally they describe the true principles of human religion. Unlike what is being increasingly taught in our schools and universities in the name of "Principles of Religion" man's progress is here described as away from God, not towards God. Two questions can be asked: Is our generation any better morally than the previous one? Am I a better person now than when I was younger?

NOTE: The Bible assumes that all men have some knowledge of God. Basically sin has to do with our attitude to God and this passage contains many valuable lessons concerning its nature and progress. It is worth noting that sin **does** progress and inevitably results in judgment, in addition to the usual disillusionment.

Note the parts of our being affected—the mind, will, heart, imagination, behaviour, and also the different attitudes sin makes us adopt.

STUDY: Find other adjectives like "incorruptible" that are used in this letter to describe God.

Week 8.

JUDGMENT

Read Romans 1. 24-32.

These verses explain in what way to-day the wrath of God is being revealed. It appears to be more passive than active and men are allowed to reap the consequences of what they sow. The picture given was no exaggeration of the state of things in Paul's day. Neither is it any exaggeration to-day.

NOTE: Three times over God is said to respond to human behaviour. "For this cause" (v. 26). "And even as they did not like to" (v. 28). Each time the response is the same. God "handed them over", abandoned them to the disastrous results of their own unbridled passion. God has given us the power to choose. We make our decisions. God respects them whatever they are. (Hosea 4. 17; Eph. 4. 18,19).

Note again the parts of our personalities affected—our physical bodies, our feelings and emotions, our minds.

Verse 29 gives another clue to the nature of sin. It is whatever "fills" us and dominates our being for selfish, unworthy motives. The list is remarkable for its variety and comprehensiveness. Who would associate "disobedient to parents" with some of the grosser sins mentioned? And yet is it not very often the case that, in many instances, such things are related?

STUDY: Where else in the Bible can you find such a catalogue of sins?

What one specific judgment is mentioned in this section?

NOTES ON THE EPISTLE TO THE HEBREWS

Chapter 2

"Man in the purpose of God."

by W. SANDERSON, Linlithgow.

IN chapter 2 of this epistle, verse 5, the writer says that, "Not unto angels has God subjected the world to come, whereof we speak," and for assurance of this he quotes from the eighth

Psalm. The "world to come" is that of which he is speaking and, as the subject matter with which he is concerned is salvation, the world to come must be the world of salvation—the redeemed world.

This order Messiah—Jesus—has inaugurated. In pre-messianic times this was the world “to come” but is now already in existence, although not yet in full manifestation.

The writer's expression here, “the inhabited world” would suggest that it is the human world that is in view—the world of mankind. The thought before the psalmist is not exactly that which is before us in Hebrews. The psalmist's meditation is of man as God's creature and of his place in creation. Here, it is God's design for man in relation to redemption. Nor is the psalmist prophesying, he is not referring to something future but to what he sees as present. What, then, might the connection be? Is it not in the revelation it gives of the purpose of God for man? The psalmist's thoughts go back to Genesis when God “crowned man with glory and honour and set him over the works of His hands”, a creature of dust and dignity. The dignity conferred was not of a temporary nature, but was to be permanent. But man as we see him now is a fallen creature, both he and his inheritance under bondage. Nevertheless, man's fallenness cannot make the purpose of God to fail. The “world to come”, the redeemed world, must therefore be in the hands of man, not angels, the purpose of God cannot be rescinded or frustrated. But who can accomplish man's redemption and recover all that has been lost? None other than the Creator Himself. Redemption, like creation, has its origin in God. “It became Him for Whom are all things, in bringing many sons unto glory, to make the captain of our salvation perfect through suffering.” God, in seeking man's redemption and restoration to Himself, and in this particular way, is perfectly consistent with Himself; it is quite harmonious with His nature and

character and His relation to man His creature. And it is in this way, “Through the suffering of death”, He should make our “Prince-leader” completely adequate to lead the many sons to glory. The “Prince-leader” is none other than the Son become man to bring to realization all the purposes of God for man. This is He of whom it is said, “He is heir of all things by Whom also God made the ages”; the Creator has become the Redeemer.

The writer no sooner speaks of man than he speaks of death. “The sufferings of death”, “Tasting death”, “Through death”, “The power of death”, “The fear of death”, for by man came death. Nothing frustrates man so completely as death. It sets the limit to his power and promise. “The paths of glory lead but to the grave.”

“How Sultan after Sultan with his
pomp
Abode his hour or two and went his
way.”

“Ah, make the most of what we yet
may spend
Before we too unto the dust
descend.”

Man stands helpless and hopeless when confronted with death. Some scientists tell us that everything around us is winding down, coming to an end. All things will perish in the dust, not even a memory left, for there will be no mind left to remember it. Such are the thoughts of the man who sees no further than “the elements of this world”. If the Devil had been able to retain the power of death even the purpose of God would have been frustrated. We see how Old Testament saints viewed death, with fear and apprehension. Death meant leaving behind them everything that was worthwhile, God's temple and God's service, His land and His people. Shafts of light

there were, but not the full light we have now. How early God revealed Himself as One who would triumph over death. This is seen in our Lord's citation and exposition of the passage in Exodus 3, verses 6 and 16. In that passage it is affirmed that God is not the God of the dead but of the living, and therefore assuring us "That there will be a resurrection of the dead". Did not God reveal Himself to Abraham as the God who quickeneth the dead? The resurrection of the Lord Jesus is full evidence of the power of God to raise the dead, and the certain assurance that all the dead will rise: "all that are in the graves will hear His voice". The answer God has given to death is **not** the immortality of the soul but the resurrection of the body. The whole man is involved.

The writer's thoughts differ somewhat from those of the psalmist in Psalm 8. The psalmist is meditating with wonder the gracious thought that the Creator has had for man in bestowing such glory and honour on one so insignificant. It is night and, as he looks up into the heavens, the moon and the stars the work of God's fingers, their splendour and immensity, make man seem so small. He is amazed at the condescension of the Creator in dealing so bountifully with man His creature. Though man is so insignificant materially against the grandeur and immensity around him, spiritually he transcends it all. Formed for fellowship with God and made ruler over all his works—his vicergerent. That place and inheritance could only be held in fellowship with God. While man shows every evidence of his ability to bring things into subjection to himself the evil of his heart annuls and vitiates the good that could result. The evil predominates, as the history of our times abundantly witnesses. The One of whom the

writer speaks came lower in coming into manhood. He comes from the highest, not into glory but into suffering and that the suffering of death, yet glorified God in His suffering. He comes not for man's creation, He accomplished that, it is for man's redemption; that He will accomplish also. God revealed His thought for man in His creation, in redemption He has revealed His continuing thought for the same man. "By the grace of God He tastes death for every man."

But while we see not yet all things put under man, "We see Jesus crowned with glory and honour." He has passed through death triumphantly. He has annulled the power of the enemy and set the captive free. To deliver a people from bondage is a characteristic activity of God, both in the Old and in the New Testament, for all mankind are in bondage. Israel were the typical people: "I brought my son out of Egypt . . . I took them in My arms" (Hosea 11. 1-4, R.V.). Israel was but a child when brought out of Egypt. (Matt. 2. 15). He will pass through their history but He will not fail, but bring everything to completion. In its most profound sense this is brought before us in John's Gospel (8. 34-36): "He that committeth sin is the slave of sin . . . but if the Son makes you free you shall be free indeed". Israel's bondage was physical and earthly, and their good was earthly good, but it was intended to teach them spiritual truth which as a people they failed to learn. Here, the emphasis is on the spiritual, but that does not mean that the earthly good is set aside, as some people would have it, "spiritualising" everything. Not only Israel's land but the whole creation is to be delivered from bondage. It is instructive to note that the writer, in the eleventh chapter of this epistle, does not contrast the

“heavenly country” with the “land of promise” but with “that from which they came out”. This is characteristic; all will be heavenly one day. The Son has entered into flesh and blood—mortal conditions—entering into human experience (sin apart), going down into

death itself, to deliver all those whom He leads out of bondage unto glory. He has triumphed over all the power of the enemy. Now as the victorious Man He is crowned with glory and honour. He is on the right hand of the Majesty in the heavens.

TWO DIVINE REMOVALS

Acts 7. 4 and 13. 22.

by JOHN J. STUBBS

IN the two passages of Scripture above we have two great addresses; Stephen's great message to the Jews as a nation and Paul's preaching to the Jews at Antioch. In the addresses each gives a resume of Israelitish history and God's dealings with His people of old, although Paul's is the more brief. We desire to draw your attention to the fact that in each of these addresses God is said to have removed a man for a definite and important purpose. Stephen tells the Jews that God removed Abraham, whilst Paul declares to the Jews at Antioch that God removed Saul. Now within the context of each of these addresses there is much for our profit, but we are seeking to show the significance of God's removal of Abraham and Saul respectively. In considering these together we shall be instructed and helped for our walk whilst in the world and find indicated that which is the mind of God for the people of God in this present age.

It is surely needless to say that God's principles never change and we shall certainly find this to be so. Stephen in his address refers to God removing Abraham from Ur of the Chaldees to Canaan, whilst Paul refers to God removing Saul from the throne of Israel. The removal mentioned by Stephen is the removal of the pattern man of faith. The removal mentioned

by Paul is the removal of the typical man after the flesh.

Together in these two removals wrought by God we have a fundamental combination of truth that all God's people should be in the good of to-day. In God removing Abraham we see the purpose of God in divine grace. In God removing Saul we see the purpose of God in divine judgment. Abraham was removed because God was going to use him for blessing; Saul because God could no longer use him. Is it not significant that the one who figured in the first removal was the first of a line of great patriarchs, whilst Saul who figured in the second removal was the first of a line of great kings. On the one hand we have Abraham the noble, venerable patriarch; on the other we have Saul the self-willed, proud, rebellious king. God's removal of Abraham was for the bringing in of a better Place (Canaan), (Gen. 12. 1). God's removal of Saul was for the bringing in of a better Person, David (1 Sam. 15. 28), and thus Saul but makes room for the incoming of David, the man after God's own heart who becomes the type and prophet of Christ, King of kings and Lord of lords. Those characters are in contrast as far as the subject of choice is concerned. Abraham was chosen by God (Neh. 9. 7). Saul was chosen (Continued on page 59).

THE SERMONS OF OUR LORD

THE SERMON ON THE MOUNT

(2)

by E. W. ROGERS, Oxford.

AS we noted in our former paper, this Sermon is a perfect specimen of orderly thought and speech. There is no carelessness in its construction. It opens with the beatitudes that deal with features which cover the whole range of our being: spirit, soul and body. All the features mentioned were to be found in the Lord Jesus Himself. He was what He enjoined His disciples to be. The path of real happiness (or blessedness) lies, not in the forceful acquisition of wealth, not in selfish ambition, but in the proper adjustment of our lives so that they are lived in harmony with the will of God and to the well-being of our neighbour. In a word, we should do unto others whatever we would that they should do to us. Run through all the nine beatitudes and observe how each moral feature was displayed in the Lord Jesus Himself. He was **poor in spirit**, for there was no independency of self-will in Him. (John 5. 30). He was a **mourner**: was He not 'a man of sorrows and acquainted with grief'? (Isa. 53. 3). He was **meek**, indeed 'meek and lowly in heart' (Matt. 11. 29). 'He loved **righteousness** and hated lawlessness' (Heb. 1. 9). He was **merciful**: indeed, how constantly cries for mercy reached His ears and moved His hand. He was **pure in heart**, and foresaw the Lord always before Him. (Acts 2. 25). He was the great **peacemaker** who made peace by the blood of His cross. (Col. 1. 20). Who was more **persecuted for righteousness sake** than He, or Who more **reviled falsely** than He? His life manifested the whole gamut of these moral excellencies; no wonder He

expects them to be found in His disciples.

The 'blessedness' consists in the inevitable out-workings of these moral characteristics. The constant repetition of the word '**for**' shows that there is a principle of reciprocity: mercy shown will result in mercy being received. Sorrow will be succeeded by comfort. Longing will be rewarded with satisfaction. Persecution on earth will be rewarded by a prize in heaven. The future will be vastly different from the present. 'Weeping may endure for a night but joy cometh in the morning'.

In fine, the path of true happiness is that of Christ-likeness. The subjects of the king ought to be like their Ruler. Ever since the Fall the godly have suffered at the hands of the ungodly, truth has been put on the scaffold, and wrong seems to have triumphed over right. But the day of adjustment will surely come and all will be reversed. Meanwhile we must submissively wait and obediently listen as the true King sets out the detailed laws of His kingdom.

From the generalisations of verses 3 to 10 the Lord comes to personal applications in verses 11 to 16. He uses the second personal pronouns—Ye, You, Your.

'Ye are the salt of the earth', 'ye are the light of the world'. These words contain **two implications**: (a) that the world is corrupt, and (b) that the world is in darkness. These are but truisms for the believer, though, of course, the worldling would not admit

either. He puts darkness for light, and not only himself indulges in the corruption that is in the world through lust, but also has pleasure in them that do the same. (Rom. 1. 32). These words, moreover, make **two affirmations**: the disciple is both **salt** designed to arrest the corruption, and **light** to shine in the darkness. Both have to do with silent, wordless but effective influence. Here it is a matter, not of what we **say** but of what we **are**. There are, in addition, **two dangers** into which we fall. The salt may lose its savour, and thence become absolutely good for nothing, good for neither God's use nor for man's benefit. The light may be hidden, either under the bed of sloth or the bushel of self-interest. Of what use are we then if such is our case? A lightless lamp standard is a menace to a pedestrian, and what should have been useful becomes harmful.

Thus far He has spoken of people: from now He will speak of God's word given to them. He had not come to cancel what God had said through Moses and the other prophets, but rather to 'fill them out'. Verse 17 does not appear to have anything to do with obedience to the law, but rather denotes that the Lord penetrated beneath the mere letter to the spirit. Though not mentioned here, the meaning seems to be well illustrated by the Lord's attitude to the sabbath day which is the subject of the fourth commandment. God did not forbid man doing a good work on that day: interpreters of the commandment may have done so, but God did not intend that to be its meaning. The spirit of that commandment was certainly not to forbid beneficent actions either to man or beast in the event of an emergency, no matter on what day it occurred. It was rather to prevent the unremitting and unreasonable, as well as ex-

cessive, demands being forced on people contrary to the common good.

So, too, in the matter either of **violence** or **infidelity**. The murderous action springs from inward hatred and contempt of one's fellow. The adulterous act springs from the lustful eye and inner thought. The one who hates his brother is a murderer, and the lustful look is the equivalent of the adulterous act. Scribes and Pharisees observed the mere letter and failed to discern its bearing upon the fallen nature of man which it was designed to curb. We must go farther than that (5. 20).

In verses 17 to 20 the Lord deals with the law and the prophets generically. From thence to the end of chapter 5 He deals with specific items. The great lesson in verses 21 to 26 is that our religious actions must be in harmony with all our other actions; to pose as though we were right with God without knowing that someone has a legitimate complaint against us, is to be a hypocrite. The matter calls for immediate and speedy rectification, otherwise the consequences will be irremediable. They will be altogether beyond our power to put right (v. 26).

The next item with which the Lord deals is **adultery**. As to this He assumes the lifelong binding nature of the marriage bond, and names only one exception. It is submitted for careful examination that 'adultery' is not synonymous with 'fornication', and that were it so it would deprive verse 32 of all sense. We will not here discuss the matter in detail, but whatever one's thoughts of the matter may be, each should satisfy himself that his conviction is based on what is written in scripture: not upon mere sentimental feeling of sympathy with aggrieved persons. A

true construction of the meaning of the Lord's directions here can only be ascertained by taking into count all the other relevant passages, the use of the two governing words, adultery and fornication, and the remarks made by the disciples to the Lord as a result of His teaching. (see Matt. 19. 10).

Then follows the matter of taking oaths. The Lord's words appear to be so clear and decisive, so absolute, that it is a matter for which to thank God that in our own country an oath may be substituted by an affirmation, and thus, the believer whose conscience forbids him to take the former may make the latter. Some believe the Lord has not in view the judicial oath (see Matt. 26. 63; 2 Cor. 1. 23), but the every-day thoughtless oath.

The Lord then deals with the matter of retaliation and urges His disciples to show the utmost yieldingness to those who put unreasonable demands upon them. He intends His words to be interpreted in the spirit, for clearly to act on verse 39 literally could prove justly provocative. Even our Father does not act toward us on the principle of the letter of verse 42, as James 4. 3 shows. To give every mendicant beggar whatever he asks for might do him serious harm rather than good. Give him something but make sure that it will be such as will not encourage him in his profligate ways. But are we right in limiting verse 42 to ne'er-dowells?

Finally, the Lord urges us to love our enemies and to pray for our persecutors. He did so on the cross. Besides, our Father which is in heaven acts impartially in His providential dealings towards men.

And we should here remark that the word 'Father' throughout this sermon does not refer to the first person of the Godhead. It rather denotes the 'Father' of Malachi 2. 10—God in the fulness of His being. There is, as yet, no disclosure of the special family relationship of which the Lord spoke after His resurrection, and of which John in his first epistle specially writes. There was no disclosure of the doctrine of the Holy Trinity till the Lord addressed His own in the upper room on the betrayal night, and of which He later spoke in Matthew 28. 19.

It is the very essence of good preaching to use phrases which excite attention and thought. To 'pluck out the right eye' and 'to cut off the right hand' imply that we should cut out of our life those things which would endanger our spiritual well-being. Such action may prove a handicap in this life, but it is better that it should be so than that we jeopardise our eternal future.

The doctrine of the eternal security of the believer is not in view in this sermon. It has to do with the 'kingdom of the heavens' which is a sphere of profession, in which there are the genuine and the spurious, the 'least' and the 'great', the real and the false. If we profess to be subjects of the kingdom, to be disciples of the Lord, then here are those things which should mark us. Failure would declare us to be spurious. There are only the two classes and there are only two endings.

The Father has set us an example in His providential actions (v. 45); if we would be known as His 'sons' (v. 45, R.V.) then we should act in similar manner, magnanimously. The Lord by His life did the things which He taught, and if we would be known as His disciples we should do likewise.

GLEANINGS FROM ZECHARIAH

J. B. HEWITT

Chapter 1—Remembered by Jehovah.

INTRODUCTION (vv. 1-6).

AMID the pressures of circumstances and the problems that challenged Israel, God demonstrated His mindfulness in sending them Zechariah. How could He forget His blood-bought children whom He had engraven on the palms of His hands? (Isa. 49. 15-16).

Zechariah is the central figure in the group of three post-exilic prophets, and his voice was the last but one of a wonderful succession of men who were the oracles of God, through whom God revealed His eternal counsels to Israel.

The Prophet was sent to console and encourage God's people in distress.

The Messenger (v. 1).

Right on the threshold of the book we are reminded of **CAPTIVITY**. The date, the eighth month corresponds to our November, and being dated in the reign of a foreign King, is a sad reminder that for Israel the glory had departed. Their captivity was a sign of subjection in the government of God; their unfaithfulness had incurred the judgment of God. Through the failure of the kingdom in man's hand God had transferred His earthly throne from Jerusalem to Babylon, and to its successors. The remnant who returned are marked by carelessness and indifference, and the holy task of building the House of God had been neglected.

COMMUNICATION—

"The word of the Lord".

Haggai had urged upon them the necessity of true repentance as

the condition of blessing from the Lord. Zechariah takes up the same theme, with a clarion call to repentance. His call was divine, his message solemn, and searching, for he was the 'Lord's messenger'.

The question is not one about age or experience, education or worldly position, helpful as they may be, but is it the Lord's message, from, and for God?

Discord and disunity marked the people, and drought would continue until they adjusted their lives by entering into a right relationship with God.

A Chosen Vessel of honourable priestly descent (Neh. 12. 4, 16) the prophet was a young man, "youth" similarly used of David (1 Sam. 17. 33).

We should despise neither age nor youth in God's servants. The messages of this prophet sought to lead the people to a complete spiritual change and increased zeal in building God's house.

His first message is one of condemnation and warning and judgment (v. 2). "God is angry with anger".

His indignation is real and terrible, and the servant feels the weight of divine truth as he enters on his office. The authority of his message is emphasised in the threefold repetition "saith the Lord of hosts". Like John the Baptist he begins his preaching calling for repentance, and warns the people by the history of their fathers, that no spiritual privileges will profit without holiness.

CONDEMNATION (vv. 4-6).

The "former prophets" enforced the law and proclaimed the word of God; exhorted to repentance and predicted judgment. (Isa. 55. 6-7; Jer. 13. 12; 25. 5; Mal. 3. 7; Jas. 4. 8).

Their fathers turned a deaf ear to the prophets, and refused to amend. They disbelieved and disobeyed God's word and the consequences were disastrous. All their once beautiful land had been laid waste and over it God wrote "Ichabod". We should be warned by the sins, and deterred by the punishment of our fathers. Note the close resemblance to those times in 2 Tim. ch. 3 and 4 and the prophetic outline of Church history in Rev. 2 and 3.

Their fathers and the prophets had passed on, but the word of God had persisted through the centuries, and was again sounding forth in all its vitality and veracity; it lives for ever.

The people knowing this were not restrained from following the path to ruin. (v. 6).

REVELATION (vv. 7-17).

After the voice of warning (vv. 1-6) comes the vision of hope (vv. 7-17), and of victory (vv. 18-21).

Some months have passed since Haggai had assured the people that in a "little while" God would "shake the kingdoms" and out of this shaking bring increased glory to their Temple and state.

They were becoming impatient and beginning to question whether the promise of God was meant to have any practical fulfilment. To meet this situation the following vision is given to assure the people that God was keeping watch for His own.

WELFARE OFFICERS (vv. 8-10).

These six visions give us an outline of the course of God's ways with Israel from their subjection to Gentile kingdoms until the establishment of the Messiah as Priest on His throne (chh. 6-13), as a "man riding" in v. 8, is called in v. 11, "the Angel of the Lord". He is described as standing among the Myrtle trees in a new arena of conflict. The visions were addressed more to the Prophet's mental and spiritual sight than to his ears, and were Divine communications. Myrtle may symbolise Israel, the covenant people (Isa. 57. 15; 66. 2). Lowly, fragrant, growing in the valley, out of the world's gaze, but precious to Jehovah.

"Red, perhaps should be brown, horse is significant of judgment, blood, and vengeance. Rev. 6. 4; Isa. 63. 1-2. 'Speckled' (margin 'bay') may represent the mixed character of their mission, namely Judgment and Mercy; White is the symbol of victory, triumph and glory" (David Baron).

They could be a prophetic vision of the great powers who opposed Israel; Babylon, Persia, Greece, and Rome. The first vision tells us of Divine protection (vv. 7-17), the second vision of Divine power to execute His purposes (vv. 18-21). The Lord stood ever ready to defend His own, and riding to help them and inflict vengeance upon His foes. (2 Kings 3. 22; Isa. 63. 1-2).

WORLD POWERS (v. 11).

Sitting at ease indifferent and wholly unconcerned about the plight of Israel. There was peace throughout the kingdom during the second year of Darius. Selfish ease marked the Nations then, and does to-day, in relation to Israel; but Jehovah ever has the situation

in hand and His purposes ripen in spite of Gentile indifference.

THE WATCHER INTERCEDES (v. 12).

Touched with the condition of Israel in their desolation, he prays for mercy, "How long?", and for speedy execution of the fulfilment of the promise of blessing. There is gravity and brevity in his prayer; these should be marks of our prayers, for God is ever ready to help and bless.

WORDS OF CHEER (vv. 14-17).

God would remember Jerusalem, for His love is unalterable, and the message most heartening and reassuring. There is a word of encouragement, "I am jealous for Jerusalem" (v. 14); He was jealous for her interests and for her good. A word of displeasure regarding the enemy (v. 15); a word of hope, "I am returned", and of assurance, "My house will be built (v. 16), a word of cheer, yea, a pledge of His fidelity, "The Lord shall choose".

The measure of His mercies is seen in the four "yets" of v. 17; they may be given to offset the four "horns" (powers), the totality of Israel's enemies coming from all quarters to despoil them. (v. 18).

CONSOLATION (vv. 18-21).

The second short vision gives assurance that the distresses of God's people are now to be ended. The slavery and suffering will soon be over (v. 9). The horns that had tossed and gored Israel are to be prevented from doing further injury. "Horns", the symbol of power, often military power (1 Kings 22. 11; Dan. 8. 20-21; Micah 4. 13), represent the great king-

doms who opposed Israel. The number four suggests universality, and also unbroken succession, "so that no man did lift up his head". The figure of the ferocious horned bull scattering a crowd of spectators is an apt description of Gentile power.

Let us beware of scattering the people of God with what God has committed to us for His glory and their good.

God raised up men of skill and strength to destroy the enemy (v. 20). The word 'skilful' is used in Ezekiel 21. 31, and the day of reprisal for the enemy was near. What a grand reversal! The shaking promised in Haggai now becomes an accomplished fact, but in a greater measure at the end of the age. God safeguarded the city and the Temple even in Alexander's day, as his triumphant army swept on its way levelling fortress after fortress, yet he did Jerusalem no harm. (ch. 9. 8). Thus God was their fortress and guardian.

Servitude (v. 21) will give way to salvation when the Lord intervenes. He has adequate provision to deal with each Horn and His emancipating power will be experienced in full measure.

Meditation—

Trace the ministry of the "Angel of the Lord" in the Old Testament.

Find examples of Divine care in the New Testament.

What prophets were occupied chiefly with warning the people of the coming captivity?

Give instances of God's threatenings being fulfilled.



Notes

Lesson 9.

Memory Verse—Ephesians 6. 13.

March 3rd.

JOSHUA'S LAST CAMPAIGN

LESSON TEXT—Joshua 11.

TRUTH TO BE EMPHASISED: Victory for Israel was followed by further conflict, but when God is for

us no man can be against us. Our God leads us to victory when we trust in Him.

THE LESSON OUTLINED

I. THE CONFEDERATION

(11. 1-15).

Here was a formidable army. Satan sought to overwhelm Israel by numbers. There was "much people even as the sand that is upon the sea-shore in multitude." They came to fight against Israel and in a future day there will be a greater confederation of nations to fight against God—the God of Israel.

II. THE CONFIDENCE (v. 6).

The word of the Lord to Joshua was, "Be not afraid." There was the promise of victory. They were not to trust in their own power; God would deliver their enemies into their hand. Israel had only to trust in Him. They were to destroy the chariots and horses wherein Israel's enemies trusted.

III. THE CONQUEST (vv. 7, 8).

God did as He had promised. Israel came upon the foe "suddenly", for delay in the path of obedience causes weakness. And there was no compromise with the enemy at this time. The enemy was defeated, his last army destroyed, and his cities taken. "There was not a city which made peace with the children of Israel save Gibeon." There can be no peace between good and evil, or affinity between light and darkness.

IV. THE CITADEL (v. 10).

If the Lord would not have His people lean upon any arm other than His own, neither would He allow that they should make a centre for themselves of the seat of their

enemies' government; and so Hazor, the head city, was burnt. In the professing church this lesson is forgotten and it is hard for individual Christians to be different. We are to refuse the influence and strength which the powers of the world offer to the church and we are to own no other head than the Risen Lord. The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.

V. THE COMMANDMENT (v. 15).

"As the Lord commanded Moses His servant, so did Moses command Joshua, and so did Joshua." The implicit obedience of Joshua was the secret of his success. "He left nothing undone" of all that was commanded. So often there is partial obedience with us, but halfway measures will never count up to victory.

We have the revealed truth of God; and it is our responsibility to carry out all His word and fulfil all His commands. Full obedience gives spiritual power. Saul, the son of Kish, lost the kingdom because of incomplete obedience. Saul of Tarsus could say, "I have kept the faith."

VI. THE COMPLETION (v. 23).

"Joshua took the whole land." All the enemies had been destroyed and the land was divided unto Israel for an inheritance. "And the land rested from war." We rest in the completeness of the victory our Lord won over all the powers of darkness.

Lesson 10.

Memory Verse—Hebrews 11. 6.

March 10th.

CALEB'S REWARD

LESSON TEXT—Joshua 14. 6-15.

TRUTH TO BE EMPHASISED:

Faith never questions the word of God. It sees no one but God and

triumphs because God never fails the trusting soul.

THE LESSON OUTLINED

I. THE RECORD OF FAITH (v. 6).

Caleb had been faithful amid unfaithfulness. His is the story of one who believed God and acted upon his faith. He and Joshua stood firm when almost all of Israel turned from the Lord. Caleb's faith rested wholly upon the word of the living God and he won a place in the honour roll of the heroes of faith.

II. THE REPORT OF FAITH (v. 7).

Chosen by Moses to spy out the land he was faithful to his trust. "I brought word again as it was in mine heart." His heart was right with God. The other spies saw the giants; Caleb saw only God and He was infinitely greater than all the giants. God had said, "I will drive out the enemy," and Caleb believed that God meant what He said and would do as He had said. Faith trusts in the living God and laughs at difficulties.

III. THE RECOMMENDATION OF FAITH (v. 9).

Moses said concerning Caleb, "Thou hast wholly followed the Lord thy God." To be wholly for God means that nothing is allowed to come between the soul and God. Some give the meaning of Caleb's name as "dog." If so, in a good sense this is significant and characteristic of Caleb. No creature is so devoted to a master as a dog, obedient to his word, eager for his presence, delighting to walk with the master. So Caleb followed the Lord with true purpose of heart.

Faith fixes its eye on the object and then follows the object.

IV. THE REMEMBRANCE OF FAITH (vv. 10, 11).

Caleb, looking back to the past in the power of the present, proved that his heart did not condemn him and that he abode in God's strength. "As my strength was then, even so is my strength now." He had seen many a man of war fall at his side, but he was steadfast to the end because he rested in the word of the Lord. He kept young because he had Canaan in his heart, and wilderness worries could not find entrance into his life and age him. He had not lost the savour of the first ripe grapes nor forgotten the valley of Eschol. The fire of his love which was kindled upon that first day burned within him still. His wholeheartedness was not cooled by the long and rugged way, but burned within him still with the glow of its first kindling.

V. THE REWARD OF FAITH (vv. 12, 13).

Hebron was a delightful spot, a choice inheritance, and Caleb chose it for himself. He put in his claim years before he secured it. It was worth waiting for. "Fairer than Canaan's land is heaven so bright." Faith lays hold on the promise and claims it for possession all the way, and so enjoys heaven on the way to heaven.

VI. THE REST OF FAITH (v. 13).

Hebron is in Judah which means "praise." God granted to the man who spake well of His Name in the place of murmurings a home in the land of praise. "And the land had rest from war."

Lesson 11.

Memory Verse—1 Chronicles 4. 10.

March 17th.

DIVIDING THE INHERITANCE—JUDAH'S PORTION

LESSON TEXT—Joshua 13 and 15.

TRUTH TO BE EMPHASISED:

Only that part of our possession that we appropriate in the power of faith do we enjoy. "Every place

which the sole of your feet shall tread upon, that have I given you." Only the truth we practice is ours.

THE LESSON OUTLINED**I. A GOODLY HERITAGE (15. 1-15).**

The land given to Israel is typical of the portion faith inherits in Christ. As we journey round the boundaries of Judah's portion in vv. 1-12—"the coast of the children of Judah round about according to their families"—we come across some interesting places. We begin our journey at "the shore of the salt sea" (v. 2) and are reminded that as the waters of Jordan are lost in that dead sea, death and judgment are behind us.

And then as we reach "the valley of Achor" (v. 7) we think of the punishment of Achan and the promises of Hosea that the place of judgment would be a door of hope and a place of singing (Hosea 2. 15).

We pass Gilgal, the place of self-judgment and we reach "the top of the mountain" and our feet stand within the gates of Jerusalem (v. 8). This is the end of the pilgrim way for there God found His rest and placed His name. "The valley of the giants" may challenge us but we find refreshment as we reach "the fountain of the water" (v.9), which suggests to us the fulness of the Spirit's ministry. The circuit brings us about to "the great sea" (v. 12), and as we gaze upon the endless horizon we think of the boundless love of our God.

II. THE BOLDNESS OF FAITH

(vv. 13-15).

In Caleb we have one who 'possessed his possessions'. He was the only one in Israel who seemed to have driven out all his enemies. His perseverance is crowned with success. Hebron was his city and it speaks of present enjoyment as the

result of the conflict of faith. Moses had given the portion to him (14. 6) and he meant to have it and so drove out the giants who held it. Our inheritance is presented to us in Ephesians 1 but we must persevere in the conflict (Eph. 6) if we are to enjoy NOW the portion that is ours.

III. THE OBJECT OF LOVE

(vv. 15-19).

In Othniel we see the power of love. He was willing to risk his life in capturing the city of Debir for the sake of the prize held out by Caleb. Caleb's daughter Achsah was the object of priceless value. Bent on possessing her he entered the conflict and won. That I may win Christ was the incentive for Paul to press on. May we be set upon having Christ at all cost.

The upper and nether springs suggest the twofold ministry of the Holy Spirit: that of the heavenlies, and that of the valley of human life.

IV. THE FAILURE TO POSSESS

(chapters 16 and 17).

How monotonous is the story of failure. What a contrast to the faith of Caleb and Othniel. There was individual overcoming when there was corporate failure. "Judah could not drive out" (15. 63). "Ephraim drove not out" (16. 10). "Manasseh could not drive out" (17. 12). And thus the story goes. This "could not" is a terrible word: it is the dead force of unbelief, that distrust in the living God, which has been the spiritual ruin of thousands. This "could not" is simple laziness—we just don't want to.

Lesson 12.

Memory Verse—Psalm 46. 1.

March 24th.

CITIES OF REFUGE

LESSON TEXT—Joshua 20 (Read Joshua 20. 1-9).

TRUTH TO BE EMPHASISED:

On the track of every sinner is stern justice, from which there is only one way of escape. Christ is our city of

refuge; to Him we flee for safety and in Him we are secured from the wrath to come.

THE LESSON OUTLINED

I. A REFUGE APPOINTED BY

GOD (v. 2).

Justice demanded that the manslayer be punished; but there was provided for him a refuge ordained by God Himself. There was safety nowhere else. God has given Christ to be the Saviour of sinners. Out of Christ God has no mercy for man. It would be impossible for God having given His Son to give eternal life to any save through Him. Justice could not be set aside in the case of the manslayer for the purpose of mercy; God's law could not be broken; but God's provision satisfied His justice and provided refuge for the sinner.

II. A REFUGE AVAILABLE FOR

THE GUILTY (v. 3).

"Every slayer may flee thither" (Deut. 19. 3). Every sinner may find salvation in Christ. The city of refuge, provided by God, met the need of the manslayer perfectly; nothing could enter to rob him of his liberty. Outside the city his case was a hopeless one: death was certain; there was no escape. Inside he was not only safe but also happy, for all his needs were met. So in Christ we are not only eternally secure from the wrath we deserve but we receive abundance of blessing and grace upon grace.

III. A REFUGE ACCESSIBLE TO

TO ALL (v. 9).

The surrounding country was so laid out that the highways ran towards the gates of the city of refuge. The city itself was built upon an elevated spot; there could be no difficulty in finding the way. He would be a fool indeed who would

lose his way. There were three cities on either side of Jordan and none farther than a day's run from any point. Better than that is our city of refuge, for salvation is never farther than a moment's look from the most hopeless heart. The slayer knew the way to the city of refuge, but to him it might be a toilsome journey if he had little strength; and if the pursuer was swift of foot he might overtake him. But we, being "without strength", find that he who trusts Christ is safe immediately. We are in utter helplessness as well as in peril.

IV. A REFUGE ACCEPTABLE TO SOME (v. 4).

Not every one availed himself of God's provision for safety. The unbeliever might think himself secure apart from it. Two things were necessary for the manslayer to reach safety: (1) The fleeing from wrath; (2) He had to "declare his cause" and enter the city gate. Faith impelled him upon the road and faith led him within the gates. The knowledge of the sentence, the knowledge of the way of escape, and the knowledge of the welcome at the open gate had to be acted upon in faith.

The man-slayer was safe in the city of refuge until the high priest died. Then he returned to the city from whence he fled. We never leave our refuge, for our High Priest occupies the priesthood in the power of an endless life.

How sad that people perish! The gates of mercy are open wide to receive them. They justly perish for they wilfully reject God's only way of salvation.

Lesson 13.

Memory Verse—Joshua 24. 24.

March 31st.

JOSHUA'S FINAL CHALLENGE

LESSON TEXT—Joshua 23 and 24 (Read 23. 1-16; 24. 14-17).

TRUTH TO BE EMPHASISED:

Joshua's last words of counsel and his final charge to Israel is to cast them upon the mercies of God and to commend them to the grace of

God. Nothing but grace will do for either the sinner or the saint of God. We are entirely dependent upon Him for everything.

THE LESSON OUTLINED

I. JOSHUA REMINDS ISRAEL OF WHAT GOD HAD DONE (23. 1-5).

Joshua, the departing captain, counsels the people he had led in many campaigns and for whom he had secured an inheritance, dividing it unto them. They were to remember what they had seen—the hand of God mighty on their behalf. "Ye have seen all that the Lord your God hath done . . . because of you . . . He hath fought for you." Joshua might leave, but God was the same. "One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you, as He hath promised." This reminds us of the words of Paul to the elders of the Ephesian church. Leaders may depart, but God is the same.

II. JOSHUA ADMONISHES ISRAEL TO CLEAVE TO GOD (vv. 6-11).

They would retain their blessings by being obedient to the word of God. "Be very courageous to keep and to do all that is written in the book . . . that ye turn not aside therefrom to the right hand or to the left. Paul commends the church to God and the word of His grace. That word is able to build us up, and to give us an inheritance, but above all to sanctify us. And then there is the admonition to "cleave unto the Lord". "Take heed therefore unto yourselves that ye love the Lord your God". Our ears attentive to His word, our feet walking in His ways, and our hearts filled with His love will keep us from falling.

III. JOSHUA WARNS ISRAEL OF BACKSLIDING (vv. 12-16).

"Else if ye do in any wise go back".

What was "going back"? It was leaving the place of separation to God;

it was compromising with evil and making alliances with them and entering into fellowship with them who practiced evil. We are living in a day of departure and compromise and association with evil that may rob us of the enjoyment of the rich portion of our inheritance—the truth once delivered to the saints. Let us believe and practice the Word implicitly; let us fix our affections on the Person of Christ; let us be vigilant in the energy of faith.

IV. JOSHUA REMINDS ISRAEL OF THEIR RESPONSIBILITY

(24. 14-16).

Reminding Israel of the past with its wondrous tale of mercies and God's gracious dealings, Joshua presses home upon the hearts of the people their responsibility towards such a gracious God.

"Now therefore . . . fear the Lord"—
Devotion of heart.

"Serve Him in sincerity"—
Loving service.

"Put away false gods"—
Separation of life.

"Serve ye the Lord"—
Object of worship.

V. JOSHUA REMINDS ISRAEL OF THEIR DEPENDENCE (vv. 16, 19).

How self-confident was Israel, so sure of themselves in their response to Joshua's farewell warnings. Joshua cast them upon the grace of God. "Ye cannot serve the Lord", he said (v. 19). Israel, counting upon their own resources, replied, "Nay, but we will" (v. 21). The book of Judges records the sad story of their failure.

“WHERE IS THE PLACE OF MY REST”

by A. E. LONG

IN a previous article, we considered God's place of meeting in the Old Testament. In the wilderness, in the context of which Stephen spoke of Israel as “the church” (Acts 7. 38), the tabernacle was that ‘place’, although it had no fixed position, but went on trek with the Israelites. In Canaan, the temple at Jerusalem was that ‘place’, of which God said, “This is My rest for ever; here will I dwell” (Psa. 132. 14), as of a settled location. To that place, ‘the house of the Lord’ at Jerusalem, ‘the tribes (went) up . . . unto the testimony of Israel, to give thanks unto the name of the Lord’ (Psalm 122). Nine times in the Book of Deuteronomy it is stated that God ‘recorded His name there’ by way of giving the ‘place’ divine sanction and as symbolising His presence. Hence, in the Old Testament, the emphasis is on a chosen place and a recorded Name, the place being important, not in its own right, but by virtue of the Name which gave it sanction.

In the New Testament, a different emphasis appears. Both the Name and the place are still in evidence, but the Name is seen to be all-important and the place as purely incidental to It.

GOD'S PLACE OF MEETING IN THE NEW TESTAMENT

In the context of world evangelisation, our Lord's conversation with an anonymous Samaritan woman at Sychar's well could scarcely be considered momentous, despite its having repercussions, through her conversion, at the time. In a theological context, however, the truth revealed to her, and put on record, was truly epochal in its significance. What

surprises us is that truth on this scale should have been communicated to an anonymous person of doubtful character and in such apparently unpromising circumstances, instead of, as we might have expected, to the band of apostles or the occupancy of disciples.

The Samaritan woman, discovered in her sin and marital failure, perhaps not surprisingly sought escape in another sphere, that of engaging in religious polemics with her Jewish Interlocutor. One whom she regarded as ‘a prophet’ might be expected to speak with authority in that sphere. Hence she riposted, ‘Our fathers worshipped in this mountain (Gerizim); and ye (Jews) say, that in Jerusalem is the place where men ought to worship’ (John 4. 20). The nub of her argument was ‘Which Place’—mount Gerizim or mount Moriah?; the former being the centre of Samaritan worship and the latter that of Jewish worship. They were rival centres of religious observance and the Samaritans held to Gerizim; the Jew to Jerusalem—which was right? Or were **both** right, each for its own adherents? Plainly, the woman did not envisage worship as unconnected with a ‘place’ of respectable antiquity, nor, indeed, could the Jews. This is the difficulty with many religiously-minded people to-day; to them, worship must have its ‘place’, hence ‘a place of worship’.

Our Lord's reply shattered the preconceptions of both Jews and Samaritans and, for the former, broke a tradition which had enjoyed divine sanction for 1500 years—‘Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerus-

alem, worship the Father' (v. 21). This astonished her, a Samaritan; had a Jew heard His words, he would have been dumbfounded, for they seemed completely to undermine the truth of the 'one place' so often insisted upon in the Book of Deuteronomy.

Were it only a case of relative merit, 'Jerusalem' was manifestly in the right, and 'this mountain' was as demonstrably in the wrong, as the Lord proceeded to make clear to her—'Ye (Samaritans) worship ye know not what: we (Jews) know what we worship: for salvation is from the Jews' (v. 22). The Samaritans were a mongrel race, compounded of men from Babylon, Cuthah, Ava, Hamath and Sepharvaim, brought into Samaria by the King of Assyria to repopulate it, after the deportation of Israel to Assyria. Each of these five races brought their own god with them and the ensuing idolatry was such as to cause the Lord to send 'lions among them'. Superstitiously, they supposed their calamity to stem from their ignorance of 'the manner of the God of the land', to remedy which a priest, formerly of Samaria, was brought back from Assyria to teach this to them. This priest taught them 'how they should fear the Lord', but it seemed that they did not deem their idolatry to be inconsistent with such knowledge—'So they feared the Lord, and served their own gods So these nations feared the Lord, and served their graven images' (2 Kings 17). Their 'worship' was compounded of a mixture of what was real and what was false, a religion which was as mongrel as their stock. Contrariwise, 'the Jews' religion', based on the temple in Jerusalem, had for centuries enjoyed divine authority, since God had recorded His Name there, although by the time of Christ their religious observance

had degenerated into a merely formal thing, described by Paul as 'the Jews' religion' (Gal. 1. 13; cf. John 2. 13; 5.) and of which Isaiah's prophecy had become true, 'This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me . . .' (Matt. 15. 8, 9).

But it was not merely a case of relative merit between two rival centres of worship; neither Gerizim, nor, indeed, Jerusalem, would in future rank as 'places' of worship. Worship would no longer be associated with any 'place', however venerable, marked by a ritual religion. On the contrary, worship would henceforth be **spiritual**, not ritualistic, no longer tied to any **one** place, of whatever antiquity. Thus, 'the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth' (John 4. 23, 24). Judaistic ritualism, as part of that system of law designed to act as 'our tutor unto Christ' (Gal. 3. 24), would henceforth be set aside as belonging to man's spiritual non-age and yield to worship of a spiritual character, consistent with the Father's own nature as 'Spirit'.

The revelation of such truth was altogether too much for the woman's comprehension and again she sought escape from further involvement in her own chosen subject, by seeking to defer elucidation until the coming of Messiah—'when he is come, he will tell us all things' (v. 25), unaware that Messiah stood before her (v. 26). The nature of worship is, likewise, a subject beyond the comprehension of many people today, for

they, too, cling to the remnants of a ritualistic religion, tied to some place of reputed sanctity. With many, it is still a question of relative merit, not, indeed, as between Gerizim and Jerusalem, but as between Rome and Canterbury, or other separatist cults.

The Lord's words in Matthew 18: 20: 'For where two or three are gathered together in My name, there am I ('I AM', A.N.T.) in the midst of them', are often quoted, but usually not in context. The context (vv. 15-19) is not unimportant, for verse 20 is a deduction from it—'For where two or three are gathered' What is the context? It concerns a brother allegedly in 'fault' with another brother, in some personal 'trespass' or 'sin'. The Lord taught that the situation must not be allowed to go by default, or to harden by neglect to deal with it. Every effort must be made to compose the trouble, that the offender may perchance be 'gained', or won over. To this end, a private meeting between the two directly concerned must be sought by the one offended—'Go and tell him his fault between thee and him alone'—if he listens, well and good—'thou hast gained thy brother'. In no circumstances may this initial step be overlooked or by-passed. The Lord then supposes that no progress is made at such first meeting between the two, that the offender remains adamantly unconcerned about his 'fault'. What then? In such a case, 'then take with thee one or two more, that in the mouth of two or three witnesses every word may be established'; that is, the Mosaic rule of evidence, which required a minimum of two corroborating witnesses, must be observed. (Deut. 19: 15). Their efforts, also, must be directed toward winning over the offender, for it were only 'if he neglect to hear them', that recourse were to be made to the

church, as the ultimate instrument of divine sanction upon earth. Should the offender refuse the authority of the church, then, said the Lord, 'let him be unto thee as a heathen man and a publican', but even this always having regard to the possibility of subsequent repentance on his part, even to 'seventy times seven' (vv. 21, 22).

The local church, although but comprising 'two or three gathered together in (Christ's) name', has authority to act on His behalf in disciplinary matters (cf. 1 Cor. 5). Its decisions, arrived at from evidence at 'the mouth of two or three witnesses' at least, whether by way of indictment or acquittal, will be ratified 'in heaven'. 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven'. In like manner, the agreement of 'two of you . . . on earth' concerning 'any thing that they shall ask', will be sanctioned 'in heaven'.

For an offending brother to 'neglect to hear the church' is a critical matter, for there is no higher court of appeal upon earth, since Christ is 'in the midst of them', His Name is recorded there, investing it with His authority.

It is, therefore, worthy of note that, in the context of v. 20, there is an insistence upon the thought of 'one or two more . . . two or three' (v. 16), 'two of you' (v. 19). 'Two or three' constitute the minimum personnel for a local church. In the fact of the many very small meetings of our own day, how wise and gracious it was of the Lord to have set the number so low! Had it been set significantly higher, many small meetings would have been excluded by that measure. Moreover, even sig-

nificantly larger meetings than the 'two or three' cannot presume upon a greater measure of Christ's presence than they, nor need the 'two or three' look for a lesser measure of it—it is equally true of both.

When Paul wrote his first epistle to the local church at Corinth, he included 'all that in every place call upon the name of Jesus Christ our Lord' (1. 2). Corinth itself was one such 'place', but there were also many other 'places' where Christians met, not at all venerable in themselves, but distinguished by Christ's name, in which they 'gathered together' and upon which Name they 'called',

in acknowledgement of its authority. No longer was there but one place, but many places—in every place', for in those early days churches multiplied throughout 'all Judæa and Galilee and Samaria' (Acts 9. 31).

Our first paper concluded with William Cowper's words—"For Thou, within no walls confined, inhabitest the humble mind". It is fitting that we conclude the present article with other words from the same hymn—"Jesus, where'er Thy people meet, There they behold Thy mercy seat; Where'er they seek Thee, Thou art found, and every place is hallowed ground'.

HEBREWS CHAPTER 8

by JACK MURDOCH, East Kilbride.

Section 2—Verses 7-13.

THE MORE EFFECTIVE COVENANT

THE writer in this section unfolds God's purposes for His people as revealed in the New Covenant. In the chapters which follow, he shows how these purposes are being achieved through the sacrifice and present ministry of Christ.

In verses 7-9, he deals with the fact of the New Covenant and in verses 10-12, with its features.

Vv. 7-9—The Fact of the New Covenant.

The writer goes back to the days of Jeremiah to show how God had already intimated in the Old Testament writings that the covenant of the law would be set aside as ineffective and be replaced by a new covenant. New, not in the sense of time—for it was confirmed to Abraham before the old covenant was given—but new in substance for the old covenant depended on good works, but the new is based solely on God's goodness.

The prophecy he quotes from Jeremiah states that the new covenant would be made with Israel and Judah. Our writer declares that it is effective now in the life of the Church. (This does not of course set aside its final fulfilment in the nation of Israel, who will experience its blessings in a time to come). In the Upper Room, the Lord indicated that the covenant was about to be introduced when He said, "This is the new testament in my blood". His death brought it into effect.

Vv. 10-12—The Features of the New Covenant.

It has four distinctive features:

1. V. 12—A New Acceptance in His Presence.

"I will be merciful to their unrighteousness and their sins and iniquities I will remember no more."

2. V. 10—A New Association with His People.

"I will be to them a God and they shall be to me a people."

3. V. 11—A New Appreciation of His Person.

"And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest."

4. V. 10—A New Attitude to His Precepts.

"I will put my laws into their minds and write them in their hearts."

Before considering each feature in detail, it should be noted that the Jeremiah covenant is referred to three times in the New Testament writings; namely, in Hebrews 8, Hebrews 10 and 2 Corinthians 3. In Hebrews 10, the first and fourth clauses are stated with the emphasis on the first ("their sins and iniquities will I remember no more"). In that chapter our SALVATION is in view. Our SANCTIFICATION is in view in 2 Cor. 3 so the stress is on the fourth clause. Instead of simply quoting it, however, Paul interprets it as follows: "ye are epistles of Christ . . . written not with ink but with the Spirit of the Living God; not in tables of stone, but in fleshly tables of the heart." In 2 Cor. 3, one clause only is stated; in Heb. 10, two; while in Heb. 8 all four are mentioned. One clause is common to all of these chapters; the fourth clause ("I will write my laws in their minds and in their hearts"). Its constant repetition emphasises the importance of practical Christianity.

The features of the New Covenant then are:

1. A New Acceptance in His Presence: (Their sins and iniquities I will remember no more"). In Hebrews 10, under the first covenant, "remembrance was made of sins every year"; the sins

of the nation were continually brought to mind. But, under the new covenant our sins are remembered "no more". They are not merely forgotten but forgiven, and the question of our sins will never be raised again. The phrase "no more" occurs four times in Hebrews 10. As far as God is concerned, (v. 17) "our sins and iniquities He will remember no more"; as far as Christ is concerned, (v. 16) "there is no more offering for sin"; as far as the believer is concerned, (v. 2) "there is no more conscience of sin"; and for the unbeliever, (v. 26) "there is no more sacrifice for sins." Viewed from every angle, our salvation is perfect and complete! The result is, that we have been brought from the place of distance to one of nearness. Hebrews 12. 18-24 makes this clear: "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest . . . but unto Jesus the mediator of the new covenant." The vail is rent and we have perfect access into the immediate presence of God. We have a New Standing in His Presence!

2. A New Association with His People: The phrase, "I will be to them a God and they will be to me a people", is addressed to God's people in different periods of history. The last mention of it is in Revelation 21. In this particular context it refers to an occasion yet future when God's purposes will be consummated, when He shall dwell on earth in the midst of all His "peoples". His desire has ever been, since the creation of the world, to have fellowship with mankind. He walked "in the cool of the evening" with our forbears, Adam and Eve. Then He dwelt in the midst of the nation of Israel—in the wilderness, His presence was symbolised by the cloud resting on the

tabernacle of the congregation in the midst of the encampment; in the land, the same cloud rested on the temple. To-day, He is present in the gatherings of the local church; "for, where two or three are gathered together in My name, there am I in the midst of them."

This second clause of the New Covenant reveals that God has brought us into a New Society, the Christian Church, and that He dwells in the midst of His people.

3. A New Appreciation of His Person: (" . . . all shall know me from the least to the greatest"). Under the old covenant, knowledge was confined to a select few—the priests. To-day, there is no such monopoly. God has revealed Himself in the person of His Son, bringing us into a deeper knowledge of His counsels and ways than was ever possessed by even the greatest of Old Testament saints. Even Moses, desiring to see the glory of God, was permitted to see only His backward parts. But now, "the Only Begotten Son which is in the bosom of the Father, He hath declared Him." The glories of the Virgin Birth, the Atonement, the Resurrection and the Exaltation of Christ belong to the New Covenant alone!

The fact that we know more ABOUT God than the Old Testament believers did does not, however, exhaust the full significance of this New Covenant blessing. It also means, that we know GOD Himself in a richer and deeper sense than was possible by those under the Old Covenant. Consider, for instance, the position of the prodigal son in contrast to that of Moses. When Moses approached the burning bush, he was instructed to "put OFF his shoes from off his feet", for even Moses occupied the position of a servant. The prodigal son, on the other hand, had shoes put ON his feet, for he enjoyed the privileges of a

son. So, God has introduced us into a New Sphere of Fellowship with Himself, in order that we may walk in holy intimacy with Him. He does not intend that this should be the experience of a select few only, but that it should be enjoyed by every child of God—"ALL shall know Me from the least to the greatest." Nor should this be an exceptional experience: it ought to be the normal experience of our everyday life.

We may never achieve greatness in this world, but the lowliest saint can possess a knowledge beyond that of the greatest scientist, and he can enjoy the closest companionship of One who is higher than the kings of the earth.

4. A New Attitude to His Precepts: ("I will put my laws into their minds and write them in their hearts"). The law said, "Do this!", but it was weak through the flesh—that is, we were unable to co-operate with it—and supplied no power to fulfil its commands. Under the Old Covenant God wrote His law on tables of stone. Now, He is writing it, by the Spirit's power, on the fleshly tables of our hearts. He imparts a new power to our lives enabling us to rise above our circumstances, like an eagle defeating the power of gravity as it ascends above the depressing clouds into the glorious sunshine above. The crowning glory of the New Covenant is surely this, that God is giving men and women a new power to live lives well pleasing to Himself. It is all the more to be deplored, therefore, that there is so much shallowness in our midst to-day. Too frequently we set standards that are too low! The Bible states that "faith without works is dead," and a belief that does not manifest itself in godly behaviour is a contradiction in terms.

2 Corinthians 3 is an outstanding commentary on this New Covenant blessing. The chapter shows how Moses, who represented those under the law, possessed a glory that was fading. He derived that glory from being in the immediate presence of God. But the glory rapidly faded. Like Moses' experience it was temporary in character. To-day, however, the believer possesses a glory which is increasing, not diminishing. We are being transformed "into the same image from glory to glory even as by the Spirit of the Lord." The Spirit's work within us ought to result in an increasing likeness to Christ. Is this true in our experience to-day? We read of Stephen that his face was like the "face of an angel" and the corollary to this is, that he was a man "full of the Holy Ghost." The more often we are in the Lord's presence, the more like Him we will become.

In conclusion, the four blessings of the New Covenant are these: we have a **New Standing** in His Presence; we have been introduced

into a **New Society**, the Christian Church; we have entered into a **New Sphere** of fellowship with God and we enjoy a **New State**—likeness to Christ!

Finally, the four blessings we have considered are the basis of New Testament teaching, and the books of the New Testament fall broadly into four categories corresponding to the four blessings of the New Covenant which they unfold. We have:

1. Books that unfold our New Standing in God's presence—examples are, Romans and Galatians;

2. Books that unfold our Association with His people—examples are, Acts, 1 Corinthians, Ephesians and the Pastoral Epistles;

3. Books which reveal the glories of Christ—in this group we have such books as, the four Gospels, Hebrews and Revelation; and

4. Books that emphasise the importance of godly living—examples are, Philippians, James and the Epistles of John.

(Continued from page 59).

went to his house" (1 Sam. 23. 18). Jonathan is the picture of a believer who, having run well, was hindered, Gal. 5. 7. Perhaps the cost was too great.

May we not be slow to take in these great lessons taught in the two divine removals we have considered, which we have found to be so full of meaning.

ADDRESSES, PERSONALIA, Etc.

Aberdeen: Correspondence for Hebron Hall now to Mr. W. Y. Salter, 67 Westburn Drive, Aberdeen. A.B.2. 5B.W.

Overtown: Correspondence for Gospel Hall, Bentfoot Road, now to Mr. W. Kilpatrick, 30 Belmont St., Overtown, By Wishaw.

Sunderland: Assembly now meeting in Gospel Hall, Gill Bridge Ave., will as from March 9th be meeting in Gospel Hall, Pallion Road. Correspondence to Mr. A. S. Buchanan, 68 Shotley Ave., Thompson Rd., Sunderland, Co Durham.

Rutherglen: Correspondent for Hebron Hall, King St., is now Mr. J. Miller, 16 Cedar Gardens, High Burn-

side, Rutherglen.

Mr. T. Rea, formerly of Africa, now addressed at "Hermon," Ballynahinch Road, Carryduff, Co. Down, North Ireland.

Dr. J. Heading, formerly of Southampton, is in temporary housing and should be addressed meantime—Professor J. Heading, Department of Applied Mathematics, University College of Wales, Aberystwyth, Cardiganshire.

Cookstown: Breaking of Bread Meeting in Tullylagan Gospel Hall, Cookstown, is being changed from 12 noon to 11.30 a.m. with effect from 7th January, 1968.

(Continued from page 40).

by men, and was the man of the people's choice (1 Sam. 8. 18); as a consequence he was doomed to fail in spite of his promising beginning.

Both these men were intimately and vitally linked with Israel's history. Ere they cross into the land of Canaan to possess it, Israel by Joshua are reminded of the sovereign mercy of God towards them which commenced with the call of Abraham himself: "I took your father Abraham from the other side of the flood" (Joshua 24. 2). Much later still in Israel's chequered history God says by Hosea the prophet: "I gave them a king in Mine anger and took him away in My wrath" (Hosea 13. 11). Thus God reminds them that in choosing Saul it was tantamount to the rejection of the Divine Sovereign Himself. So God's dealings with Israel in Abraham and Saul well furnished the nation with salutary and important lessons of His ways; and shall it be any less with us, the people of God in this present dispensation?

Both these removals are interesting and replete with spiritual instruction, for God would have us learn in the removal of these men of like passions as we, the two fundamental lessons that so many believers are slow to learn and appreciate, namely, separation from the world and the mortification of the flesh. Both these truths are very much insisted upon in the epistles of the New Testament. (e.g. Gal. 6. 14; 5. 24; Col. 3. 5, etc.). God expects every believer to have arrived at these important principles in his soul's experience.

In Abraham we have shown the important fact emphasised in Heb. 11. 6, that "without faith it is impossible to please Him"; conversely in Saul we have exemplified the equally important fact that "they that are in the flesh cannot please God" (Rom. 8. 8).

The Christian is to be separate from the world (2 Cor. 6. 14-18), and not to be conformed to it (Rom. 12. 2). The Christian also has accepted the sentence of God against the flesh (Rom. 8. 3). It is characteristic of the child of God that he has "no confidence in the flesh" (Phil. 3. 3).

By comparing 1 Sam. 13. 1 with v. 14 we learn that God rejected Saul after reigning only two years. Thus God bore with Saul for 38 years. Likewise for a period of 38 years nothing is recorded of Abraham when in association with Keturah his wife (Gen. 25). That period could not be properly said to be characterised by faith.

There was associated with both Abraham and Saul a nephew and a son, namely Lot and Jonathan. Here again God would reveal to us profitable spiritual lessons. Lot was not walking in the light of God's removal of Abraham, and Jonathan was not walking in the light of God's removal of Saul. Lot should have stayed with Abraham in the pathway of faith. Was the way too hard? He was captivated by the well-watered plains of Jordan. He severed himself from Abraham the man of faith. The comment of the Holy Spirit is, "Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain" (Gen. 13. 12). Lot pictures to us the mere carnal man, a fact that comes out in the choice that he makes. Jonathan should have departed from the place of Saul, the man of the people's choice in order to have links with the man after God's own heart. Jonathan in spite of his love for David never actually broke with his kindred and the royal court to bear the reproach of David. We scarcely hear of him after they had made a covenant in the wood, when the Spirit of God significantly states, "David remained in the wood, and Jonathan

(Continued on page 58).

The Lord's Work Fund (Incorporated)

TRUSTEES:— Andrew Borland, M.A.; William Irvine; Robert J. Williamson;
A. M. Salway Gooding; Jack Hunter; C. E. M. Ghipin.

MISSIONARY HOMES

For Retired Missionaries—No. 9 and 11 Diddup Drive, Stevenston.
For Furlough Purposes—Missionary Home, Mill Rd., Annbank, Ayr.

Gifts received during December, 1967.

For Missionaries and Labourers who look to the Lord alone for support.

F1160	30	---	1197	5	---	35	40	---	71	5	2	6	108	60	---	146	45	---
1161	11	---	1198	2	---	36	30	---	72	30	---	109	20	---	147	9	15	---
1162	15	---	1199	20	---	37	15	---	73	5	---	110	6	---	148	48	---	
1163	10	---	1200	10	---	38	30	---	74	40	---	111	24	15	---	149	5	---
1164	23	---	G1	2	---	39	5	---	75	10	---	112	14	15	---	150	43	2
1165	8	---	2	10	---	40	17	---	76	12	---	113	6	---	151	5	---	
1166	10	---	4	24	---	41	15	---	77	120	---	114	5	---	152	8	---	
1167	24	15	---	5	6	---	42	100	---	78	70	---	115	6	---			
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1169	5	---	7	35	---	44	80	---	81	10	---	117	7	---				
1170	9	17	6	8	5	---	45	30	---	82	10	---	118	31	---			
1171	15	---	9	36	---	46	185	---	83	5	---	119	60	---				
1172	56	---	10	75	---	47	15	---	84	1000	---	120	15	---				
1173	5	---	11	5	---	48	9	---	85	14	15	---	121	74	10			
1174	111	---	12	36	---	49	10	---	86	49	15	---	122	24	---			
1175	20	---	13	3	---	50	15	---	87	25	13	6	---	123	20	---		
1176	60	---	14	4	---	51	10	---	88	4	---	---	125	6	---			
1177	300	---	15	4	---	52	27	---	89	29	17	6	---	126	15	---		
1178	15	---	16	160	---	53	60	---	90	25	---	---	127	80	---			
1179	5	---	17	3	---	54	10	---	91	10	---	---	128	30	---			
1180	5	---	18	23	---	55	125	---	92	9	---	---	129	5	---			
1181	25	---	19	70	4	3	56	42	---	93	15	---	130	10	---			
1182	2	---	20	35	---	57	21	---	94	500	---	---	131	50	---			
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1185	34	---	22	35	2	1	59	10	---	96	17	---	133	15	---			
1186	28	10	---	23	35	2	1	60	10	---	97	5	---	134	20	---		
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1189	30	---	26	33	14	11	63	12	---	100	5	---	138	5	---			
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1191	40	---	28	10	---	65	40	---	102	12	---	---	140	100	---			
1192	18	10	---	29	8	---	66	10	---	103	140	---	---	141	8	---		
1193	5	---	30	6	10	---	67	10	---	104	5	---	---	142	20	---		
1194	15	---	32	20	18	---	68	19	17	6	105	19	15	---	143	34	10	---
1195	130	---	33	30	---	69	4	17	6	106	90	---	---	144	5	---		
1196	10	---	34	71	---	70	1	---	107	10	---	---	145	8	---			

Fellowship in Expenses: Postal, Bank, Printing and other Office charges

F1160	1	---	1190	5	---	24	17	---	61	1	---	96	10	---	135	6	9	---	
1161	1	---	1191	2	---	28	2	6	62	5	---	97	5	---	136	8	---	---	
1162	5	---	1192	8	6	30	5	---	63	5	---	98	1	---	137	5	---	---	
1163	10	---	1193	5	---	31	10	---	65	1	---	99	2	---	138	5	---	---	
1164	1	10	---	1194	1	---	32	1	10	---	66	5	---	100	5	---	140	2	---
1165	5	---	1195	6	---	33	5	---	67	10	---	101	10	---	141	10	---	---	
1166	2	---	1197	3	6	34	1	---	68	2	6	102	10	---	142	10	---	---	
1167	5	---	1198	2	---	35	1	---	69	2	6	103	3	---	143	1	6	9	
1168	5	---	1199	10	---	37	5	---	71	5	---	105	5	---	144	2	6	---	
1170	2	6	1200	10	---	38	15	---	72	1	---	108	2	---	145	10	---	---	
1171	12	---	G2	2	6	39	5	---	73	4	---	109	17	6	---	146	10	---	
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1173	5	---	5	10	---	41	10	---	75	10	---	111	5	---	148	2	---	---	
1174	2	10	---	6	5	---	42	10	---	76	1	---	112	5	---	150	2	3	---
1175	1	---	7	10	---	44	12	---	77	14	---	113	10	---	151	10	---	---	
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1179	5	---	10	3	---	47	1	---	82	1	---	118	1	10	---				
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1181	1	---	12	10	---	51	10	---	85	5	---	121	10	---					
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1183	3	---	14	10	---	53	1	---	87	12	6	124	10	---					
1184	2	---	15	4	---	54	10	---	88	6	---	126	10	---					
1185	1	---	16	20	---	56	10	---	89	2	6	127	2	---					
1186	1	10	---	17	3	---	57	5	---	91	10	---	130	3	---				
1187	10	---	18	5	1	8	58	1	---	92	10	---	132	10	---				
1188	5	---	20	2	2	59	10	---	93	8	---	133	1	---					
1189	2	---	21	11	1	60	10	---	95	2	---	134	1	---					

Remittances should be made by crossed cheque, money order, or postal order, to
"The Lord's Work Fund." Correspondence and gifts now direct to
The Secretary, Mr. William Irvine, 16 Dean Road, Kilmarnock.

DEVALUATION: In countries where there is no devaluation the pound is worth only 17/2.

3h. LORD'S WORK and WORKERS

ENGLAND & WALES

Forthcoming (D.V.)

North Staffordshire: Biddulph, Feb. 3, G. Price; Trent Vale, Feb. 11-22, B. Sutton.

Bexleyheath: at 7. Feb. 10, Rev. 6. J. Jackson; Mar 9, Rev 7, G B. Fyfe.

Crewkerne: Missy. Conf. East St. Gospel Hall, Feb. 10 at 3 and 6. R. Wood, K. Jones, A. G Phair, C. Ingleby.

Warrington: Hope Hall at 7. Feb. 10/11. R. McMillan; Mar. 9/10 at 3 and 6. Dr. W. Naismith, J. Cuthbertson, A. Leckie (continuing till 14th at 7.30).

Bermondsey S.E.16. Gospel Hall, St. James Rd. at 7. Feb. 17, F. Cundick. **Queen's Park W.10.** Hope Hall, Kilburn Lane, Feb. 17 at 7. J. H. Large.

Mitcham Junction: Gospel Hall, Percy Rd. at 7. Feb. 17, J. Riddle.

Newport: Mountjoy St. Gospel Hall at 7.15, Feb. 17, L. Cook.

Oldham: Werneth Gospel Hall, Railway Rd. Feb. 17 at 3.15. J. Cuthbertson, W. E. Craig.

Warrington: Gospel Hall, Forster St. at 7. Feb. 17, J. Paton; Mar. 9, H. Bell.

Altrincham: Hebron Hall at 7.30. Feb. 10, L. Porter; Mar. 9, D. Clapham.

Birmingham: Missy. Meetings, April 6 at 3.15 and 6.30. Central Hall, Corporation St; April 8 at 3.15 and 6.45. University of Aston, Gosta Green, April 9 at 6.45 for sisters only. University of Aston, I. T. Hall, G. P. Simmons, D. Chapman, A. H. Charters, S. Downs, R. Leggatt, W. A. Morrison, C. Philips, F. P. Wilkinson, R. A. Wood. (Correspondence—Mr. R. M. Whitehouse, 26 Oakham Rd., Birmingham 17).

Bournemouth: May Bible Readings. Epistle of James by Dr. J. Boyd and Dr. F. Tatford at 'Slavanka', Belle Vue Rd. Period May 4-9. Bookings Mr. R. Iles, 'Slavanka'.

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

Mr. J. M. Davies has been granted visa for 6 months visit to India where his address will be c/o Dr. E. G. Davies, Mission Hospital, Tirnvala, Kerala State. Hopes to be in time for Kumbanadu convention and then at Workers Conference in Nasik from Feb. 6-10. Would value prayer.

Mr. W. A. Norris, Cardiff, is now very poorly, and is being cared for by his sister, Mrs. E. Angell at 3 Morlais St., Roath Park, Cardiff. CF2. 5HQ. Prayer for our brother will be valued.

SCOTLAND (Forthcoming (D.V.))

Uddingston: Union Hall, Feb. 3 at 7. W. K. Morrison, H. Murphy.

Kilmarnock: Elim Hall, Feb. 3 at 3. W. P. Foster, J. Dickson, W. Barr.

Alexandria: Ebenezer Hall, (next to Blue Train Station) at 6.45. Feb. 10, R. Rae, J. Hunter.

Paisley: Bethany Hall, Queen St. Feb. 3 at 7.15. H. Morris; Mar. 2, J. R. Rollo.

Chapelhall: Public School Hall, Feb. 10 at 3. H. Scott, J. Paton, J. Hunter, J. Campbell.

Glasgow: Young Women's Conf. in Elim Hall, 51 Prince Edward St., Feb. 17 from 3 till 6 p.m. Miss G. Ruoff, Miss M. Brisbane, Mrs. E. Cathcart, Mrs. I. Ford, Mrs. H. White.

Shettleston: Shiloh Hall, Feb. 17 at 3.30. J. Baker, G. Cardwell, R Hill.

Alexandria: Ebenezer Hall, Susanah St. Mar. 2 at 3.30. G. Waugh, J. Dickson, W. Craig.

Cockenzie and Port Seton: Missy: Conf. in Viewforth Hall. Mar. 2 at 3.30. W. Alexander. R. Leggat, P. Levett, A. McGregor. March 10th to 31st—Peter Brandon will (D.V.) conduct a Gospel Campaign.

Cumnock: In Church Hall, Barrhill, Mar. 2 at 3. A. Allan, J. Lightbody, J. McDonald.

Carlisle: Gospel Hall, Church Lane, Mar. 16 at 3.30. A. Naismith, Sr., R. Hill, F. Stallan.

Clydebank: Victoria Hall, Shelley Drive, Mar. 16 at 3.30. P. McIntyre, R. Price, J. Rodgers.

Stevenston: Loan Hall, Mar. 23 at 3.15. Ministering brethren expected. Lord's Day, Mar. 24. Extended Ministry Meeting from 3 till 5 p.m. John Glenville will continue with ministry Mon. to Thurs. 25th to 28th March at 7.45 p.m.

Overtown: Gospel Hall, Bentfoot Road, Mar. 30 at 3.30, J. R. Rollo, J. Naismith, W. McKee.

John Campbell had 9 weeks meetings at Blairgowrie when a keen interest was evidenced amongst children and quite a few adults were interested. A few made profession of faith in Christ. It has been decided to carry on a weekly Bible Study class and a number have promised to attend. He has commenced in Perth on Jan. 7th and requests the prayers of the Lord's people.

J. Ritchie continues in portable hall at Crossmichael, Kirkcudbrightshire, with an encouraging interest and some saved. Prayer valued for anxious souls.

John Gordon and **A. Stewart** still continue in Portknockie having been there almost 3 months. The interest has been exceptional even amongst adults. A number have professed faith in the Lord Jesus and some have been baptised. Sincere prayer fellowship valued.

IRELAND: REPORTS

Workers

J. G. Grant continues in Donegall Road Gospel Hall with a number of unsaved coming along each night.

S. Thompson and **R. Jordan** have commenced gospel meetings at Ballymoney.

J. Martin now in 9th week of gospel meetings at Donemana. Encouraged by good attendance and some professing salvation. Expected at Cregagh St., Belfast, later.

H. G. Hurphy at Merrion Hall, Dublin. Expected in Union Hall, Uddingston in February. Asks for prayer.

J. Hawthorn and **R. Beattie** have commenced gospel meetings in Edenderry.

A. McShane having well attended ministry meetings at Harryville, Ballymena. Hopes (D.V.) to continue in ministry at Buckna.

E. Allen having ministry meetings at Martry. Attendance and interest good.

J. Turkington and **J. Thompson** continue in gospel at Lurgan where some have been saved.

S. McBride and **G. Marshall** continue in portable hall near Tanderagee where there has been some fruit gathered.

W. J. Nesbitt at present in ministry meetings at Drumlough.

W. J. Nesbitt and **S. Ferguson** hope to commence in the gospel (D.V.) at Ebenezer Hall, Bangor.

J. Brown and **N. Turkington** have ended a fruitful spell of meetings at Limavady. (A. Lyttle took suddenly ill and N. Turkington stepped in to help carry on).

A. McShane and **N. Turkington** hope (D.V.) to commence shortly in the gospel at Drumreagh, Co. Tyrone.

Mr. A. Lyttle has been ill for some weeks and is now slowly recovering strength. Prayer requested for our esteemed brother's complete recovery to health and to the work of the Lord.

S. W. Lewis has been helping young brethren in an old school 8 miles from Omagh with good numbers attending. Asks prayer for these young brethren as they continue in this commendable effort. He leaves to commence at Killycurragh near Cookstown.

Conferences

Ahoghill: Large attendance. Profitable ministry by brethren Rea (Africa), Beattie, McKelvey, Nesbitt, Hull, McPheat and Whyte.

Belfast: Cregagh St. Dec. 25. Large and good ministry by T. Rea, W. Walker, F. Whitmore, S. Thompson.

Gransha: Dec. 25. Hall packed to capacity. Seasonable ministry by A. McShane, R. Adamson, Jos. Turkington, N. Turkington, J. Thompson and J. K. Duff.

Newtownards: Dec 25. Profitable ministry by brethren J. G. Hutchinson, F. Whitmore, D. L. Craig, A. J. Thompson, J. Noble, W. Wills, D. Craig, S. Jardine.

Armagh: Dec 26. Good attendance; helpful ministry by Messrs A. J. Thompson, J. Flynn, A. Leckie, S. Thompson and R. Jordan. Mission-

ary reports by Messrs J. J. Walker (India), A. Farrell (Japan), J. Abernethy (Alaska), J. Flynn (Ethiopia), L. Mullan (Japan), and a closing message given by R. Cairns.

Aughrim: Dec. 26. Very good gathering. Helpful ministry by brethren McQuillan (Africa), Jardine, Wilson (Malaya), Gracey, Murphy, Wells, Mawhinney.

Buckna: Dec. 26. Packed to capacity. Helpful words by brethren Hamill, Craig, Adamson, McNeill, Duff, Brown and Wallace.

Kilkeel: Dec. 26. Large attendance. The Word was ministered with by F. McClenaghan, N. Turkington, W. Johnston, T. Flanagan, N. Johnston and D. Kane.

Londonderry: Dec. 26. Meeting very large, and helpful. Ministry by brethren Rea (Africa), Graham (Uruguay), Hutchinson, Nesbitt and Clyde.

Mullafernaghan: Dec. 26. Largest meeting ever and considered good. Ministry by brethren Grant, Wills, McKelvey, McShane, Knox, Finegan (Africa).

Quilly: Jan. 1. Hall full. Wholesome ministry by W. Graham, W. J. Wells, J. Flynn, G. McQuillan, R. Walker.

Cork: Annual Conf. Mar. 16-18. K. Jones, W. D. Whitelaw, J. Hunter. Correspondent—G. E. Webb, Innishannon, Co. Cork. Tel. 14.

"WITH CHRIST."

Mrs. M. R. Turner, née Loosemore. Called to higher service with her Lord on 15th Oct., after a brief illness. She was in happy fellowship in the Heath Gospel Hall, Cardiff, since the work began over 40 years ago. Our sister was well-known to many of the Lord's people throughout the British Isles. She was devoted to the Lord's work, especially to the building up of small assemblies. Her testimony was strong and many have found salvation through her faithful witness. Her words of encouragement will be greatly missed.

Tommy Ritchie, Musselburgh, suddenly on board his fishing boat at sea on Oct. 25, aged 55. He bore a consistent testimony to the world and was held in highest esteem by his brethren in Gospel Hall, Musselburgh with whom he had been in fellowship since conversion.

William Lindsay Leighton called home suddenly on 8th Nov., aged 65 years. Converted and received into fellowship in Wellington Hall, Kilmarnock in 1920, afterward in Central Hall where he was much respected. A brother of well-balanced judgment giving appreciated help with his fellow-elders in the guiding of the Assembly. A large company of Christian friends and business colleagues attended the funeral, paying tribute to the high esteem that was his in assembly and business circles. **David Thomson, North Shields,** on 15th Nov. aged 74. Saved in early years and in fellowship at Bethesda Hall, Linthouse, Govan, Glasgow, until he moved to Tyneside in 1914. From then until his homecall he took an active part in the assembly at North Shields. He also led the singing at the Tyneside Easter Conference for over 40 years. He bore a consistent testimony to the end and will be greatly missed.

Herbert J. Broad on Dec. 8. Converted in early teens, baptised in 1898 at Brook St. Chapel, Tottenham. In happy fellowship at Springfield Hall, Tottenham, and Ley Street Gospel Hall, Ilford, where he was an elder and the assembly treasurer. For the last seven years was a member of the assembly at Shirley Hall, Enfield. His practical helpfulness and generosity and his presence as steward at the London Missionary and Counties Report Meetings will be missed.

Thomas Carter, Wigan on 9th Dec. aged 57. Saved at special meetings conducted by Gavin Hamilton in Nov. 1927, and in happy fellowship in the Wigan assembly for 40 years, where he was esteemed as an elder and faithful servant of the Lord. Two nights before he passed away he ministered the Word at the Assembly Meeting. Although a very sick man for the past 15 years he rarely missed a meeting. The church has suffered a grievous loss and his dear wife and son will need our prayers.

Thomas Trousdale of Bute Hall, Prestwick, on 13th Dec. aged 62. Our brother was saved 6 years ago during a Gospel Campaign conducted by Peter Brandon. He bore a very bright testimony although suffering much pain ere he was called home.

Miss Elizabeth Kirk, Hags, on Dec. 5, aged 44. Daughter of Archibald Kirk, saved through the preaching of the late David Walker. Enjoyed the fellowship of the Lord's people. Suffered with Christian fortitude. The largely attended funeral was an evidence of the esteem in which she was held.

Archibald Kirk, Hags, on Dec. 21, aged 88. At the commencement of the assembly over 60 years ago—so dear to his heart. Was correspondent for more than 50 years. An able minister of the Word. Shrank not from declaring the whole counsel of God. Loved the old paths. An example to the believers. An elder who ruled well and faithful to the end.

Mrs. Knox of Ballynahinch assembly on Dec. 17. Leaves a large family who need our prayers. J. G. Hutchinson spoke to a large company at graveside and W. H. Wills prayed.

Mrs. McIlwaine of Growell assembly on 18th Dec. very suddenly. A quiet consistent Christian, saved when quite young. Leaves husband and son, prayer valued for these. J. G. Hutchinson addressed large company at graveside.

Joseph McFarland (accidentally) on Dec. 19. Saved for many years and a member of the Assembly in Ards-traw, Co. Tyrone. A quiet but steady brother who will be missed. Prayer is requested for his widow and un-saved family. Brethren J. Martin and R. Beattie spoke at his funeral which was largely attended.

David Black suddenly after attending ministry meeting in Dalry, Ayrshire on 19th Dec. Saved in early manhood in Irvine, where he was a founder-member of Tract Band, visiting out-lying villages. Recent years in North St. Assembly, Dalry. With his wife, he carried on a weekly gospel meeting in Ravenspark Home for elderly people. Will be greatly missed.

Frank Scott suddenly on Dec. 20th aged 64. Saved in early life and in fellowship in Parkgate Assembly until a year ago when he moved to Cregagh Street Assembly. A great student of the Holy Scriptures. His ministry was always helpful to the Lord's dear people. He had a good testimony both in his work and in the locality. From time to time he wrote thought provoking articles and

gave wise answers to questions in this magazine. Brethren J. Grant and R. Jess took the funeral service.

Mr. Belshaw on Dec. 22 after a long illness. Saved over 30 years ago in Lisburn Gospel Hall, where he has been in happy fellowship since. Large funeral services shared by brethren McKnight, Hutchinson and Hughes.

Mrs. Margaret W. Naismith, Kilmarnock, dearly loved wife of Mr. W. Fraser Naismith passed to be with Christ early on Christmas morning in her 69th year. Saved in 1916 she enjoyed assembly fellowship in Carluke, Busby and Kilmarnock. Throughout a happy married life she knew something of the sacrifice involved in the wide teaching ministry of her husband. It was good, therefore, that in later years, she shared with him in two world tours, during which time she endeared herself to a wide circle of friends by the graciousness of her manner, the unobtrusiveness of her Christian witness and the wisdom of her counsel. Many will recall the warmth of her personality, the kindness of her manner, the happiness of her temperament, and the simple sincerity of her faith. She had an attractive way with old people, a true affection for children and a sympathetic interest in everyone expressed so frequently in the friendliness of her pleasant smile. Through her home and in the assembly she was always willing to do what she could to the glory of her Lord.

Alex. Buchan (Buller), Peterhead, aged 71 years. In fellowship in Peterhead assembly for over 50 years. Gave valuable help in ministering to the saints and also preaching the gospel. His great knowledge of the Word marked him off as a leader in the Bible Reading. In spite of failing health was able to attend all the assembly gatherings almost to the end. Will be missed.

Robert Porter on 29th Dec., after a long illness. Formerly of Ballyhackamore Assembly but in Dundonald Assembly from its beginning. One who loved the Lord and His people and lived a very quiet consistent life. He will be missed very much among the saints.

**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



'Things that Differ'

by Frank C. Scott

**Days and Months in
the Revelation**

by D. O. Murray

Translation or Tribulation

by R. Woodhouse Beales

Gleanings from Zechariah

by J. B. Hewitt

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

THERE

by THE EDITOR

CALVARY, we need to be reminded, was the focal point of the age-long conflict between good and evil. Satan, the personification of all evil, had antagonized the Son of God, not only in the wilderness Temptation, but also throughout our Lord's public ministry. He constantly used human instruments to engender opposition, and sometimes to attempt to divert Him from His purpose. The enemy's ultimate aim was the destruction of the Servant of Jehovah. Jesus was acutely aware of the conflict, and as the crisis of the Cross approached He informed His disciples that 'now is the judgment (crisis) of this world; now shall the Prince of this world be cast out' (John 12. 31). Judas was one of the instruments to be utilized, and when the moment for action arrived Satan entered into his accomplice (John 13. 27); and when the betrayer left the Upper Room and went out into the night, the die was cast. The last phase of the conflict was on. There could be no retreat.

Events moved with palpitating rapidity. Soon the Prince of Glory was impaled upon the cross. The forces of evil marshalled themselves against their Victim. Triumph for them seemed complete. Yet,

By weakness and defeat
He won the meed and crown,
Trode all our foes beneath His feet
By being trodden down.

On the Cross the Son of God destroyed principalities and powers, made an open show of them, and triumphed over them in His death. (Col. 2. 15). At the Cross the powers of evil were routed, and their defeat was accomplished. Leon Morris writing in 'The Cross in the New Testament' discusses that point, and quotes

with approval an interesting observation by G. H. C. McGregor.

"How 'stripped off from himself'? Paul consistently argues that Christ must first subject himself to that from which he is to save others. He made himself, for example, liable to the curse of the Law that he might save from the Law. Now that part of man through which the evil powers can lay hold of man and enslave him is his 'flesh'. Therefore Christ had taken upon himself the physical constitution of man; God had sent him 'in the likeness of sinful flesh'—'flesh' in which the principalities and powers could still make a lodgement. And in the act of dying he divested himself of that flesh, and with it 'stripped off the principalities and powers', thus breaking their dominion, and carrying with himself in his victory all those who through faith had come to be 'in him' and thus shared his experience".

W. E. Vine's explanation is slightly different. He writes, "There is no doubt that Satan and his hosts gathered together to attack the soul of Christ, while He was enduring, in propitiatory sacrifice, the judgment due to our sins, and fulfilling the great work of redemption . . . Doubtless the powers of darkness gathered against the Lord at that time, fiercely assaulting Him to the uttermost of their power. He Himself had said, 'This is your hour, and the power of darkness' (Luke 22. 53). The metaphor of putting off from Himself these powers need not to be pressed to the extent of regarding them as a garment clinging about Him. It seems to stand simply as a vivid description of His repulsion of their attack and of the power by which He completely overthrew them".

That aspect of the Cross should not be forgotten. It discloses the

awfulness of the conflict, the reality of an invisible world of evil under the leadership of the prince of the power of the air, and the completeness in which Christ triumphed over His enemies. His victory then is the guarantee of the victory of those who are 'in Him', and who own Him as Leader and Lord.

A further feature of the event on Calvary is this, that the believer participates in that event in a spiritual sense. The believer is identified with Christ there, identified with that death. It is the teaching of the Bible that universal sinfulness is attributed to the solidarity of the human race through identification with Adam, the federal head whose act of disobedience affected his entire posterity. That is the argument of the second half of the fifth chapter of the Epistle to the Romans.

In the same way the solidarity of the New Race, the New Creation in Christ Jesus, is affirmed in the believer's identification with Christ in His death, burial and resurrection. Romans chapter six makes numerous statements along that line. A mere listing of them without explanation is most impressive.

Those who have been "baptized in Jesus Christ were baptized into His death" (v. 3).

"We were buried with Him by baptism into death" (v. 4).

"We have been planted together in the likeness of His death" (v. 5).

"Our old man was crucified with Him" (v. 6).

"We died with Christ" (v. 8).

His death was followed by resurrection. So we read,

"As Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life" (v. 4).

"We shall be also in the likeness of His resurrection" (v. 5).

"If we died with Christ, we

believe that we shall also live with Him" (v. 8).

The appeal based upon those statements thus made is personal in the extreme.

"Henceforth we should not serve sin" (v. 6).

"Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11).

"Let not sin therefore reign in your mortal body" (v. 12).

"Yield yourselves unto God, as those who are alive from the dead" (v. 13).

"Sin shall not have dominion over you" (v. 14).

How important, then, it is for the believer to appreciate the meaning of Calvary in the terms in which Paul expressed his attitude! He wrote:

"I have been crucified with Christ; nevertheless I live; yet not I (no longer as my former self), but Christ liveth in me" (Gal. 2. 20).

The recognition of those basic facts is the initial step on the road to victory over the forces of evil still ready to utilize the believer for purposes at variance with the divine intention in our identification in His death and resurrection. The Christian at his own peril forgets all that is involved in his association with the place which is called Calvary.

The message from Calvary is relevant for to-day. This short and painfully inadequate excursion into the meaning of the death of Christ may fittingly be closed by a quotation from Professor D. M. Baillie's book, 'God was in Christ'.

"That work on Calvary was indeed a finished work, a perfect sacrifice made once for all on earth. Yet it was the beginning of a priesthood which goes on for ever in the unseen realm, in heaven, in the Holy Place beyond the Veil, into which our High Priest entered through death, and where He 'ever liveth to make intercession for us'.

I do not think this Epistle (Hebrews) contains the idea of the atoning sacrifice of Christ being repeated or continued by Him in the heavenly realm, but it certainly is full of the idea that His

work as High Priest goes on forever in heaven and that He can still enter into our trials and temptations because He passed through such experiences Himself".

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

WHY STUDY ROMANS? If that's the kind of question you feel like asking, then here's the kind of answer you would be likely to get from no less a person than Martin Luther (who, incidentally, maintained that every Christian should learn the whole of Romans by heart!):

" in this Epistle we find most richly the things that a Christian ought to know; namely, what is law, Gospel, sin, punishment, grace, faith, righteousness, Christ, God, good works, love, hope, the cross, and also how we are to conduct ourselves toward everyone, whether righteous or sinner, strong or weak, friend or foe." (Introduction to Luther's Commentary: abridged translation by J. J. Mueller—Oliphants).

For Luther this is so much more than a dry academic assessment of the contents of the Letter. It was in September, 1515, in the course of his normal duties at the University of Wittenberg, that Martin Luther began to deliver a series of lectures on the Book of Romans. As he came to grapple with the basic truth, the central doctrine of the letter, here is how he described its effect on his experience (quoted by F. F. Bruce):

" Night and day I pondered until I grasped the truth that the righteousness of God is that righteousness whereby, through grace and sheer mercy, he justifies us by faith. Thereupon I felt myself to be reborn The whole of Scripture took on a new meaning."

This tremendous and exhilarating experience is possible for us all. That is why for young Christians who sincerely want to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3. 18) and who are prepared to accept the discipline, as well as the adventure, involved in "building up yourselves on your most holy faith, praying in the Holy Spirit" (Jude 20) there is probably no finer elementary textbook than the Letter to the Romans.

This month we're right in the middle of the argument that Paul is producing, **NEGATIVELY** (1. 18—3. 20) and **POSITIVELY** (from 3. 21 . . .), to prove his thesis, his basic assertion that "the just shall live by faith". In 1. 18-32 he has dealt with people in general and possibly pagan Gentiles in particular. He now turns to challenge the critical moralists (2. 1-16) and in particular the religious Jews (2. 17—3. 8) before concluding that it **MUST** be as he has maintained, righteousness can only be had through God's intervention in history and in personal life, because otherwise the whole world stands guilty before God (3. 9-20).

Week 9.

JUDGMENT— HUMAN AND DIVINE

Read Romans 2. 1-16.

At least two things are worth mentioning about this passage as a preliminary. **Firstly**, its **STRUCTURE**. Note the change in person from "thou" to "them" at verse 6.

The first five verses are in the form of a kind of dialogue between Paul and his imaginary critical objector. This style of argument, called the *Diatribé*, was fairly common in those days and is frequently used by Paul (3. 5). Verses 6-16 then take the form of a more impersonal essay on the nature of the judgment of God. Secondly, the MEANING of this passage is an important corrective to loose thinking about the relationship between faith and works. It does not contradict what Paul says about justification by faith (James 2. 14-26).

NOTE:

V. 1. THEREFORE, linking with 1. 32. The critic has no excuse, for by his criticism he demonstrates that he too knows the judgment of God.

WHOSOEVER. It is probably better to take these verses as referring to critical Jews and Gentiles. Paul may have the Jews particularly in mind, but he does not isolate them for comment until verse 17.

WHEREIN (en ho krineis) possibly, "in the act of judging".

V. 2. In contrast with the hypocrisy of human judgment, God's judgment is "according to truth."

V. 3. Setting yourself up as a judge doesn't mean that you will escape the judgment of God.

Vv. 4, 5. God is not more patient or better to them than to the people described in chapter 1. The difference is that critical, moral people have not AS YET, unlike the pagan Gentiles, begun to experience the wrath of God. But one day they will, and instead of using the opportunity afforded now by God's goodness, they may be storing up for themselves even greater wrath in a future day of judgment.

Vv. 7-10. There is no real contradiction here. From the point of view of the law, and ideally, these are the principles on which God

always deals with men. Christ has fulfilled the law (Matt. 5. 17).

Vv. 15-17. This forms a parenthetical explanation which makes it clear that God judges man according to the spirit of the law, which in a sense is universal, whether or not the letter of the law has been specifically revealed to them.

V. 16. Take this verse as a follow on from verse 12. Note that it is the "secrets" of men, as well as the "deeds" (v. 6), which may be more public, that God judges. This verse teaches two other important truths. Firstly, that judgment forms an integral part of the preaching of the gospel; and secondly, that through the gospel, it is clear that Jesus Christ will act as God's judge. (Acts 17. 31).

STUDY

Make a list of all the adjectives, phrases and statements in this section which refer to the judgment of God.

What does the verb "to judge" basically mean?

Why does Paul speak of "my gospel"?

Week 10.

THE TRUE JEW

Read Romans 2. 17-29.

Now Paul turns specifically to the religious objections of the Jews. The argument is again in diatribé form (vv. 17-25). From verse 26 Paul discusses the true significance of circumcision. Some of the points raised in this section and in the next (2. 17—3. 8) occur again and are examined more fully in chapters 9, 10 and 11, where Paul deals with the historical and national implications for the Jews of what has now been achieved for all men, Jew and Gentile, through the work of Jesus Christ.

NOTE

Vv. 17-20. Here is a fair and most admirable description of

what Jews thought, and to-day still think, themselves to be. It's also true to say that this is what God meant them to be. Down through their history they have certainly maintained all the outward signs of their special relationship with God and, therefore, with other men; but, as Paul soon points out, nothing is real if they are only "called" Jews (v. 17) and have only a "form" of knowledge (v. 20).

The same dangers of outward profession and apparent enjoyment of privilege, although in reality there is inward barrenness and hypocrisy, are a constant challenge to all Christians.

Vv. 21-25. Now Paul begins to attack the falsity and superficiality of the Jewish claim. "Thou" is most emphatic throughout these verses. Like the critic at the beginning of the chapter, the Jew is all the time condemned by his own personal standards of behaviour. Verse 24 points to another parallel danger that can so easily become the fate of nominal Christian profession. Either you are a Christian or you're not, and if you're not, then pretending to be one brings not only greater judgment and misery to yourself, but irreparable harm to the testimony of Jesus Christ in the world. You may be keeping other people from becoming Christians and also holding back the natural spiritual development of Christians of your acquaintance.

Vv. 26-29. In these verses the true Jew from a spiritual point of view is seen to be a person of inward experience and conviction. Verse 29 contains an almost untranslatable pun. The word Jew, a descendant of Judah, indicates basically the idea of praise (Gen. 29. 35). The Greek word is "epainos". What Paul is saying is that the basic character and purpose of the Jew—"praise", arises not from outward, racial privilege,

but that true "praise" comes from God through a man's spiritual experience.

STUDY

How many privileges are ascribed to the Jews?

Can you find O.T. illustrations of these truths?

Where else does Paul discuss the significance of circumcision? Week 11.

SOME JEWISH OBJECTIONS

Read Romans 3. 1-8.

Paul again reverts to the argumentative style in order to deal with objections to his statements which he can imagine some Jews making. Three points are raised as interruptions to his argument (vv. 1, 3, 5) and Paul answers each of them briefly. It may be worth mentioning at this point that in these sections about the Jews, there can be seen the beginnings of Paul's later arguments in chapters 9, 10 and 11, and in other parts of the Bible. There are at least three ideas that are permanent. **Firstly**, that God was absolutely just in His condemnation of the Jews. They would be judged individually on the same basis as everyone else (v. 9). God had given them **commandments**, rather than privileges, and they had therefore even greater responsibility. **Secondly**, God would always remain faithful to His promises, however unfaithful His people, and, however uncompromising His judgment of their sin. There had always been a faithful remnant. Here were God's true chosen people. **Thirdly**, although as a nation the Jews had been rejected, Paul was sure that this rejection was never meant to be final. Through it salvation had reached the Gentiles and one day all God's work would be completed, including His earlier promises to the Jews.

NOTE

V. 2. Paul begins to enumerate advantages and later expands in

chapter 9 verse 4.

V. 5. This argument is perhaps the most insidious and perverted of all. It can be applied to a wider context than the Jews, as Paul indicates when he takes it up again in chapter 6. It demonstrates clearly the lengths to which men will go in seeking to justify their own sinfulness.

In dealing with these objections Paul offers a fine example to any of us who are tempted always to be drawn into controversy. Note how he uses the O.T. Scriptures in v. 4, not in a contrived way, but naturally, almost without thinking to illustrate his point. Note also how he refuses at this stage to become too deeply involved in the details of the arguments. He has refuted their basic claims and they are not really important to his immediate purpose. His language is firm, decisive and to the point.

STUDY

In what other three places in the N.T. are the "oracles" of God mentioned? What are they?

List the eight occasions where the word "truth" is used in Romans.

Do you get any inkling of Paul's character and personality from a passage like this?

Week 12.

ALL THE WORLD—GUILTY

Read Romans 3. 9-20.

Paul here concludes the NEGATIVE side of his argument. The scene is now set for the tremendous POSITIVE declaration in the next section. He is about to prove conclusively by summing up his previous arguments and endorsing them from the Scriptures that all men are equally guilty before God and could never of themselves find the righteousness they need and sometimes seek in order to enjoy the presence of God. This is his reply to the question "WHY

MUST IT BE JUSTIFICATION BY FAITH?" as he has maintained (1. 16, 17). Quite simply and, yet finally, the answer is plain: apart from what God makes possible through Christ (3. 21-26) there is absolutely no other way. (vv. 10, 20).

NOTE

V. 9. Paul's summing up expressed in this rather cryptic and frightening phrase "under sin" is slightly enlarged on later. "I am carnal, sold under sin" (7. 14).

Vv. 10-18. These O.T. quotations can be formed fairly easily into groupings (e.g. G. Campbell Morgan's *Analysed New Testament*), but the main point of them is stated in the first one, "There is none righteous, no, not one" (v. 10). They provide good illustrations in picture language of the concepts and ideas that Paul has been using in his argument. Both forms of expression are necessary.

V. 19. "The law" may either refer to the law of Moses, the Pentateuch as normally or on this occasion (cf. 1 Cor. 14. 21) the whole Hebrew Bible. If the latter, then it sums up the quotations and answers the possible objection, that in their context not all these passages refer specifically to the Jews. Paul maintains that what's in the law applies to people who are under the law.

Note again the graphic description linked with and illustrating the concept—"every mouth may be stopped and all the world may become guilty before God".

V. 20. Here we have Paul's final statement and concluding reason. The aspect or function of the law he mentions here is developed later. (5. 20 and from 7. 7).

STUDY

What else are people said to be "under"?

Locate these quotations as precisely as possible in the O.T.

Make a revision in note form of Paul's argument so far.

"THINGS THAT DIFFER"

by FRANK C. SCOTT.

Editor's Note: This was one of the last articles our brother wrote. We lament his early home-call but know that he has entered into the joy of the Lord.

WRITING to the Philippian believers, Paul prays that they "may approve things that are excellent" (1. 10). The margin of the R.V. gives an alternative translation, "prove the things that differ." We will therefore compare some of the synonyms of the New Testament to ascertain wherein they differ and through a clearer understanding of the things that differ we may approve the things that are excellent. There are many translations of the Scriptures available to the student-believer to-day and their variety is evidence that no translation can convey accurately the sense of the original. One reason for this is because there is not always a word in one language to correspond with that in the other. A word in one language may include the significance of two or three, or it may be only part of, words in another. In things divine, we cannot learn the meaning of words merely by the dictionary, nor even by the Greek Lexicon, indispensable as these are, but we will learn more in comparing the use of the word with the aid of a concordance.

"LOVE"

We begin with what has been called the greatest thing in the world, namely, love. It is well-known that there are two Greek words for love used by our Lord and Peter in John 21. 15-17, and that there must be a reason for the interchange of the words. These two words are used in other scriptures and by comparing them we may learn the distinction between them. In John 3. 35 we read, "The Father loveth the Son," and here the word for loveth is **agapao**,

but when the same statement is made in 5. 20, the word for loveth is **phileo**. From this we learn that both words can express divine love, as both are also used for human love in 3. 19; 12. 43, **agapao**, and 12. 25; 15. 19, **phileo**. Neither does one word express a stronger love than the other as we cannot think of the Father's love of the Son ever being other than perfect and incapable of increase.

SUBJECTIVE AND OBJECTIVE

We believe the distinction between the words is that one is subjective and the other objective. That is, love from different points of view. The subjective looks back to the lover and the objective looks on to the loved. In No. 1 **agapao**, it is drawing attention to the Father as the One who has love for the Son; while in No. 2, **phileo**, it is pointing to the Son as the object of the Father's love, as one worthy of the love, a lovable Son. So in 3. 35, because the Father loves (No. 1) the Son, He hath given all things into His hand; while in 5. 20, because the Father loves the Son, the Son responds by doing what He seeth the Father doing, and doing nothing of Himself.

"LOVEST THOU ME?"

Turning now to John 21, we know that Peter's fall in denying the Lord came through his self-confidence. Peter had been thinking of himself and of the love he had for Christ in comparison with the other disciples, and he had said, "Although all shall be offended, yet will not I". But Peter had to learn the emptiness of his own heart and that it was only as he had the Lord as an object before him that love was gener-

ated in his heart. We may attempt to express this by a paraphrase, "Art thou such a loving person, Simon, son of Jonas, that thou hast more love (No. 1) for Me than these other disciples have? Yea, Lord, Thou knowest that Thou art such as to draw forth love (No. 2) to Thee". Peter ignores the comparison, and the Lord repeats His question, also without the comparison and Peter makes the same reply. The third time, the Lord adopts Peter's word and asks, "Lovest (No.2) thou Me because of what I am?" Thus Peter is broken down and casts himself on the Lord's omniscience, "Thou knowest all things; Thou knowest that it is Thou that drawest forth my love" (No. 2).

"THE DISCIPLE WHOM JESUS LOVED"

John does not refer to himself by name in his gospel, but calls himself 'the disciple whom Jesus loved'. This may be a definition of his name "John" (Jehovah is gracious). When John uses this nom de plume in four instances it is No. 1, **agapao**, 13. 23; 19. 26; 21. 7, 20, and John is thus referring to himself as the subject of Jesus' love, the perfect love of Christ for him that casts out fear, so he has the confidence to lean on the Lord's bosom; he rests in His love, and the Lord gives His mother to John's care. But John had devotedly followed his Master from first to last (1. 37; 21. 20), and shown a response to the love, so No. 2, **phileo**, is also used in 20. 2, as Mary Magdalene seeks help from John as one who had love for Jesus. God has a benevolent love (No. 1) for the world, unworthy though the world is, and as the Father He has this love for believers subjectively (17. 23), but as believers have Christ as the object of their love (No. 2), He has it objectively also for them (16. 27), and if any man have not Christ as an object worthy of His

love (No. 2), let him be anathema. (1 Cor. 16. 22).

LOVE EXPRESSED

As kissing is the expressing of love so the word **phileo** (No. 2) is also translated to **kiss** (Matt. 26. 48; Mark 14. 44), and the object of love, the loved one, is **philos**, which is translated 'friend' (John 15. 13-15). A different word for 'friend' is used by Matthew in 11. 16; 20. 13; 22. 12; 26. 50. This is **hetairos**, meaning a comrade or companion, and does not express affection or regard. It does not occur elsewhere in the N.T. The hypocrisy of Judas is seen therefore in kissing Christ, and an even stronger form of No. 2, **kataphileo**, is used in Matt. 26. 49; Mark 14. 15, meaning 'to kiss affectionately' as the father kissed the returning prodigal in Luke 15. 20. But though Judas by his kiss posed as a friend, a **philos**, our Lord did not call him 'friend' but 'fellow' (**hetairos**), a word which Matthew always uses for a disagreeable fellow. (Amos 3. 3).

The sisters of Lazarus use No. 2 of the love of Jesus for their brother (John 11. 3), but John uses No. 1 in 11. 5 of the Lord's love for Martha and her sister and Lazarus.

Archbishop Trench in his book on "Synonyms of the New Testament" finely says of No. 1, **agapao**, "It is a word born within the bosom of revealed religion . . . there is no trace of it in any heathen writer whatever". The heathen writers use another word 'eros' used of sexual love, a word which does not occur in the New Testament. The distinction between these three Greek words for love has been neatly put: "eros"—**all take**, "**phileo**"—**give and take**, "**agapao**"—**all give**". So in the words of Paul, "The greatest of these is **agape**". That is the all-giving love—John 3. 16; Rom. 8. 32.

THE SERMONS OF OUR LORD

THE SERMON ON THE MOUNT

(3)

by E. W. ROGERS, Oxford.

THE Lord now turns to another matter—that of assumed pious ‘righteousness’ (6. 1, R.V.), with the view of being seen of men, and obtaining their admiration as a result. In such circumstances, the reward having been received from them, the matter is closed; no reward can be expected from their Father in heaven. The motive is wrong: praise from men is the object, nothing higher. “The Master praises; what are men?”

Three items are selected: ‘alms-giving’ which has to do with our fellow men; ‘prayer’ which has to do with ourselves and God; and ‘fasting’ which has to do with ourselves and one’s legitimate appetites.

Almsgiving: The utmost secrecy must be maintained in this matter. That our liberality will be rewarded by our Father is not to be doubted and there we may leave it and wait. To do otherwise, to publicise it abroad may secure the ‘glory (or praise) of men’, but that is the end of the matter. It certainly declares us to be hypocrites, play actors, for our real motive is not the good of the recipients but the praise of the donor.

Prayer. Hypocrisy can creep into this sphere also. “That they may be seen of men” is the motive, whereas prayer should be a secret matter between ourselves and God. The Lord has not in view here the meetings for prayer such as characterise Christian congregations, but the habit which can often now-a-days be seen in the east, where religionists pray in public, ostensibly addressing God alone; they are not voicing the feelings of those around. The laudatory

remarks of bystanders is the sole reward for such a procedure.

True prayer will be made in the ‘inner chamber’ of one’s self: it may be an upper room (see 2 Kings 4), or the aloneness of a field, or walking a pavement, or anywhere where the soul can commune with God in solitude. Where there is a will there is a way to discover the ‘secret place’, even though conditions in one’s home may render it well nigh impossible to secure silence and solitude there. **Prolivity** of words is to be eschewed: the monotonous droll which is as meaningless as a cartwheel going over cobblestones must be avoided. Not repetition, but **vain** repetition must be absent. (see Matt. 26. 42, 44). **Sincerity** should mark every one of our prayer-utterances. We must have our **priorities** right—the interests of God must come before our own. Most assuredly Matt. 6. 9-13 were not given with the view that they should be uttered parrot-like throughout the whole of the Christian era as part of a church curriculum. This is decisively forbidden in verse 7.

We do not stay here to examine this Prayer in detail, but it is seriously suggested that there is nothing whatever which is incongruous with the position of the believer to-day. It is such a prayer as anyone in appropriate circumstances could utter at any time, no matter in what era he lives. It is not a prayer based on legality: we shall get nothing from God on that ground, but most surely if we are harbouring an unforgiving spirit we cannot expect God to forgive us. How could

He forgive sin when sin is being persisted in?

And herein lies a paradox: 'Your Father knoweth what things ye have need of before ye ask Him', yet the Lord goes on, 'After this manner therefore pray ye, Our Father . . . give us this day our daily bread'. Why pray, if He knows? As a Father, would He not give apart altogether from our praying? And if this is so, why pray at all? In this, as in so much else of our Christian faith, logic has to be laid aside: it must be replaced by the obedience of love. What child has not asked its parent for something it wants—something it needs—and the parent all the time knew of the need? It delights the parents' heart that the child shows such confidence as emboldens it to make the request: and it does the child a world of good to unload its heart on to the parents' loving bounty. This mutuality laughs at logic: it is warm, that is cold: it has to do with the heart, that with the head.

Fasting (ch. 6. 16-18). With the hypocrites this was a matter relating to material food and it was accompanied with such facial disfigurement as was designed publicly to proclaim the matter to all so that they might see and applaud. With the true disciples it should be otherwise. His abstinence will be from things which are inconsistent with an absent bridegroom. He is not occupied with "What will **they** think?" but with "What will **He** think?" There are many things which the believer has liberty to do but which he refrains from doing, most certainly not to be praised of men (his self-denial often produces taunts instead of approval) but for other more serious reasons. Let the reader ponder 1 Cor. 9 in which Paul enumerates his rights, and then affirms three times he does not enjoy their exercise, and gives at least four reasons for so

doing. We must leave the reader to work this out for himself, both as to the chapter cited and as to his own behaviour.

Materialism (vv. 19-34). This Prophet-Preacher now comes to another matter, that of material things pertaining to this life. It is surpassing strange that ultra-dispensationalists who would not permit of the application of this Sermon to the saints of the present calling, enjoy for themselves the assurances given in this section touching their material safety. Either apply the whole or none to our days: it is not honest to be selective.

The Speaker excites our imagination: He speaks of **earth and heaven**, the latter place being obviously safer than the former. It is immune from thieves. He speaks of **moth and rust**, the one affecting clothes and the other affecting tools. He speaks of **light and darkness**, and should that organ which is designed to receive the light (the eye) be governed by what is evil, it is doubly dark. He speaks of **God and mammon**, two masters, the One kind and beneficent, the other tyrannic and cruel. Yet how mysterious it is that men love darkness rather than light, and prefer Mammon to God, for as others have said, 'the gods we serve write their names on our faces'! You can easily discern who is the master even in the lives of those who claim to be God's people. Two contrary master passions cannot hold domain in the life of an individual. Neutrality is impossible: either he will hate the one and love the other or hold to the one and despise the other. Do we **despise** 'mammon'? Let us repeat the question: 'do we **despise** riches'—not the riches of others (for them they are responsible to God themselves) but riches as being the object of our quest? Is that the aim of our life or do we spurn such an objective?

But one may retort, a man must live! Who invented that phrase? A man needs food, and drink, and clothing? Psalm 23 acknowledges the truth of it. The history of Elijah demonstrates that God recognises man's temporal needs. But why worry? (see R.V. of 25, 27, 31, and 34). Anxiety is dishonouring to our bountiful Father. Learn from the birds of the air and the lily of the field. The birds have no employment, no income, and no reserves, yet our Father never fails them. Somehow the lilies grow in stature and choice beauty, yet they neither toil nor spin. Nevertheless Solomon in all his glory did not equal their beauty: his was but superimposed glory, their glory was that of the lily itself. Many of us who have lived in days when food and clothes were relatively cheap might have been needlessly charged with care had we been informed what food and clothes would cost in these days. But 'I have been young and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread'. So spake David: so may we, with One exception, the greatest mystery of all. (Psalm 22. 1; Matt. 27. 46).

Worry dishonours our Father, and bespeaks our own unbelief. It distrusts His heart and His power, and assumes that we are better able to manage our affairs than He. So that we put self before Him, and do not 'seek first the Kingdom of God and His righteousness'. Were we to do so, we should experience the truth of the next phrase, 'all these things—food

and clothing—shall be added unto you'. Is not this the experience of those who have so lived? Why should we not do likewise? The rat-race for advancement and promotion, the struggle for yet more and more, betrays a heart similar to that of the writer of the Ecclesiastes—a sea which cannot be filled.

Much could be culled from other parts of scripture bearing upon this. Listen to David (presumably) as he says, 'I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob' (Psalm 132. 4-5). He put God first. 'Make me thereof a little cake first', says Elijah to the widow. She did and behold the issue! (1 Kings 17. 13). 'Seekest thou great things for thyself? Seek them not' (Jer. 45. 5).

If the beginning of our chapter related to the 'alms' (acts of mercy) which we do toward men, it ends with those constant, unceasing, daily acts of mercy of our Father to ourselves, which render anxiety superfluous, and provided we put His interests and claims first, we may count on Him to do all else. For who gets the blame if children are neglected and go about ill-fed and ill-clad? Surely the parents get the blame and the children the pity. Think you our Father would run such a risk as to His own glory? Read Numbers 14. 13-16. Let each ask himself, can I say, 'For me to live is Christ'? Or, is there another object before me, and am I living for things instead of for Him?

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT.

Chapter 2—Repossessing the Land.

THE object of this third vision was to encourage the present inhabitants of Jerusalem to expect a large increase to the population

and to the size of the City. All these visions stand in close connection with each other. The first Vision announced the displeasure of

Jehovah, (1. 14-15), and a promise of mercies for Jerusalem. Chapter 2 takes up the City and God's purpose for its prosperity as it spreads abroad. Here is the amplification and realisation of the comfortable words in reference to the Land, the People, and the City, with Jehovah in the midst, bringing security, satisfaction and song. Here the prophet is given a hopeful sign and a welcome promise. It is impossible to interpret these visions of the Christian Church. The only parties in view are Israel and the Gentile nations.

THE SURVEYOR MEASURES THE CITY (vv. 1-4)

"I lifted up mine eyes" is a repetition of the formula in 1. 18. Lifted eyes, an enquiring mind, and a teachable spirit are essentials in spiritual education. We should enquire into God's dealings with either Israel or the Church of God, read the Word, and search out His mind. Only thus will we know God's thoughts and purposes for His own in any dispensation. There is confusion among interpreters as to the "man" (v. 1); is he an angel, a mere figure in the vision, or the young man of v. 4? Is he not the Angel of the Covenant? the Son of God? The Man who is the Branch (6. 12), who measures the Temple in Ezekiel 40. 3?; the Man among the Myrtles (1. 8-11); the One with the Golden Reed (Rev. 21. 15-16)?

He has plans for restoring the City and a survey is made to see what is the present size and capabilities of the City. The aspirations aroused by the previous vision move to immediate action being taken. On earth and in heaven the City is defined in its proportions and exact in its size. (Rev. 11. 1; 21. 15-16). The mercy of the Lord in dealing with oppression is followed by claiming the redeemed possession and in

recovering the recovered inheritance.

A second Angel appears who is bidden to run to Zechariah evidently with an urgent message to tell him that the inhabitants of the rebuilt city will overflow its walls, so great will be their numbers (v. 4). The message, "run and speak", denotes the urgency of the matter and the alacrity of the messenger. We should speak in earnestness and without delay for the time is at hand. Trace the "goings forth" in this book—5. 3, 5, 6; 6. 1, 5, 6, 8; 8. 10; 10. 4; 14. 10. The message delivered was thrilling, for the Lord was revealing the blueprints of a bigger, broader plan for this great City. His presence will be a pledge of His protection, a provision for every need. God will be to her a wall without and the Glory within. It never has in past history been fulfilled but it will be when God's time arrives, "in that day" (v. 11).

"THE SURE MERCIES OF OF JEHOVAH" (vv. 4-5)

The City greatly enlarged was a miniature of something better in the mind of God. His purpose for Israel is measureless in magnificence and magnitude, and Jerusalem will be too vast in its spacious splendour to be cramped by human boundaries, and too extensive to be measured by material standards. It will be "the City of the Great King".

"As open country" denotes that security as well as magnitude will characterise the future city. God has appointed Salvation for walls and bulwarks: Isa. 26. 1; Psa. 27. 2-3; 34. 7; Psa. 125. 1. "The Lord Himself", what an impenetrable and impregnable insulation. Jehovah promises extension, protection, and preservation, and the illumination of the mystic Shekinah. That will be a day of glory for Israel's Messiah (Isa. 14. 1-3).

THE SUMMONS TO RETURN

(vv. 6-9)

At our Lord's first advent they failed to see the glory of Him who said, "In this place is One greater than the Temple". He pronounced its destruction, "Your house is left unto you desolate", and thus sounded the death knell of City and Temple. God now summons those of His people who remained in Babylon to return to their own land, and that quickly, for there was but a year or two to spare before Darius sacked that City. Here is a word of warning to the careless and indifferent, living in ease and forgetfulness of God. He had opened a door of escape, but many preferred to dwell there in the walled city which they considered more secure. Babylon is called the "land of the north" because, like Assyria before, it always invaded the Holy Land from the north. Isaiah 48. 20.

Some of the Jews had grown rich and their love for Jerusalem had cooled down and they were content to dwell with the "daughters of Babylon".

God calls us to-day to a path of separation from the world and all Babylon represents. 2 Cor. 6. 16-17. The danger of loving the world is ever with us. 1 John 2. 15; 2 Tim. 4. 10; James 4. 4. May we not be deaf to the Divine entreaty and disobedient to the warning!

"I have spread you abroad," scattered in all directions, became true of the nation in judgment, not in blessing.

THE SENTENCE OF JUDGMENT (vv. 8-9)

Judgment will fall on the nations and make them a spoil to them who formerly served them. Here the Angel is Jehovah or the Messenger of the Covenant. (Isa. 62. 1-12; 61. 1-3).

God will avenge His people for He accounts indignities heaped

upon Israel as indignities offered to Himself. The "apple of His eye" gives us a glimpse of God's tender love for His people. In spite of their perverse ways, sins, and apostacies, God has never ceased to care and yearn for them. Here is illustrated the unchangeable love and faithfulness of God. To be in the abode of God's choice, to be the "apple of God's eye," is to assure Israel of the most select guarantee and a security and sympathy that are sensitive to a degree. He will be the Avenger to their enemies. Pharaoh was destroyed, the Canaanites were defeated, the Assyrians and Babylon were ultimately spoiled and ruined.

THE SONG OF REJOICING

(vv. 10-13)

These words look beyond the Jewish restoration to the glory of Messiah's kingdom. "Song" means to "sing in loud exultant tones in a real outburst of joyous shouting". There was a measure of this at the Incarnation, and in the ministry of the Lord (9. 9), but shall be more perfectly fulfilled in His second advent. These vocal peals of testimony are a song of Jubilee. The great God Himself will dwell with His people in that day of victory, glory and felicity. (Ezekiel 37. 27; Zech. 8. 3; 2 Cor. 6. 16).

The King will be in residence in fulfilment of the many promises of the reign of God in Mount Zion. (Psalm 2). He will vindicate and display the glory of God first in judgment on the nations who afflicted Israel, then in mercy in the deliverance and salvation of His own people; Mount Zion will become the seat of Messiah's governmental rule over the nations and the centre of worship of God on the earth. The notes of this song can be found in Isa. 44. 22, 23; Jer. 31. 7; Zeph. 3. 14-15; Psalms 50. 13, the notes of redemption, restoration, relationship and re-

union. Palestine will be called "The Holy Land" and many nations will be joined unto the Lord. (Jer. 24. 7; 30. 19-22; Ezek. 11. 20; 14. 11; Rom. 11. 22).

Israel's joy will be full, there will be universal submission and all the opposition will be subdued. The ungodly will be silenced (v. 13), and men will learn to reverence God's authority and the land will be holy (Ex. 15. 13-17), because He inhabits it in a special manner.

LESSONS FOR TO-DAY

Verse 1. Abraham like, if we "lift up our eyes", revelation will be given to us of the ways of God. (Gen. 13. 14; 15. 5; 18. 2; 19. 28; 22. 13). Pray that the Spirit may open the eyes of our heart (Eph. 1. 18).

Verse 4. We should be ready to obey the call of God. (Acts 8. 26-27; 16. 10).

Verses 5-10. The presence of the Lord is the joy of the company. (Matt. 18. 20; John 20. 20; Heb. 13. 5-6). Victory is ours now (Rom. 8. 37), and the final issue is sure (Rom. 16. 20).

Verse 7. Babylon always ensnares and enslaves. Bondage to a clerical system of things deprives us of Assembly privileges.

Verses 8-9. When God brings glory to Israel He will judge the corrupt and idolatrous system of Babylon. (Rev. 17 & 18).

Verses 10-12. Sing as you think of the great things God has done for us (Eph. 1. 3-10), and the blessings in store. Israel will sing. (Psalm 72. 17).

MISSIONARY HOMES

In the goodness of God and through the generosity of several of His faithful stewards, the ANNBANK MISSIONARY HOME is now occupied. The house is an all-electric three bedroomed bungalow, and affords ample accommodation for a missionary family, Mr. & Mrs. Peter Levett and their children being the first residents. They hope to return to Colomba towards the end of April (D.V.), and Mr. & Mrs. Gordon Jones and family from Congo are expected then to occupy the home. The trustees desire to record their gratitude to the local assembly for arranging to care for the property, and special thanks is due to the Annbank sisters for their "scrubability" and the initial lavish loading of the larder. Friends desirous of viewing the home may

now do so by arrangement with the resident missionaries, or with Mr. and Mrs. James Anderson, "Millbank", 'phone Annbank 319.

Mr. Sam. Williams keeps wonderfully well despite his advanced years. From No. 9 Diddup Drive his ministry of intercession continues daily, his buoyant spirit and contented resignation being quite infectious. The saints at STEVENSTON are most helpful in conveying him to neighbouring assemblies where he still delights to preach the Word with freshness and power. He values a visit, and would like another neighbour! Any applicants? No. 11 Diddup Drive, STEVENSTON is vacant again, and the Secretary would be glad to hear from any of the Lord's servants requiring accommodation.

REVIEW

SERMON SUGGESTIONS IN OUTLINE by R. E. O. White. Bible students and preachers should find this collection most helpful. Here are sermon-divisions, not snippety headings, full of wisdom, guidance and illustra-

tions. Inexperienced preachers should find such a volume provocative, especially in its orderly development of the various themes. An excellent mental tonic. Pickering & Inglis. Price 15/-.



Lesson 14.

Memory Verse—Matthew 1. 23.

April 7th.

HIS GENEALOGY AND BIRTH

LESSON TEXT—Matthew 1 and 2 (Read Matthew 2. 1-15).

TRUTH TO BE EMPHASISED:

The long promised King came in due time but there were few who acknowledged Him or bowed to His

authority. The wise men who studied the heavens were guided to the newborn King.

THE LESSON OUTLINED

I. THE KING'S TITLES (1. 17).

As Son of David, the newborn Babe was Heir to the throne of Israel. As Son of Abraham He was Heir to all the promises and the One in whom all blessing would come. In the genealogy of the King we find four women listed and each of them illustrate the grace of God. The King would be the sinner's Saviour.

aam's prophecy and Jacob's vision of Israel's future. It was a star that would herald the coming of the King. No greater discovery was ever made by men of science than the discovery of the King from Heaven.

V. THE KING'S COURT (vv. 9-11).

The Star of Bethlehem guided to where the King was, and in the house the wise men worship Him. Strange setting but worthy worship. The gifts of the wise men are very suggestive; the gold was the tribute to His deity; the frankincense is suggestive of the sweet savour of His humanity; the myrrh speaks of His unparalleled sufferings.

II. THE KING'S BIRTH (vv. 18, 20).

Born of the virgin Mary according to the prophetic word He was truly Man. Conceived by the power of the Holy Spirit He was very God. Joseph, having his fears allayed by the angel's message, became the legal father of our Lord and thus Mary's child was Heir to David's throne.

VI. THE KING'S ENEMIES (vv. 4-8).

No one in Jerusalem wanted the King; they were all troubled at His coming. Herod was His inveterate enemy. Deceitful in his action toward the wise men, he planned the death of the newly-born King. He was determined to get rid of Him as his rival, and diabolically spread death and destruction in a desperate though vain attempt to reach Him.

III. THE KING'S NAME (vv. 21-25).

"Thou shalt call His name JESUS" —Jehovah Saviour. He came to save His people from their sins, not to find a people who had no sin.

"His name shall be called EMMANUEL, God with us". He came in wondrous grace with a heart all tenderness for He was Man, and with an arm all powerful, mighty to save for He was God.

VII THE KING'S DWELLING (vv. 18-23).

He chose Nazareth, the despised city for His home. It was quite in keeping with the grace that made Him—the Lord of Glory—the Man of Sorrows, the despised and rejected of men, "an outcast Man and a lonely."

IV. THE KING'S VISITORS

(2. 1-3).

They were men from the East who had knowledge of the heavenly bodies and of the prophetic word. Beholding an unusual star they were able to interpret it in the light of Bal-

THE DIVINE KING—HIS FORERUNNER

LESSON TEXT—Matthew 3 Read vv. 1-6, 13-17).

TRUTH TO BE EMPHASISED:

The last of the long line of prophets who foretold the coming of Christ was John. He not only told of Christ's

coming but was there to announce Him when He came. He pointed Him out as the Saviour, the Son of God.

THE LESSON OUTLINED

I. THE STRANGE PREACHER

(vv. 1, 2).

For four hundred years there had been no prophet in Israel. We call these the silent years. And then John appeared on the scene. He was rough and stern like Elijah. Desert attire and desert fare spoke of the separation made necessary by the sin of the people. He was a preacher of righteousness and judgment.

II. THE STARTLING MESSAGE

(vv. 2, 3).

As the forerunner of Christ John announced the coming of the King who would be none other than Jehovah Himself. He prepared the way of Jehovah and pointed Him out when He came. The people were in no condition to receive Him and so He preached repentance. Repentance would open the way to remission of sins and salvation through Christ. It is the keynote to the entire music of the evangel.

III. THE SIGNIFICANT ACTION

(vv. 5, 6).

No preacher was more popular than John. Curiosity may have brought them but crowds came to see and hear him and all men counted him to be a prophet indeed (see Mark 11:32). Smitten with conviction by his preaching they were baptised of him in Jordan confessing their sins. The river Jordan pictures death, and the sinner was buried in its waters by baptism, confessing the sin that deserved death and judgment.

IV. THE STINGING REBUKE

(vv. 7-9).

If John Baptist's ministry was Christ-exalting, it was also sin-exposing. He called the religious rulers in Israel a generation of vipers. And children of the evil one they were. The Pharisees rested in religious observances; the Sadducee upon the fact that he was a child of Abraham. John warned of wrath to come, and judgment would cut them down and consign them to the eternal burnings. John also spoke of grace when he suggested a new race—the seed of Abraham raised up out of dead stones.

V. THE SEPARATING WORK

(vv. 11, 12).

The present work of the King is to separate His own unto Himself. We are laid hold of by the Spirit for blessing now. He will baptise with fire and then the sinner will be separated from God for ever. The baptism of the Spirit was at Pentecost; the gathering of the wheat to the heavenly garner at His coming; the burning with fire at the end.

VI. THE SATISFYING SON

(vv. 13-17).

The heavenly dove at last finds a resting place in this world under judgment (Gen. 8:9), and the Father expresses His delight in His beloved Son. Heaven at last has found a worthy Object for its gaze.

Lesson 16.

Memory Verse—Hebrews 2. 18.

April 21st.

THE DIVINE KING—HIS COMPETENCE

LESSON TEXT—Matthew 4. 1-11.

TRUTH TO BE EMPHASISED:
The One who was able to defeat the enemy in the wilderness and rob him

of his power at the cross, is able to deliver sinners from his prison house and save them to the uttermost.

THE LESSON OUTLINED

I. THE OCCASION OF HIS TRIAL
(vv. 1, 2).

"Then." When? Following His announcement, anointing and acclamation, the time of testing came. Satan attacks when God approves. Satan always knows the opportune time; he strikes when he feels his temptation will be most effective. Satan came to Jesus when He was weary and hungry, having had nothing to eat for forty days. If we are really the children of God we may look for attacks from the enemy of our souls. God allows Satan to tempt because our faith must be tested.

II. THE OBJECT OF THE TESTING
(v. 1).

"Jesus led up of the Spirit". It seemed an unlikely path "into the wilderness," but pure gold must be tested. The Last Adam must triumph where the first Adam failed—in conflict with the foe. The wilderness is the place of need, weakness and solitude. The prince of this world and the Prince of Life met in the wilderness. Satan had overcome Adam through the woman in the garden, why should he not overcome the Lord Jesus in the wilderness.

III. THE ORDER OF THE TESTING
(vv. 3-9).

Satan used the most effective weapon in his arsenal to get the sinless Saviour to act in selfwill, he was armed with the single little word "IF". Three times he hurled it at the Lord Jesus. Satan is most successful with his "ifs" in our day. The Word of God is questioned on every hand. Satan's assault was threefold.

1. He sought to divert Christ from the simple path of dependence upon His Father and question His Father's care over Him. What about those forty days with nothing to eat? Why not act in His own right?

2. Satan sought to persuade the Lord to act presumptuously. It was the religious appeal as the other had been personal. Satan quotes Scripture to secure his purpose but omits the part that would defeat his purpose. Partial truth can be total error. The devil wanted to separate the way from the end. We can only depend upon divine power when our feet travel divine paths. Compare Satan's quotation with Psalm 91. 11.

Finally Satan tried to persuade our Lord to grasp at worldly power and glory and escape the cross. In due time all would be His, but why wait. The concession was small, only bow in worship to Satan, the prize was great, ALL the kingdoms of the world and the glory thereof. How effective is the worldly appeal to many. Only a little of what Christ refused has caused many to forfeit eternal glory.

IV. THE OUTCOME OF THE TESTING
(vv. 10, 11).

Three times Satan attacked, three times our Lord foiled and baffled him. Three times Satan said "if". Three times our Lord said, "It is written." That was His only defence but an effective one. Our Lord was victorious in dependence and obedience. A single text can silence Satan if used in the power of the Holy Ghost.

Lesson 17.

Memory Verse—Matthew 5. 6.

April 28th.

THE DIVINE KING—AND HIS SUBJECTS

LESSON TEXT—Matthew 5 (Read verses 1-16).

TRUTH TO BE EMPHASISED:
Happiness is the blessed portion of all who are subjects to God's King and have part in His kingdom. Right-

eousness is the guiding principle and the King instructs His subjects in what is right in the sight of God and man.

THE LESSON OUTLINED**I. CHRIST THE CENTRE (v. 1).**

The multitudes were attracted to Christ by His words of grace and love, His works of saving power and His worth as manifested in His person.

II. CHRIST THE TEACHER (v. 2).

The words on the mountain were in fulfilment of Old Testament prophecy: "By His knowledge shall My Righteous Servant instruct many in righteousness." Our Lord was known best as "Teacher" or "Master" and He did not resent it. He was the Teacher. He came to impart knowledge. He came from Heaven to make known the heart of God in love to sinners and bring to them eternal life through His death on the cross.

III. CHRIST THE BLESSER

(vv. 3-12).

Standing before the mountain of law, sinners trembled as curses were hurled at them because of transgressions. Here sinners draw nigh as Heaven's blessings are dispensed by Heaven's King.

IV. CHRIST THE PATTERN

(vv. 3-12).

The subjects of the Heavenly King through grace bear His likeness. By trusting Him they become children of His Father and have the family character. In the beatitudes we have first the character of Christ's disciples and then the corresponding blessing.

V. CHRIST'S BLESSINGS (vv. 3-12).

1. The blessing of poverty (v. 3). Consciousness of our deep and dire need is necessary for citizenship in the kingdom.

2. The blessing of sorrow (v. 4). Tribulation is associated with heavenly blessing for there is rich comfort in Christ for all our sorrows.

3. The blessing of meekness (v. 5). A humble man will be a meek man, losing his will in the will of God, and thus we gain all, for His will is that we shall inherit with Christ. We lose what we grasp.

4. The blessing of righteousness (v. 6). If we seek God's righteousness all else will be added to us. We will have present satisfaction.

5. The blessing of kindness (v. 7). Sow the seeds of kindness, manifest mercy and the harvest is sure, we shall obtain mercy.

6. The blessing of purity (v. 8). In a defiling world the disciple of Christ keeps himself pure and thus he is in keeping with the character of God who is light.

7. The blessing of peace (v. 9). This is the family character.

8. The blessing of persecution (vv. 10-12). This receives greatest reward.

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DAYS AND MONTHS IN THE REVELATION

by D. O. MURRAY.

THE basic prophecy for the understanding of the future is the Seventy Weeks of Daniel (Daniel 9. 24). Each week represents seven years, even as Jacob served a week as a pledge for the seven years which he served to get Rachel for his wife (Gen. 29. 27). Sixty-nine weeks or 483 years, passed until the Messiah. He was cut off: He had nothing. Since the crucifixion the prophecy has not been reckoned on Israel: its continuity was interrupted.

It is important to note that Daniel did not write about the Roman Empire of history. He wrote about the Roman Empire in its final form, in its revived form, as described in the Revelation. This fact has led the hostile critics of the Bible into more mistakes—because their mistakes will not fit in with what is written. Daniel therefore described the Romans who destroyed Jerusalem in A.D. 70 as the people of the prince that shall come (Dan. 9. 26).

One seven year period remains. A treaty for seven years will be entered into between the Ruler of the Revived Roman Empire and the Jews who will reside in Jerusalem. (Dan. 9. 27). Other Scriptures show the reason for the treaty: a powerful enemy will arise on territory that formed the northern part of what Alexander the Great conquered. Daniel called him the King of the North. He cannot be Russia. Alexander's Empire did not include Russia. This King will be mighty, but not by his own power. (Dan. 8. 24). An ally will supply the manpower and the equipment. Isaiah wrote of this King, calling him the Assyrian, the Overflowing Scourge

(Isaiah chapters 10 and 28). Joel described his invasion, yet future, into and through Israel (Joel 2). He will invade Immanuel's Land. (Isaiah 8. 8), and will come to his end in Immanuel's Land when the whole work on Mount Zion is performed (Isaiah 10. 12), after the Lord has come. (Micah 5. 5-9).

We now turn to the Revelation. There will be three series of judgments. Those of the seals make men aware that they have to deal with God (Rev. 6. 17). The judgments of the trumpets will take some years, but men still refuse to repent. (Rev. 9. 21). The judgments of the vials will be answered with blasphemy. (Rev. 16. 11). Neither kindness to men nor discipline from God will avail. Judgment must come. It comes.

There will be three woes. These woes will follow the fifth, the sixth, and the seventh trumpets. The First Woe will begin about three years after the signing of the Seven Year Treaty. It will last for five months. (Rev. 9. 5). The Second Woe will run its course during the Great Tribulation, ending 1263½ days after the Jewish sacrifices are ended by the man with whom the Jews will sign the treaty. When the sacrifices are ended, the King of the Jews, the Antichrist, will enter the Temple in Jerusalem. The Roman ruler, who signs the treaty, will be the First Beast of Revelation 13. The Second Beast will be the Antichrist. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand) . . . For then shall be great tribulation . . ." (Matt. 24. 15; Dan. 12.

11). The Great Tribulation then begins—when the sacrifices cease and the Man of Sin enters the Temple. (2 Thess. 2).

For the next 1,260 days God's two witnesses will prophesy in Jerusalem (Rev. 11. 3), while the Jews outside their land will be preserved among the nations (Rev. 12. 6), for the time and times and half a time (Rev. 12. 14), while the saints of God suffer under the Beast (Dan. 7. 25) and those elsewhere are scattered (Dan. 12. 7). After the 1,260 days the Beast will kill the two witnesses, and their corpses will lie in the street. God will intervene: the witnesses will stand and then receive a public ascension in the sight of their enemies. (Rev. 11. 12). The Beast and the Antichrist will be in power for the 42 months (Rev. 13. 5), while Jerusalem will be trodden down (Rev. 11. 2; Luke 21. 24), continuing after the 1,260 days have ended, after the Second Woe has ended.

The Third Woe will follow the seventh trumpet and will include the judgments that follow the vials of wrath. It includes the Judgment of the Great White Throne, when the dead will be judged. The 42 months are a longer period than 1,260 days. There are 42 months in $3\frac{1}{2}$ years. With 365 days in a year the number of days is $1277\frac{1}{2}$, or 1278 days. This leaves about 14 days after the end of the Second Woe in which the vials can be poured out, and for the Beast and the Antichrist to come to their doom.

The fifth vial, poured on the throne of the Beast, will bring ignorance and distress. The sixth vial will prepare the way for the kings from the east across the eastern frontier of what was the limit of the Roman world, beyond which lay Assyria.

The men associated with the throne of the Beast will blaspheme the God of heaven, but God is

about to be the God of the Earth, to set His Christ supreme, in accordance with the second Psalm. He will be The Lord of the Whole Earth (Zech. 4. 14; 6. 5; 14. 9). Not knowing what to do, the Beast must do something. The Western Powers will come to Armageddon (Rev. 16. 16), to make war with the Lamb (Rev. 17. 14). But it is for their own destruction (Rev. 19. 11-16).

The Eastern Powers will set themselves against Israel to cut them off from being a nation, that the name of Israel be no more in remembrance. (Psalm 83. 4). Israel can make territorial gains only at the expense of the nations round about, some of whom are within the borders of the Promised Land. The King of the North, the Assyrian will be their ally. (Psalm 83. 8).

The Western Powers will be set against the Lord (as in Psalm 2). The Eastern Powers will be set against Israel. Christianity has not had the same entrance into the Eastern Powers as into the Western Powers.

The King of the North will invade Israel, overflow, and pass into Egypt, but Edom, Moab, and the chief of the Ammonites will escape from him (Daniel 11. 41). They will fall later under the victorious armies of Israel (Isa. 11. 14). In Egypt tidings out of the east and out of the north will trouble him. He will return to his doom between the Mediterranean and Jerusalem, not at Armageddon. When the Lord has performed His whole work on Mount Zion, the Assyrian will fall. (Isa. 10. 12). The end of the things of which Daniel wrote comes on the 1,290th day after the Antichrist enters the temple (Dan. 12. 11; 2 Thess. 2. 8-10). The 1,278 days of the 42 months see the end of the Beast. The Assyrian will fall within 12 days, on or before the 1,290th day. It is possible that the tidings which

will trouble the King of the North, after his invasion of Egypt, will be the events at Armageddon.

A word of warning becomes necessary: No one knows the day nor the hour when the Lord Jesus will return. (Matt. 24. 36). Half of Jerusalem will fall before He comes (Zech. 14. 2). When He goes forth against the nations, His feet stand on the Mount of Olives (Zech. 14. 4), as was promised to the men of Galilee (Acts 1. 11). He will ask for the world (Psalm 2. 8), which He did not do previously (John 17. 9). He will have to break the nations by His power (Psalm 2), ruling in the midst of His enemies (Psalm 110). He will cause Israel to be victorious over their enemies (Zech. 12. 6; Num. 24. 14, 18; Psalm 149. 7; Obad. 18; Micah 5. 8; Mal. 4. 3, etc.). After His coming, and before His reign in glory, He will gather before Him all the nations (Matt. 25. 31-46). The basis of the judgment will be their treatment of His brethren (Matt. 25. 40). They will be His messengers that His Kingdom is coming (Matt. 10. 23). Many will die in their faithfulness (Rev. 14. 13), thereby having a better place in the kingdom (Rev. 20. 4), having part in the First Resurrection, and not entering the Kingdom as men on earth (Matt. 10. 22; Rev. 7. 13-16). There will be a famine for the word of God (Amos 8. 11-12). The wisdom, the mercy, and the righteousness of our God are shown in the judgment of the nations: to show kindness to His servants while the Beast and the Antichrist are in power will not be forgotten by our God, even if they were not aware of what they were doing (Matt. 25. 37-40) when they showed this kindness. They will be able to show kindness to the Lord's servants only at great personal risk—which the Lord will remember.

Following the destruction of the armies which come against Jerusalem, some will be allowed to escape. They will be sent among the nations who have not heard the fame nor seen the glory of the Lord. They cause every Jew to be sent back to Israel (Isa. 66. 20). Jehovah will gather them all (Isa. 11. 12). There in the land brought back from the sword, all Israel will be dwelling safely, none making them afraid. They will acquire cattle and goods (Ezek. 38. 8-12).

The Russian hosts and their allies will know it. They will invade the land, caring nothing for the presence of the Lord. (Ezek. 39. 20). It will be for their own destruction. The Lord alone will meet those armies. There is not a word about any mobilisation of Israel. From that day the glory of the Lord, of our Lord Jesus Christ, will be known to Israel and to the nations. (Ezekiel 39).

These events will require time. Daniel showed that there will be blessing on the 1,335th day, 75 days after the 1,260th day. The Scriptures show the number of days referred to: 1260 days, then $3\frac{1}{2}$ more; 42 months (or 1278 days), 1290 days, and 1335 days. Daniel will stand in his lot: he will receive his reward (Dan. 12. 13). The Kingdom is the place and time for rewards.

The First Resurrection will take place before the Kingdom (Isa. 25. 8; Rev. 20. 4-5). The marriage of the Lamb will take place in heaven before His appearing in glory, proving that no Christian can enter the Great Tribulation. The Church is the Bride of Christ. On the earth Israel will be restored to Jehovah as His wife. Those who pass through the Tribulation answer to the bride in the Song of Songs. The little sister of the 8th chapter represents those who are gathered afterwards to the land. They do not have the same devel-

opment as they who pass through the Great Tribulation, who come through with a song which none can learn because he has not passed through the only school in

which it can be learned—knowing the faithfulness and the truth of God through the worst time in human history.

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

WILL the 'Church' pass through the Tribulation?" Although this question has been answered times without number, the discussion still goes on and on, each side marshalling its favourite Scriptures and indulging in special pleadings and many non sequiturs to prove their standpoint, and some pouring ridicule on their opponents' statements, and occasionally we fear, on the Scriptures themselves.

It would be well if teachers and writers would always take care to define their terms and better still if they were to clarify their thoughts on their subject matters. We shall try to do just that. If only we had clear statements of the Lord, matters might seem to be better, but is this so? We have clear statements of the fact that the Christian is not under the law of Moses, but are there not many teachers who say the very opposite? Implications are sometimes stronger than statements of fact; for instance, we have no statement that the "Bride" is the Church, but the implication in Ephesians 5 leaves us in no doubt on the matter.

We are not told explicitly that the Lord rose from the dead on the first day of the week; it is strongly implied but we have to turn to the types to confirm this.

Much play is made by Tribulationists of the fact that those who disagree with their findings have to admit that nowhere is it stated that the Church will escape the Great Tribulation, but the answer to that is that neither is there any statement to the contrary! Of

course the whole Church cannot go through this time of trouble because if we are near the end of "the last days", then the greater part of the Church is already in Heaven; but does the Great Tribulation refer to the Church or any part of it at all?

But let us define our terms. When Scripture speaks of The Church, we believe it does not mean Israel, or even the Kingdom. When it speaks of the Gentile Nations it does not mean either of the above. That is, it means just what it says and not something entirely different, and to confuse these matters makes confusion worse confounded. And yet this is just what many, if not most, teachers actually do. No other book or document is treated in such a cavalier fashion. Men do not treat man's writings in this way.

A clear division is made for us in 1 Corinthians 10. 32 (though it is not suggested that it was written for that purpose, yet it is clear) Jews, Gentiles, and Church of God, and we shall endeavour to keep the distinction clearly, and allow God to say what He does say, and to whom He says it.

THE NATION OF ISRAEL

A study of the Old Testament as relating to the nation of Israel shows that its life, inheritance and hopes were all earthly, and were affected by their behaviour. The conception, nature, character and hopes of the Church are all heavenly and her inheritance is heavenly and eternal, though we believe that individuals belonging

to the Church will reign with Christ over the earth. Christ the heavenly Man, will not be less than heavenly when He sits upon the throne of David. To confuse the kingdom which is coming and over which Christ and His own will reign, and the Church which is His body, is as if a man did not know the difference between his business on the one hand and his bride or wife on the other.*

The life and times of Israel were closely related to the land of their Inheritance (Palestine) and much of their history was not counted when they were out of the land, in captivity or dispossessed. Times and seasons which governed their history are to do with Israel and Israel only, we believe, and sevens and multiples of sevens governed all God's dealings with them. There are no such characteristics regarding the history of the Church. Let this be borne in mind, and let the reader study this.

THE CHURCH

The Church did not begin until Pentecost and during its early days was composed almost exclusively of Jews and Jewish proselytes. Later on, it became mostly Gentile in character. It was future when the Lord Jesus foretold it in Matthew 16. 18, although He immediately speaks of the keys of the kingdom of heaven. He did not confuse the two (indeed His reference to the kingdom was in its spiritual character and not in its outward national one—even so, the two must not be confused). The outward kingdom, in which Israel was to be the head over the nations is the subject of Old Testament promise and prophecy: the Church is the subject of the revelation of the Holy Spirit, through the apostles and New Testament prophets (NOT O.T. prophets).† It commenced at Pentecost and will not be completed until caught

up at the Lord's return for it, when He will present it to Himself a glorious Church not having spot, wrinkle, or any such thing.

The Church's calling is all of grace, each individual member is indwelt and sealed by the Holy Spirit unto the (future) day of redemption (i.e. of the body). Each is to be like Him and glorified (1 John 3. 2, 3) for when He is manifested, we shall be manifested with Him in glory. In order to return with Him we must first of all be caught up to be with Him.

We do not believe that the Day of Christ is the same as the Day of the Lord, the first is revealed in the New Testament, but the latter is the subject of many Old Testament Scriptures. We do not believe that the Holy Spirit uses interchangeable terms for the same thing, He is far more careful than we are.

Those who attack our views (and "attack" is often the right word) often pour ridicule on the thought of the Church being caught up to be with the Lord in the air, those having fallen asleep being raised for that purpose. One writer speaks of "Aqueous clouds" and "Megallanic clouds", "not a very suitable meeting place required by this hypothesis" he says. But these statements if facts, would preclude the Lord from having gone through these up into heaven and from His coming again later on visibly to reign. ("Behold He cometh with clouds", Rev. 1), so this writer is in the likewise impasse as he says we are. He likewise states that "Pre-Tribulationists teach that the Lord . . . will not descend to earth but will return to heaven", though later he seems to modify this. We would like to suggest that this writer never gets the Church saints to the Father's House at all, where

*See Author's booklet—"The Church and the Kingdom". Price 1/-.

†See the order in Eph. 2.20; 3. 5.

the Lord says He has prepared the many abiding places and is coming to take them there.

THE ADVENT

The two men in shining raiment who stood beside the disciples in Acts 1 did not say, "This same Jesus shall so come to the same place from which ye have seen Him go," but, "in like manner" (we do not doubt that when He comes visibly, it will be to the Mount of Olives because Scripture says He will, but that is not what these men said—"in like manner as ye have seen Him go into Heaven". Now in what MANNER did He go? Was it publicly, every eye seeing Him, or was it secretly, only His own seeing Him? Indeed, we would like to go further and ask if there is any evidence that any unbeliever's eye ever saw Him after He was laid in the tomb, or will see Him until He appears in power and glory, although Scripture does not say in so many words, yet the implications are strongly to that effect? We are constantly being

belaboured for believing in a silent, secret coming of the Lord into the air, only the saints hearing His summoning shout, and we ask, "Is that how He went or is it not?"

We are also charged with teaching several stages of that advent and that charge is true, and we want to ask, "Was His first advent of that character?" Was He then, when He came, immediately and visibly made known to the people and Nation of Israel or not? Indeed we may go further and point out that His advents in the Old Testament are seen as one (almost always). His coming as a child and son, later to suffer and to die and His coming in power and glory to reign are all seen as one, like two mountain peaks seen from the distance appearing as one, until one gets to them and into the valley between. The prophets who foretold these things were themselves perplexed and did not understand even their own prophecies (see 1 Peter 1. 11, 12) though they earnestly desired to do so.

(To be continued)

NOTES ON THE EPISTLE TO THE HEBREWS

Chapter 2.

"Man in the purpose of God."

by W. SANDERSON, Linlithgow.

THIS chapter puts the final goal already in sight. All that we have in this passage stands alongside what Paul writes in Colossians 2. 13-15. Christ in His cross defeated all the hostile powers, no matter who they were. In the cross is His victory: "The Lord hath triumphed gloriously, the horse and his rider hath He thrown into the sea". Some theologians would make this aspect of the victory the whole matter of redemption. Not so the writer to the Hebrews, nor

did Paul. Before he finishes his thought here, the writer reminds us that in His death Christ made propitiation for sins. Some would like to get rid of this thought but all Scripture forbids this. Sin is basic to the whole problem. Redemption is not possible unless propitiation is made for the sins of the people, a subject which this writer goes into fully, later. No matter what part Satan played in bringing about the fall of man, it in no sense mitigates man's full

responsibility. We have seen this in Paul's letter to the Romans. It was by his transgression that man lost his place with God and came under the power of the enemy. The enemy had no power over man until then. Only in the meeting of sin's penalty does the enemy lose his power. This is the order in the epistle to the Romans where Paul expounds Christ's death in relation to sin's penalty before he expounds His death in relation to sin's power. It is the forgiven and justified man who finds deliverance.

In saying "the seed of Abraham he taketh hold" he surely means all those who are of the faith of Abraham, as Paul expounds it in the epistle to the Galatians. If he had meant only, and all the seed of Abraham, he would have contradicted his teaching, for he shows clearly that "not all" entered into the promise, but only those who believed. While he holds that redemption has for its scope and promise all mankind he models his exhortation on how God dealt with Israel; Israel is God's model. They were all within the scope of the promise but the many failed because of their unbelief and not because it was their fate to be left out. It is this aspect, the relation of the promise to faith, and to unbelief, that he goes on to expound in the two following chapters.

Central to his thought in this passage is the community of the sanctified. "He who sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren". He has brought them right into the presence of the Father; "Behold, I and the children which God has given Me". They form one community of which He is the centre. He expounds to them all the Father's name. He leads the praise of the Father and exemplifies trustfulness in the Father.

The writer calls attention to Him. "Consider the Apostle and High Priest of our confession". In His sacrificial death the will of God has been fulfilled; "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all". "He has perfected for ever them that are sanctified". "He sanctified the people with His own blood". This cannot but remind us of the word of Paul in Acts 26. 18; 20. 32, where he speaks of having an inheritance among all them that are sanctified through faith in Christ, and of being given an inheritance among them that are sanctified. As we have noted before, the writer's chief thought is that of the sanctuary and its service. Here again we think of Israel the typical people. Israel had a sanctuary before they had possession of the land or a king and a kingdom, although all were in God's purpose for them. When God called the people out of bondage it was first of all to have a people near unto Himself; "even the children of Israel, a people near unto Him" (Ps. 148. 14). It was at that moment that He said, "Let them make Me a sanctuary that I may dwell among them" (Exodus 25. 8). Only as a people in sanctuary-relation with Himself, with His presence among them, could they enter in to possess the land and establish the kingdom. The people failed to rise to this, nevertheless God has pledged Himself with an oath to fulfil His promise in spite of their earlier failure.

Now the new order has begun, inaugurated by Messiah-Jesus, and begins, as God's order always begins, with a sanctuary for His people—all the rest will follow in due time. God gave man at the beginning a near place with Himself, a sanctuary from which he was to go and be fruitful, subdue and have dominion. Through his transgression man fell into the hands of the enemy and lost his

inheritance. "Of whom a man is overcome, of the same is he brought into bondage" (2 Peter 2. 19). Satan, through man's sin, holds the world in bondage. Israel's history followed a similar course. Through their transgression they too fell into the hands of the enemy and lost their inheritance. But Christ is the redeemer of all things, all lesser things will be included in the greater and all in keeping with His promise (Dan. 7. 13-14; Ps. 145. 11, 13). The new order now established is no temporary order but the eternal. It is our "eternal redemption", "an eternal salvation", an "eternal covenant", our "eternal inheritance". We belong to the eternal order now, while we move on towards "a kingdom that shall never be removed" (Heb. 12. 28). All is already in existence, we only await the unveiling. The "Ways of God" move on towards the final goal, "a world wherein dwelleth righteousness". All will end as it began: "Behold, the tabernacle of God is with men and He shall dwell with them" (Rev. 21. 3). God begins with the sanctuary, we begin there too. The sanctuary is open now, the heavenly and the true, to be entered at all times by faith and in spirit. "Let us be drawing near". The writer's description of those who made use of the sanctuary is "the comers thereunto", "them that did the service", "the worshippers". Those are the characteristics of the people of God.

The Creator Himself is Redeemer. The Son through whom all things have been created has become man that He might redeem man and all that has been lost. Does not this give the true significance to our Lord's constantly-repeated designation of Himself as the Son of Man? It is as though He were saying, "I am your kinsman, I have come to redeem". One who had come to "seek and to save that which was lost". A

near kinsman had an important part to play in the divine arrangement given to Israel. If able, he could pay the debt of his distressed brother, release him from slavery and restore his inheritance. This brings every aspect of redemption. It is also to be observed that the Year of Jubilee, given by God for the whole people, fulfilled for them the same function as the kinsman. "If he be not able to redeem himself", "or if his kinsman was unable", then God Himself took the kinsman's part and made the necessary provisions by the Year of Jubilee. How often, especially in the Book of Isaiah, do we hear expressed the thought that God, the Creator of Israel, will also be their Goel—their Kinsman Redeemer? It is not without the most profound significance that the Year of Jubilee—the year of acceptance—began on the tenth day of the seventh month, the Day of Atonement. (Lev. 25). This was the year which our Lord introduced in the synagogue at Nazareth, the ministrant of His own grace. But, as the whole context of Luke 4 declares, the outsider will benefit while His own, who rejected Him, will not, a fact which the experience of Elijah and Elisha illustrates.

Another function of the kinsman was to vindicate, to do justice for, to recompense the wrong done. How frequently does God speak of Himself in this same light. "The day of vengeance is in Mine heart and the year of My redeemed has come" (Isaiah 63. 42). Here we have the same contrast between day and year as that which is found in Isaiah 61. 1-2. Vengeance is short—a day, mercy is long—a year. Surely, we are in the year of acceptance. We do not know how long it may be. Who can tell how long suffering God is? Yet we are permitted only to count on "Now" as the accepted time, "behold now is the day of salvation". Man has

been given only the present in which to make his decision; the past he cannot recall, on the future he has no claim. The thought of our Lord as Kinsman—Avenger is not to be overlooked or toned down. It is not vengeance as it is to be found among men, who are moved by evil passions, vindictive, irrational and unbalanced. It connotes to do justice in a strict and lawful sense as in Luke 18. 3, 7, 8. The first cry from earth was, "The voice of thy brother's blood crieth unto Me from the ground" (Gen. 4. 10). The last cry is that of the martyrs, also calling for vengeance. (Rev. 6. 10). This cry is referred to frequently throughout scripture. There must be a "setting right of all things", to which scripture abundantly testifies. This was an aspect of our Lord's return which was early emphasised. Peter, in Acts 3: "God shall send the Christ who is appointed for you, whom the heavens must receive until the times of the restoration of all things, whereof God hath spoken by the mouth of the holy prophets which have been since the world began". Also in James's Epistle, chapter 5 verses 1-8 where he calls to his suffering brethren to have patience: "the coming of the Lord draweth nigh". He is thinking of it as the time when all wrongs will be righted. To the Athenians Paul declared that God had appointed a day and a man to judge the world in righteousness, "that Man whom He hath ordained whereof He hath given assurance unto all men in that He hath

raised Him from the dead". "Neither doth the Father judge any man but hath committed all judgment unto the Son". "And He gave Him authority to execute judgment because He is Son of Man". He is the true Goel, redemption and judgment are both His. When our Lord was challenged by Caiaphas to declare who He was, after answering, "Thou hast said", He continued, "Henceforth ye shall see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven" (Matt. 26. 64), a reference to His session at God's right hand and His coming in glory. The reference to Daniel they recognised, one coming on the clouds to establish His kingdom. They could not see His being at the right hand of God with physical sight but they had every evidence of its being true. "This Jesus did God raise up, whereof we are all witnesses . . . being therefore by the right hand of God exalted . . . He hath poured forth this which ye see and hear" (Acts 2. 32, 33; 3. 15, 16; 4. 13, 14).

But they will see His coming in the clouds of heaven, His coming in glory. "Every eye shall see Him . . . and all the tribes of the earth shall mourn because of Him" (Zech. 12. 12; Matt. 24. 30; Rev. 1. 7). This is the One of whom the Psalmist speaks: "Let thy hand be upon the man of thy right hand, upon the Son of Man whom Thou makest strong for Thyself" (Ps. 30. 17). "The Man whom the King delighteth to honour".

AYRSHIRE MISSIONARY HOME

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Clydesdale Bank House, Muirkirk,
from October to December:
Newmilns Ass. £ 8 16 6
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Brisbane Hall, Largs	10	—	—
Bethany, Saltcoats	10	—	—
Sisters' Sewing Class, Largs	5	—	—
Dr. C. B.	1	2	—
Anon	5	—	—

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G03	10	4	10	181	4	—	210	10	—	237	10	—	264	29	7	6	296	5	—	—
153	5	—	—	182	5	—	211	10	—	238	5	—	266	20	—	—	297	5	—	—
154	10	—	—	183	7	—	212	10	—	239	10	—	267	50	—	—	298	5	—	—
156	20	—	—	184	10	—	213	20	—	240	15	—	268	29	10	—	299	2	—	—
157	2	—	—	185	8	—	214	8	—	241	25	—	269	90	—	—	300	125	—	—
158	36	—	—	186	5	—	215	28	—	242	50	—	270	24	12	6	301	150	—	—
159	5	—	—	187	5	—	216	5	10	243	20	—	271	10	—	—	302	2	—	—
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Fellowship in Expenses: Postal, Bank, Printing and other Office charges

G153	1	4	180	2	6	209	2	6	238	5	—	265	1	2	6	293	1	—	—	—
154	10	—	181	2	6	210	10	—	239	10	—	266	1	—	—	294	2	10	—	—
155	5	—	182	2	6	212	5	—	240	1	—	267	10	—	—	295	10	—	—	—
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157	1	4	184	10	—	214	5	—	242	2	10	269	3	—	—	297	5	—	—	—
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166	2	6	192	5	—	222	2	6	250	2	6	280	2	6	—	305	4	—	—	—
167	2	—	193	10	—	224	1	—	251	5	—	281	2	6	—	306	1	—	—	—
169	2	6	197	10	—	226	5	—	252	15	—	282	1	—	—	307	10	—	—	—
170	1	—	198	1	10	227	10	—	255	10	—	283	1	—	—	308	5	—	—	—
171	10	—	200	10	—	228	10	—	256	15	—	284	10	—	—	309	10	—	—	—
172	2	—	201	5	—	229	10	—	257	12	6	285	5	—	—	310	10	—	—	—
173	1	—	202	1	—	230	5	—	258	2	6	286	1	—	—	311	1	—	—	—
174	5	—	203	5	—	231	1	—	259	5	—	287	2	10	—	314	2	5	—	—
175	10	—	204	5	—	232	5	—	260	15	—	288	1	—	—	315	1	2	6	—
176	8	—	205	10	—	233	5	—	261	5	—	289	1	3	3					
177	2	—	206	10	—	234	5	—	262	1	3	290	1	—	—					£104 — 5
178	10	—	207	2	6	235	10	—	263	10	—	291	15	—	—					
179	5	—	208	1	—	236	5	—	264	12	6	292	5	—	—					

Anonymous gifts included in above are:— "Flotta" £5; "Saved by Grace" £2 2/-.

Separate receipts are sent to donors when there is fellowship in expenses. It is the aim of the Trustees to remit full amounts of gifts to the Lord's servants without deducting expenses, and the fellowship of the Lord's people enabling them so to do is greatly appreciated. Donors should also communicate direct with the Lord's servants advising gifts being sent through this office. We cannot undertake to

enclose donor's letters with remittances which are now being sent within limited weight by AIR MAIL.

Deed of Covenant arrangements with refund of income tax at standard rate, can be made on behalf of those using the Fund, and Legacies for the Lord's Work at home or abroad can also be arranged. Particulars from the Secretary.

Remittances should be made by crossed cheque, money order, or postal order, to "The Lord's Work Fund." Correspondence and gifts now direct to The Secretary, Mr. William Irvine, 16 Dean Road, Kilmarnock.

DEVALUATION: In countries where there is no devaluation the pound is worth only 17/2.

The LORD'S WORK and WORKERS

ENGLAND & WALES

Forthcoming (D.V.)

Blackburn: Lancashire Tent Conf. in Victoria Hall, Mar. 16. Dr. W. H. Lindsay, F. Whitmore.

North Staffordshire: Madeley, Mar. 2; Butt Lane, Mar. 16, C. A. Oxley; Trent Vale: April 6, J. B. Hewitt.

Altrincham: Hebron Hall at 7.30. Mar. 9, D. Clapham.

Warrington: Gospel Hall, Forster St. Mar. 9, H. Bell; April 6, R. Rae.

Warrington: Hope Hall, Mar. 9 at 3 and 6. Dr. W. Naismith, J. Cuthbertson, A. Leckie. Mr Leckie continues until Mar. 14 at 7.30; April 6 at 7, R. Scott.

Bermondsey, S.E.16: Gospel Hall, St. James Rd, Mar. 16 at 3.45 and 6.30. J. M. Riddle, T. Bathgate.

Newport: Mountjoy St. Gospel Hall at 7.15. Mar. 16, G. Skelley; Mar. 30, G. C. D. Howley, A. G. Nute.

Mitcham Junction: The Gospel Hall, Percy Rd. Mar. 23, A. Wiseman; April 13, J. Glenville.

London W.10: Hope Hall, Kilburn Lane, Mar. 30 at 7. G. B. Fyfe.

Nottingham: United Missy Conf. April 6-9, Park Hill Congregational Church, Derby Rd., at 3 and 6. R. C. Kyle, J. Flynn, A. J. Thompson, J. Shneidrook.

Burnley: Gospel Hall, Brunswick St. April 12 at 2.45 and 6. F. O'Hara, C. Goldfinch.

Merseyside: April 12-15. J. Anderson, F. Cundick, W. Harrison, R. Jennings. Particulars from J. M. Sinclair, 67 Lawton Road, Roby, Liverpool. Tel. Huyton 1487.

Birmingham: Missy. Meetings, April 6 at 3.15 and 6.30. Central Hall, Corporation St; April 8 at 3.15 and 6.45. University of Aston, Gosta Green, April 9 at 6.45 for sisters only. University of Aston, I. T. Hall, G. P. Simmons, D. Chapman, A. H. Charters, S. Downs, R. Leggatt, W. A. Morrison, C. Philips, F. P. Wilkinson,

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

R. A. Wood. (Correspondence—Mr. R. M. Whitehouse, 26 Oakham Rd., Birmingham 17).

Bournemouth: May Bible Readings. Epistle of James by Dr. J. Boyd and Dr. F. Tatford at 'Slavanka', Belle Vue Rd. Period May 4-9. Bookings Mr. R. Iles, 'Slavanka'.

CANADA

Toronto, Ontario: Conference (D.V.) April 12-14 at Brockton High School, 90 Awde Street. Prayer at 7.30 p.m. April 11 in West Toronto Gospel Hall, 425 Pacific Avenue.

Communications to Wm. Agnew, 51 Victor Avenue, Toronto 14. Phone 251-6094. Geo. Shakespeare, 1237 Royal York Road, Islington. Phone 231-6460.

SCOTLAND Forthcoming (D.V.)

Alexandria: Ebenezer Hall, Susanah St. Mar. 2 at 3.30. G. Waugh, J. Dickson, W. Craig. Mar. 9 at 6.45, R. Scott, F. Stallan.

Cockenzie and Port Seton: Missy. Conf. in Viewforth Hall. Mar. 2 at 3.30. W. Alexander, R. Leggat, P. Levett, A. McGregor. March 10th to 31st—Peter Brandon will (D.V.) conduct a Gospel Campaign.

Cumnock: In Church Hall, Barrhill, Mar. 2 at 3. A. Allan, J. Lightbody, J. McDonald.

Carlisle: Gospel Hall, Church Lane, Mar. 16 at 3.30. A. Naismith, Sr., R. Hill, F. Stallan.

Clydebank: Victoria Hall, Shelley Drive, Mar. 16 at 3.30. P. McIntyre, R. Price, J. Rodgers.

Lockerbie: Missy. Conf. in St. Cuthbert's Church, Bridge St. Mar. 23 at 3.30. G. Bull and another.

Stevenson: Loan Hall, Mar. 23 at 3.15. Ministering brethren expected. Lord's Day, Mar. 24. Extended Ministry Meeting from 3 till 5 p.m. John Glenville will continue with ministry Mon. to Thurs. 25th to 28th March at 7.45 p.m.

Aberdeen: Holburn Hall Missy. Conf. in Holburn Central Church Hall, Mar. 30 at 3 and 6. R. Wood, W. Wilson, J. Walker.

Blantyre: Bethany Hall, Mar. 30 at 3.30. H. Scott, J. Burnett, J. Dickson.

Falkirk: Thornhill Hall Conf. in the Lesser Town Hall, Mar. 30 at 2.45. J. Caldwell, P. Murray, J. Paton.

Inverness: Ebenezer Hall, Mar. 30 at 3. R. Walker, M. Brown, W. McInnes, J. Aitken, (Vancouver).

Motherwell: Women's Missy. Conf. in Ebenezer Hall, Mar. 30 at 3.30. Miss Netherton, Miss Thomson, Miss White, and another.

Overtown: Gospel Hall, Bentfoot Road, Mar. 30 at 3.30, J. R. Rollo, J. Naismith, W. McKee.

Sauchie: Ebenezer Hall, Mar. 30 at 3.15. W. Prentice, Dr. D. Cook, A. M. S. Gooding.

Glasgow: Half-Yearly Meetings, April 5-9, in John Street Church and Tent Hall. G. Harpur, G. C. D. Howley, W. Gilmour, L. K. Nye, R. A. McLuckie, W. E. Thompson, D. G. Chapman and another.

Glengarnock: Hebron Hall, April 6 at 3. A. Naismith, Jr., A. Borland, J. Anderson.

Gorgie (Edinburgh): in War Memorial Hall, April 6 at 3.30. J. Anderson, W. Craig, E. H. Grant, E. A. Ewan.

Ashgill: Bethany Hall Conf. in the Welfare Hall, April 13 at 3.30. J. Paton, H. Scott, J. Burnett.

Shotts: Gospel Hall Conf. in Masonic Hall, April 20 at 3. J. Dickson, J. Cuthbertson, D. Cook, F. Stallan.

Aberdeen: Fountain Hall Conf. in Woodside School, Clifton Rd. April 27 at 3. J. Dickson, Dr. E. Ewan, R. Scott.

Castle Douglas: St. Andrews Street Gospel Hall, April 27 at 3. I. Spiers, J. Paton, J. Affleck.

Troon: Bethany Hall, April 27/28 at 3.30. G. Harpur, H. Murphy, H. Pope.

Lanark: Gospel Hall Conf. in Parish Church Hall, Castlegate, May 4 at 3.15. H. Bell, R. Burt, K. Kruse, A. Naismith.

Largs: Netherhall Bible Readings, May 6-10, conducted by Mr. E. W. Rogers and Mr. G. Harpur.

Ayr Bible Readings: May 11-17. P. Parsons & E. W. Rogers. Subject: 'The Local Church' **James St. Hall**, Mon. & Wed. at 3.45; Tues., Thurs. Friday at 10.45.

Victoria Hall, John St. May 11 at 7.30. Bible Reading—Revelation 1. Monday, Tuesday, Thursday, Friday at 7.30. Ministry on "The Overcomers". Wed. May 15 at 7.30, Bible Reading.

Kilmarnock: May 12 at 2, Ministry in Elim Hall, E. W. Rogers, P. Parsons.

Blairhall: In Oakley New Hall, May 18 at 3. W. Harrison, J. Campbell, W. Morrison, H. Beattie.

IRELAND: REPORTS

Workers

A. McShane and **N. Turkington** having well attended gospel meetings at Drumreagh. Prayer valued for the district.

W. J. Nesbitt and **S. Ferguson** continue at Ebenezer Hall, Bangor with sustained interest.

R. McPheat hopes (D.V.) to have some ministry meetings at Ballymagarrick and Ballykeel.

J. Hawthorne and **R. Beattie** continue gospel meetings in Edenderry, some manifest interest. Attendance good.

S. Lewis continues meetings at Killycurragh; a good ear for the gospel.

J. Martn has finished at Donemana and has commenced in Cregagh Hall, Belfast.

J. Grant still going on at Donegall Road, Belfast, with unsaved showing a good interest.

J. Thompson and **J. Turkington** have seen blessing in meetings at Lurgan. Commence at Bleary on Feb. 25. Prayer valued.

E. Allen, **D. Craig** and **A. Lytle** after sustained illness, still weak but recovering strength. Continued prayer valued for these brethren.

Belfast: Windsor Annual Missionary Conference again saw a large number gathered to hear reports from Workers on furlough and new Workers going forth. The challenge of the urgent need was felt in the presence and power of the Lord, and the assembly was much encouraged by the fellowship and assistance of neighbouring assemblies.

Cork: Annual Conf. Mar. 16-18. K. Jones, W. D. Whitelaw, J. A. Flynn, J. Hunter. Correspondence to G. E. Webb, Innishannon, Co. Cork. Tel. 14.

"WITH CHRIST."

Miss Maggie Black on Nov. 14. Saved when a girl in Co. Donegal and lived many years to prove it and was a testimony for some 60 years in Magheracom Assembly. Funeral was large and well attended. Services in home and grave side conducted by Mr. S. Cardy.

Mrs. David Dick on 19th Dec. Saved Dec. 19, 1911, at 8 years of age, and received into fellowship in Ebenezer Assembly, Johnston in 1917. Also for a time in Bogston Assembly, Greenock. Called home after 56 years of faithful testimony. Our sister will be greatly missed.

John M. McLeod of Redcar on Dec. 21 in his 94th year. Converted as a boy in the Sunday School at Greenock. As a young man went to Hebburn-on-Tyne and later moved to Tees-side where he was in fellowship for many years in Middlesbrough and latterly in Redcar assembly. A brother greatly beloved and a godly pastor with a deep love and care for the Lord's people and a fervent zeal in evangelism.

John Borland in his 80th year at Hamilton, New Zealand on 26th Dec. Saved in his youth in Galston, Ayrshire and received into fellowship there. He moved to Dreghorn till he came to New Zealand in 1921. He settled in Taumarunui and helped to build the small assembly. Moved to Hamilton in 1961 and in Liverpool Street Assembly until a year ago when he had to enter hospital. His wife predeceased him 5 years ago. He bore a bright testimony to the end.

Mrs. Fordyce suddenly on 26th Dec., aged 69. Saved in early married life during a campaign conducted by the late E. Rankine, Evangelist. In fellowship in Carluke and Sauchie. A quiet, consistent sister who loved the Lord, His Word, and His people.

John Scroggie, aged 69, suddenly on Jan. 6. A founder member of assembly at Victoria Hall, Glasgow. The last 42 years in assembly, Denver, Colorado, U.S.A. A man of the assembly, ministered the Word to profit throughout the mid-west states. Leaves a widow and daughter, and brother and sisters in Scotland.

Mrs. A. Baillie, Port Seton, on Jan. 8, aged 76. Met with the saints in

Viewforth Gospel Hall. Bore a quiet consistent testimony.

Mrs. Mary Gray, widow of the late Archibald Gray, on Jan. 9, aged 87. Saved as a young woman in New Cumnock. In assembly fellowship there and for some years in New Zealand and latterly in Bo'ness. Held to the old paths.

William Brown, Crosshouse Assembly, father of W. Brown, Tanzania, called home suddenly on Jan. 16. Some years in Victoria Hall, Ayr. A quiet brother who had accumulated a great knowledge of the Scriptures, which he used to help young brethren who gathered in his home to discuss the things of the Spirit. His presence will be missed in the assembly.

Andrew McTaggart, Dalry, on Jan. 16. Associated with the assemblies in Townend Gospel Hall, Dalry, and Hebron Hall, Giengarnock over 60 years. Led the praise in both companies. Faithful at all the gatherings of the saints.

James McPhee, Shotts, suddenly on Jan. 18, aged 60 years. Saved in Netherburn but in Shotts Assembly for almost 40 years. Always willing to help in ministry and the gospel, and active in open air work, a faithful visitor to hospitals and schools, also the aged and infirm. His house was always open for the Lord's people and many of the Lord's servants enjoyed his hospitality. Remember Mrs. McPhee who has been ill for some time.

Mrs. Donnell on Jan. 20. Saved 68 years ago through the gospel preached by the late Messrs H. Creighton and T. Bell. She was among the first who formed the assembly at Kilmore, Co. Tyrone. Afterwards in fellowship with saints at Strabane, later in Newtown Stewart. A lover of the Lord and His people. Messrs Lewis and Martin spoke at the funeral.

Mrs. Anderson, Dalry, on Jan. 21 as a result of a burning accident in her home. Saved in early life and baptised and received into fellowship in Townend Gospel Hall, Dalry five years ago. Attended all the assembly gatherings.

Hugh Henry Carson on 25th Jan., aged 90. Saved when a young man over 70 years ago through the preaching of Faith Mission Pilgrims who

were visiting the countryside at that time. Shortly after he was received into the assembly at Ballymacnaghy, then he was in fellowship in Knockbracken and in later years in Ebenezer, Belfast. He will be missed by all. Brethren J. Turner and J. Zebedee shared the funeral services. **Wm. Lowry**, Castlemellon, suddenly on Jan. 27. Saved for 60 years and that time in assembly fellowship in Donemana, Co. Tyrone. A good steady brother who was a great help in the assembly. He could say, "I love the place where Thine honour dwelleth". His home was open for the Lord's servants, where he and his wife were given to hospitality. A quiet, peaceable, godly brother who will be missed by his wife and family, also in the assembly. Messrs R. Love, R. Beattie, S. Lewis and J. Martin took part in the service.

Samuel Faulkner passed into the presence of the Lord in his 90th year. Saved through the preaching of the late Mr. S. Whitten 49 years ago and received into the assembly in Donemana, Co. Tyrone, where he remained while able to attend. A good steady brother. Brethren R. Beattie and S. Lewis were responsible for the service.

Thomas Spence on Jan. 15th in his 95th year. Saved over 72 years ago. He was in fellowship in his early years in Growell assembly, then for many years in Donegal Road assembly where he was one of the foundation members. For the last 12 years in Straidarren assembly in Co. Derry. He was a good man with a deep abiding interest in the welfare of the Lord's people. He gave help, which was very much appreciated, until within a few weeks of his home-call. Brethren S. Jardine and J. Grant took the funeral service.

Harry McKernin on 29th Jan., aged 71. Saved 51 years ago and received into fellowship in Ebenezer Gospel Hall, Belfast. Was hall-keeper for 47 years until failing health made him relinquish the position. A faithful brother helping in prayer and thanksgiving and a good attender at all the meetings, will be greatly missed. Brethren J. Turner and A. Boyle shared the funeral services.

Alexander Garden, Dumfries, suddenly on Lord's Day, 4th Feb. Was

present at the Lord's Supper and took ill during the meeting; passed away shortly afterwards. Saved in young manhood in 1913; associated with assemblies in Coatbridge, Greengairs, and for last 42 years in Dumfries. He was essentially "a man of the Book". His fertile mind associated with wide reading gave him a grasp of the Scriptures, which was evident in Bible discussion and spiritual worship. A faithful brother: who will be greatly missed. Remember his dear wife and family in prayer. **Thomas McWhinnie** on Feb. 5 after a few months illness. In happy fellowship in Shiloh Hall, Grassford, for last 10 years. Previously in Roman Road Hall, Motherwell. A faithful and beloved brother.

ADDRESSES, PERSONALIA, Etc.

Mr. J. Merson now at 3 South High Street, Portsoy, Banff.

Falkirk: Correspondence for Thornhill Hall now to Mr. A. Paton, 61 Windsor Road, Falkirk.

Mr. & Mrs. William Scroggie, formerly Fairhaven, Newquay, now Flat 3A, Tigh-Na-Mara Court, Wemyss Bay, Renfrewshire. Phone Wemyss Bay 2349.

Cumbernauld: Correspondence for Hebron Hall now to Mr. David Logan, Sr., 23B Clondin Rd., Kildrum, Cumbernauld.

Mr. A. G. Clarke after several months in British Isles expected to return to Bermuda on Feb. 29th for further service there. His address will be as before—c/o Gospel Chapel Apt., Southampton W., Bermuda.

Mr. & Mrs. Geo. Bond, owing to frailty of Mrs. Bond, were removing in February to suitable quarters at Eckling Grange Home, Norfolk.

Haggs: Correspondence now to Mr. James Kirk, 62 Glenview Avenue, Bankier, By Bonnybridge, Stirlingshire.

ECUMENISM

In view of the widespread interest in the Ecumenical Movement, and the general ignorance about its real intention, look out for a pamphlet by the Editor to be published shortly—**ECUMENISM AND THE ASSEMBLIES.**

ONE SHILLING

APRIL, 1968

The
Believer's
Magazine



Golgotha

by The Editor

Ministry of Recovery

by the late John Ritchie

The Resurrection

by O. B. Wylie

The Sermons of Our Lord

by E. W. Rogers

Gleanings from Zechariah

by J. B. Hewitt

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

Edited by Andrew Borland M.A.

SEVENTY EIGHTH YEAR, No. 954

Golgotha

by THE EDITOR

*He died upon a rugged wooden cross,
A real cross prepared of untrimmed beams
By Roman soldiers, reared on Calvary,
The skull-like mound outside the city walls,
Near-by the road where curious folk could stand
To view the sordid end of those who died
A ling'ring death through hours of unslaked thirst.*

*Christ bore that shame as those two criminals
Who hung beside Him for their several crimes
And justly were condemned; but not so He,
For innocent He was, no ill had wrought.*

*He simply claimed to be the Son of God.
Yet cruel were the sufferings He had borne
Before the Sanhedrin, from Pilate's men,
And at the hands of Herod's mocking crew
Griefs deeper than the human pen can tell
Were heaped upon His unresisting form.*

*He had been spat upon by brutal Jews
In most revolting way. A senseless blow
Had struck His unoffending lips. The hair
Some reckless hands had plucked from off His cheek*

*Blindfolded, like some children playing buff,
In sport men slapped His face, and cried,
"Now prophesy, Thou Christ, whose hands were those?"
Then in Praetorium where soldiers met
In common hall in gleeful sportive mood
To carry out the Governor's command,
His body had been bared, His hands been tied
Securely to the whipping post. The lash,
A plaited thong with cruel leaden tips,
An instrument of torture vilely used,
Had torn His flesh and left wide furrows deep
Across His back. A crown of thorns like nails,
So woven that the spikes would inward point
And pierce the brow, was placed upon His head,
And rudely pressed till drops of blood were drawn
To form a circlet like a crimson crown.*

*While others laughed, a savage wit had grabbed
A soldier's well-worn cloak that lay near by
And robed His bleeding form in mockery;
Then, one by one, in solemn make believe,*

*They did obeisance upon bended knee
To Him as to Imperial Caesar's throne.*

*Hustled from there, now wearing His own garb,
The seamless robe the gift of loving hearts,
A spectacle of woe, yet dignified
As one who knew that justice was outraged
Amidst the crowd, along the narrow street,
The Via Dolorsa aptly named,
He carried, staggering, the transverse beam
On which His body soon would be impaled.*

*Faint from long hours of sleepless suffering,
He sank beneath the weight; and, fearful lest
He might not reach Golgotha's mound, they laid
The rough patibulum on Simeon,
A stranger come to keep Passover Feast,
And forced him bear the cross behind the Christ.*

*In awestruck silence through the city gate
The long procession passed, until it reached
The execution ground beneath the brow
Of Golgotha, whose sightless sockets gazed
Where many a criminal had paid the price
For brigandage and breach of Roman rule.*

*The cross-beam, laid upon the ground, received
The naked body of the Man whose blood
Had stained the inner garments that He wore.
Those, with His seamless robe, were thrown aside
A soldiers' perquisites. Then to their task
They went with callous haste, and through the hands
That oft had ministered to stricken folks
They drove great square shaped spikes and to the beam
As criminal He bore from Pilate's court,
They fixed His bleeding form. That beam they raised,
And while from arms outstretched His body hung,
Limp, and sustaining painful all His weight,
The lacerations smarting from the scourge,
They nailed it to the rugged upright stake.*

*They drove one massive spike through feet that crossed,
Then left the Sufferer to die in pain
They mocked, they laughed, they taunted Him, they jeerea
They shared His clothes. They gambled for His cloak
By tossing dice to see whose it should be.
They squatted near His cross to watch and wait,
Insensate, while life slowly ebbed away.*

Unsympathetic watchers wagged their heads,
 And sneering said He'd paid the bitter price
 For boasting that He was the Son of God.
 "Could He not save Himself by coming down?"
 They shouted as in jest. He silent heard.
 Two criminals condemned for deeds they'd done
 Hung by His side. One later did repent
 And found in Him Messiah promised long.

Exposed He hung; and pitiless the sun
 Grew fiercer as the tedious moments passed
 And burnt the aching flesh. The head fell limp
 Upon the breast that heaved with pain intense.

Thirst parched the throat. Onlookers stood and heard
 The words He spoke. Then awesome darkness fell
 Which hid the sun for three long silent hours,
 The drapery divinely sent to shield
 From curious gaze the Saviour of mankind
 Bearing upon that tree the sins of men.

The silence broke. A piercing cry rang out,
 The strangest cry that ever rent the air,
 "My God, my God, why didst Thou me forsake,
 And didst not answer when in grief I cried?"

But victory was near. The battle fought,
 The hosts of hell confused were driven back,
 And to the Universe's utmost bounds
 The Victor's shout was heard "tetelestai".

Though still upon the cross He hung, His task
 Was o'er, sin's penalty had all been paid,
 And as He bowed His head upon His breast
 He whispered in His Father's conscious ear.

"Into Thy hands my spirit I commend".
 Then in a borrowed tomb, new garden tomb,
 The precious body bearing victor scars
 Was kindly laid, wrapt in fine linen cloths
 With aromatic spices richly filled.

The Sabbath passed. A new week dawned. The tomb
 Was empty found. The Christ had conquered death,
 And He who died upon a felon's cross,
 Alive in person, palpable and real,
 Appeared amongst His own whom still He loved,
 The Living Lord, who died and lives again
 To die no more. Now death had lost it's sting.

CHANGES CALVARY CAUSED

by C. G. CANN.

THE death of Jesus Christ brought about some great changes, the effects of which are far reaching and eternal.

The first of these is seen in God. It is not that God Himself has changed. His divine essence and character remain ever the same. He is the changeless one. But the death of Christ has made it possible for Him to justify the sinner who trusts in Jesus and thus display friendship and peace instead of enmity and wrath.

The heavens and the earth were created for God's good pleasure, that is, that they should be a joy to Him. (Rev. 4. 11). Included in that good pleasure was the intention that His creature man should also find a joy in that of which he formed a part. In Eden the most blessed moments for Adam and Eve, prior to the fall, must have been the visits of their loving Creator. (Gen. 3. 9; Heb. 2. 6).

With the intrusion of sin and its blighting effect upon the natural and spiritual beauty of the universe came also the inevitable reaction of God. In order to maintain a Holy Sovereignty, He must judge and eliminate that which is foreign and hostile to His nature and harmful to His creation. Hence the word of God teaches that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. (Rom. 1. 18). And again, It is appointed unto man once to die and after this the judgment. (Heb. 9. 27).

Because of Calvary that day of doom has been postponed while the Gospel bells ring out their message of free pardon for all who will put their trust in the atoning death of Jesus Christ.

The second great change effect-

ed by Calvary is seen in Jesus Christ Himself.

As the second person in the Godhead, He ever was and remains the eternal Son of God. His deity is never affected even while hanging on the cross.

It is in connection with our redemption and salvation we meet changes in Him. He takes upon Himself the form of a servant. Though the originator and giver of the laws of life, He became a subjective doer of them and learned (or experienced) obedience in the things He suffered, not in heaven where there is no sin, not in Eden where the circumstances favoured Adam, but in a world which had become a wilderness of sin. There, as the Second Man, He did battle with, and overcame the strong man armed. Here, in our world, where we failed, He magnified the law and honoured it. And God said 'Amen' twice from heaven, concerning the sinless perfection of that life. It was that life which gave quality and atoning value to the blood of Christ when He paid the penalty of our sins by His death on the cross.

That death won for Him the right as the second Adam and Mediator of the new covenant, to become the Author of eternal redemption to every believer in Him.

Although He was the eternal Son of God in Whom was life and light and by Whom all things were made, Calvary alone enabled Him to become the inexhaustible source of our new life and all its attendant blessings.

Another changeful effect of Calvary for Jesus lies in His glorification. After His resurrection He took to heaven a new triumphant

humanity, and the Son of Man was glorified when in His acquired human nature He was received by God and admitted to the full participation of the power and glory of heaven in which God dwells (Ps. 2 and Heb. 1). That glorious humanity He will retain for ever, and share it for ever with His Church in the day she becomes His bride.

Again, as the result of His cross, Christ receives His Messianic glory. Hence it is not surprising to learn Messianically and prophetically from Psalm 2. 8 that God invites the risen Christ at His right hand to ask of Him and He would give Him the heathen for His inheritance and the uttermost parts of the earth for a possession. In Rev. 5 we see that Messianic prophecy in the process of being fulfilled. The Lion-Lamb of Judah had acquired the worthiness to take the title deeds of the universe from the hand of God and conduct its affairs to God's glory and bring it to a state of His good pleasure.

The third great change Calvary wrought was that it made salvation possible for the sinner. Indeed, it actually secured it for everyone who trusts in Jesus. The

damage done in Eden was eternally reversed by the cross. The death of Christ not only interposed between the wrath of God and the sinner, but it also brought about a right relationship between them. Not only is the believer forgiven but he is also given a rightful legal standing in the presence of God because his Substitute not only paid the penalty of his sins but also honourably kept the law which the sinner had broken. So complete is the reconciliation that the redeemed one is also adopted by God to a loving sonship and given a glorious inheritance. Moreover, by the gift of the Holy Spirit he is regenerated and endowed with a new governing principle of life which gravitates Godward. By the powerful help of that same Spirit the life of the believer is progressively and effectively changed from a state of habitual sinfulness to one of sincere godliness. And finally, the believer will be given a completely new glorious humanity like the one the risen Saviour took back with Him to heaven, one suitable to enter God's glorious heaven and be a source of eternal pleasure to God and an eternal joy to man.

MINISTRY OF RECOVERY

by the late JOHN RITCHIE

IF one who claims to be a Christian becomes entangled in error, it is the duty of his fellow-believers to seek to deliver him from its coil, and labour for the restoration of his soul and the turning back of his feet to the Lord's ways (James 5. 19-20). And in principle the same is so with a church of saints or company of believers professedly assembling in the Lord's Name, confessing His Word as their only rule and guide. A gracious, seasonable, and faithful ministry of God's truth is for

the reproof and correction of those who err from the truth as surely as for the teaching, instruction and encouragement of those whose desire is to "walk in the truth". But this is often so sadly lacking, that individuals and churches alike, are too often allowed to drift or wander, or come under the spell of those who surreptitiously teach them error, and of others who yet more effectively mislead by practice, from the paths of the Lord. As in cases of dangerous diseases, prompt and decisive action may

prevent a multitude of sins. But when such service is delayed or neglected, until the evil has fixed its talons so firmly on its victim that it is well nigh hopeless to deliver, the next, and by no means uncommon danger is, to use more extreme measures than the Word of God warrants or allows.

All discipline is remedial in its character, and only when all hope of humiliation, confession, and restoration has been given up, is a sinning saint, as in 1 Cor. 5. 4-13, to be "put away" from the fellowship of others, and even then with a view to his restoration (2 Cor. 2. 4-10). But we have no "commandment of the Lord" for the excommunication of an assembly. The Lord retains this form of discipline in His own power. And when He so disowns any church of His because of continued and aggravated dishonour of His Name and disloyalty to His truth (see Rev. 2. 5), it will become so manifest that "all the churches shall know" (v. 23) what has been done, and bow to the Divine judgment, or if not, ultimately share it. But no individual or groups of individuals, no church or group of churches has the work delegated to them by the Lord, to disown or cut off or excommunicate entire companies of fellow-believers, even although they may reckon that they are not loyal to certain truths plainly taught in the Word. If their consciences, governed by Scripture, do not permit them to go in and out with such, then let them refrain, but always distinguish between those who are leaders in wrong, who

have embraced the evil, and those who, while not strong enough to protest against it, are yet reckoned by the Lord not to be participators in it. They are "those who have not this doctrine," and are not charged by Him with having it, although reproved for lack of faithfulness in suffering it in others (v. 20).

Like the suspected leprous house of Levitical times (Lev. 14. 34-35) a period of patient waiting and watchfulness—and surely of prayerful and deep exercise of heart among all who "watch for souls" and seek the godly welfare of fellow-saints in so dangerous a position—must be given. And should restoration of the whole be proved impossible, even then the Lord's way is to "make a difference" (Jude 22-24) between leaders in evil and the simple ones who follow. "Taking the precious from the vile" by a ministry which, as from the mouth of the Lord (Jer. 15. 19), divides as with a two-edged sword (Heb. 4. 12) what is of God from that which is opposed to Him.

Refraining from going to any place or company, in which confidence has been lost, is a matter for the individual to decide as before the Lord, but unless and until the Lord Himself has made it so plain—and in many well known cases He has, to all who have godly discernment—that He has disowned an assembly of His, any company who assume that place, and has borne that name—it is not for us to issue any decree that this or that is not to be regarded any longer as God's assembly.

OUT OF WEAKNESS MADE STRONG

by F. S. PARNHAM.

GOD has always had His heroes of grace and has recorded some of their exploits for our learning and encouragement. The

eleventh chapter of the Epistle to the Hebrews is a case in point. We might even call this Scripture a portrait gallery of faithful men

and women—faithful by reason of their faith—their features drawn by the Holy Spirit in lines of divine approval as, strengthened from above, they triumphed in the face of manifold afflictions. It would be difficult to imagine a more appropriate epitaph upon those noble warriors than what is said in verse 38, that the world was not worthy of them. Content to obtain a good report or witness in the eyes of God they endured patiently in anticipation of a glorious resurrection (v. 35) and the recompense of the reward (v. 26). So they proved—as we may—that “whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5. 4), no matter what the world may think or do.

“From weakness they were made strong,” but not in self-confidence or by the arm of flesh. Literally they were EMPOWERED and upheld by the strong and righteous arm of the everlasting God (Isa. 41. 10) so that human frailty became submerged in the ocean of divine grace and power. In this way God, who loves His people and cares for them like the Father He is, creates His **super-conquerors** (Rom. 8. 37) to be His witnesses in a hostile world. Time and again the heartening cry rings out from heaven: “Fear not, for I have redeemed thee; fear not, for I am with thee; fear not, I am thy shield and thy exceeding great reward”. The pity of it is that these repeated assurances sometimes fall on deaf ears to-day whereby the vitalising work of the Holy Spirit in the believer is stifled by the cares and worries about earthly things. We forget that God “hath not given us the spirit of fear, but of power, and of love, and of a sound mind” (2 Tim. 1. 7). Herein lies much of the secret of victorious living.

Both Scripture and experience will tell us that the Christian life

is a constant warfare, waged on two fronts—within and without—where carnal weapons are useless. Whenever the believer surrenders his spiritual stronghold in Christ for secular or carnal expediency he fights a losing battle. Victory is assured only when he is “strong in the Lord and in the power of His might”, and has put on, as the context urges, “the whole armour of God” (Eph. 6. 10-11). So equipped he can afford to defy the devil and every other enemy, including the insidious temptations of the flesh.

We are not called to be Christian martyrs in the sense of laying down our lives for the Lord, but we are earnestly exhorted to present our bodies as living sacrifices, holy and well-pleasing to God (Rom. 12. 1). However, the Lord knows our limitations better than we do ourselves and remembers that we are creatures of the dust, vessels of fragile earthenware, easily broken and yet intended to be the sanctified repositories of the heavenly treasure. Why? So that “the excellency of power may be of God and NOT OF US” (2 Cor. 4. 7). A similar trend is revealed in a parallel passage (2 Cor. 4. 16) to the effect that, though the outward man, the physical, may perish—as ultimately it will—the Lord is able and willing to renew the inward man, the spiritual counterpart day by day with a greater compensating blessing. Naturally, sickness or the passage of years will make us increasingly aware of our weakness, but that is when the all-sufficient grace of God may operate effectively, bringing us to an end of ourselves and nearer to the Lord, so fitting us to be “strengthened with all might in the inner man” (Eph. 3. 16). It is only as **empty vessels** that we can expect to be **filled** with all the fullness of God (Eph. 3. 19). Let us, therefore, acknowledge that what

is lacking is not of God but of ourselves, since Jehovah's generous invitation to Israel in ancient times is still valid in behalf of His needy and suffering saints of this 20th century: "Open thy mouth wide and I will fill it" (Ps. 81. 10).

In conclusion, to what end should these meditations lead us if not to a fresh appraisal of Jesus Christ, the Saviour of sinners and the mighty advocate and champion of His people? Of those who suffer the extreme penalty of their faith, together with all who are exposed to the slander and hatred of Satan, it is said: "They overcame by the blood of the Lamb and the word of their testimony" (Rev. 12. 11). In thought we are thus taken back to the Cross, the place of our *Lord's resounding triumph*, whence the word of our testimony is to issue and illustrate the cleansing and protective power of His supreme sacrifice. Henceforth, covered by the blood of the Lamb we can wrestle—and prevail—against the rulers of darkness in the world as well as against the opposing hosts in the heavenly places (Eph. 6. 12). Our beloved Lord has warned us (John 16. 33): "In the world ye shall have tribulation": so we know

what to expect, or we should do. Such pressure may assume different forms and vary in its intensity but in all our affliction Christ provides a tonic of reassurance for drooping spirits: "Be of good cheer, I have overcome the world." The battle has been fought and won. In very truth He has defeated every foe and we can enter into the good of it, seeing that our eternal destiny is bound up with Him as members of His mystical body, of His flesh and of His bones. Who or what, then, shall separate us from the love of Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Or the various problems, material, mental and physical, which beset many believers today? No, responds the inspired writer; *nothing and no one here or elsewhere can separate us from the love of God which is in Christ Jesus our Lord* (Rom. 8. 39).

Let us, therefore take heart in our trials. But if we are to triumph in these we must get our priorities right, seeking first the kingdom of God and then we shall find, according to promise, there is no lack in the Lord's wise and faithful provision.

(Continued from page 122).

Nature itself teaches us—

1 Cor. 11. 14.

So we should be well taught since we have three tutors ready to unfold the wonderful treasures of Holy Scripture.

The first scripture reveals that in prayer a woman should always have her head covered. Is this applicable to the assembly gatherings only? Certainly not! In this chapter we have not yet arrived at the point where the believers "come together". It equally applies to the domestic circle. The writer's mother always covered her head at prayer; and in Scotland the writer observed that many women wore 'mutches'—these were donned in the morning, exchanged for their dress one in the

afternoon. As these were always worn this proved an excellent safeguard against the uncovered head. What would folks think if men came to prayer and did not uncover their heads?

The second scripture emphasises that silence on the part of the gentler sex must be maintained in the assemblies of God's people.

The third scripture is transparently clear. "Women should dress in decent clothes, modestly and properly, without braiding their hair, without gold, pearls, or expensive dresses" (Beck's translation).

In light of the aforementioned scriptures I find no justification in N.T. Scripture for sisters to take part publicly when brothers are present. W. Fraser Naismith.

THE SERMONS OF OUR LORD

THE SERMON ON THE MOUNT

(4)

by E. W. ROGERS, Oxford.

THE Lord now turns to another matter (ch. 7. 1), first that of the improper criticism of others, and secondly, that of proper criticism or discrimination of things. He says, in effect, that you must remember that when you point a finger at one another you are pointing three at yourself. Try it and see if this is not so. You will be hoisted on your own petard, you will be measured by your own yardstick. The standard which you set for another will be that which others will set for you. How easy it is to see the faults of others and not to see our own! And those of others are much like a mere mote—a particle of dust—as compared with those of ourselves which others marvel that we cannot see, for they are as a huge plank of wood as seen by them. To sit in the seat of Moses and exercise judicial authority in such circumstances makes us plainly hypocrites. Before ever we assume that rôle it is necessary to be able to have clear and unimpeded vision, and this can only be by first attending to our own faults and clearing them away. Too often it is that wherein we judge others we condemn ourselves, for we are doing the same things. (Rom. 2. 1). Did not David vehemently condemn the rich man who had taken the poor man's one ewe lamb; but had he not done precisely the same thing in principle, only in a much more serious sphere? The Corinthians were past-masters in this line of criticism. No wonder Paul told them to 'judge nothing before the time'. The Lord would then bring to light things that they little thought

existed (1 Cor. 4. 4). In the church, of course, sin must be judged and the offender put away (1 Cor. 5), but the Lord is plainly not thinking of such things in this section. He has in mind that carping criticism which eats like a canker among the people of God and breeds suspicion and discord. The word of God can discriminate between the 'thoughts and intents of the heart' (Heb. 4. 12). When the Lord comes He will bring to light things now hidden and will make manifest heart-counsels that we little thought existed, and had we known of their presence we should have judged differently. We rush to ill-founded conclusions.

Nevertheless, the Lord does not wish us to be without judgment. We must discriminate. 'Dogs' and 'swine' are not our brothers (see vv. 5 and 6). Sacred things should not be given to the unclean. Pearls are not good food for swine. Dogs and swine are linked together by Peter in order to stress that, do what you will, they will revert to the ways of their natural bent. Here the Lord says, give them what you may, the result will only be disappointing: the swine will trample the pearls, and the dogs will bite the hand that gives it such food. His chiasmic form of speech is all the more forceful than if He had taught these lessons in another way. We who are far lesser men than Paul need to learn the principles on which he acted. They are set out in 1 Cor. 9. 19-22. And Peter in a less way showed similar discernment. Both Paul and Peter when speaking to a Jewish audience used their Old Testament scriptures; but each

when addressing a Gentile audience made no reference to them. There are even times when one should cast off the dust from the feet and leave the people.

The exercise of such discrimination requires wisdom, and 'if any one lack wisdom let him ask of God who giveth liberally and upbraideth not' (James 5. 1). Maybe this is the connection between vv. 1-6, and vv. 7-11 of our chapter. In any event it is fortunate that in our English language the initial letters of Ask, Seek and Knock make the word ASK. Maybe we do not open our mouth wide, we do not make large requests; and for this reason we are so poor spiritually. Ask denotes a need: seek denotes a loss: and knock denotes a barrier. Needs can be met, losses can be recovered, and barriers may be removed by prayer. No normal human parent would answer his child's request by giving that which is useless or harmful—a stone or a serpent. That being so, and they being evil (the Lord uses the pronoun 'ye' and not 'we', for He was not evil), a fortiori the Father would give good things to them that ask Him. Therefore ASK.

You have a Father in heaven who gives good things to them that ask Him: you yourselves would act likewise toward your children; therefore, let this be the rule that all you would wish others to do to you do the same towards them. Were this the rule of life all that the law and the prophets enjoined would be fulfilled: this rule is the sum of all their detailed utterances.

From verse 13 of chapter 7 the Lord begins to summarise His teaching. There are two ways, two trees, and two foundations. In each case one sets forth that way of life which is contrary to this Law, which refuses to be restrained by it, which refuses to do what is commanded: the other sets forth

just the very opposite.

We hear much these days about those who are 'tight' or 'loose', 'narrow' or 'liberal', terms which are used to describe those who seek to follow the Lord's teaching and those who, throwing off all restraint, follow their own ways. Christendom is riddled with this sort of thing. There can be only one end to the course of unrestrained self-will and disobedience. As, conversely, there can be only one end to the course of obedience and submission, though the person seems to be as a 'strait', bounded in on either side by the instructions of the Lord.

There would come false prophets, in the guise of sheep but inwardly they are ravening wolves. How may their true nature be known? By their fruits. See the manner of their own life, and see the character of their followers—the fruit they gather. As in nature so in this matter, like must produce like. It cannot be otherwise. These say and do not.

But not everyone that saith 'Lord, Lord' will enter the kingdom. It is sadly possible that one may preach in the name of Christ yet ultimately prove not to belong to Him. That which this sermon calls for throughout is obedience: not talk but action (7. 21). Added to 'hearing' there must be the 'doing' (v. 24). A life built on obedience will stand. A life that is built on disobedience will collapse.

We must again stress that we have not here what is called 'the gospel message' although the one is not so far apart from the other. 'The obedience of faith' (Rom. 1. 5) is but the initial act of obedience on the part of those who commit themselves to a life of obedience. The 'entering in at the strait gate' is almost equivalent to the entering in of John 10. 9. The 'hearing' of Matt. 7. 24 is almost the same as that of John 5. 24. What the Lord is calling for in this

Sermon is reality, not mere empty profession: obedience in action, not approval in speech.

Let us beware lest we should be found resting on the fact that we are gathered together according to scriptural principles, that we hold sound doctrine, and that we live

respectable lives, yet after all, the Lord may not own us. Do we say, "We have eaten and drunken in thy presence"? And does He say, "I know you not"? A healthy introspection and self-examination will not be amiss with any of us, writer included.

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT.

Chapter 3—Restoration to Favour.

THE former visions had foretold that the "rest" of the Nations should be disturbed (1. 8-17), and the enemies of Israel "cast out" (1. 18-21), and that Jerusalem should become the habitation of Jehovah (2. 1-13). In order to the fulfilment of these promises there must be a moral and spiritual reformation of the people. Judgment must begin at the House of God (Mal. 3. 3; 1 Peter 4. 17), and the Priesthood having become defiled and unsuitable for holy service must be cleansed. Outwardly delivered from the captivity and corruption of Babylon there must be inward cleansing before the Priest could serve in the beauty of holiness. The object of the vision is to restore the people's confidence in the Priesthood and their ministry. The robes brought back from Babylon were symptomatic of the defilement that existed everywhere. (Ezekiel 22. 26). The Vision was designed to remove their fears by showing that the sin which Joshua bore as their representative was removed, his ministry accepted, and the Priesthood established anew. Here we are shown how God will accomplish His purposes consistent with His righteousness. The High Priest, Joshua, stands for Israel, a nation on trial, and Satan is standing to slander them at the bar of God.

Let us consider this chapter as the servant of God prepared for,

and was encouraged in his service for God

RESISTED BY SATAN (v. 1).

It has ever been the pleasure of Satan to oppose the work of God. He is always ready to play an adversary's part against the people of God and to frustrate the designs of mercy. (Rev. 12. 10, 12). This vision is shown to the prophet to assure him that the fulfilment of the promises of God in reference to Israel's future rests, not on the worthiness of the Nation, but on the immutable purposes of Jehovah, who in sovereign grace has "chosen Jerusalem" (2. 12; 3. 2).

In chapter 3, the moral problem is solved; in chapter 4, the spiritual resources are made available.

"In brief, the vision depicts in a symbolic but very graphic manner the inner salvation of Israel from sin and moral defilement, answering to their actual deliverance from captivity and oppression set forth in the preceding visions". (David Baron)

Joshua, as the representative of the people, is standing before the Angel of the Lord, as priest to minister before Jehovah, but the filthy state of his garments would exclude him from the presence of God. (Isaiah 64. 6, 7). The accuser stands at his right hand and urges ceremonial impurity as unfitting him for his office. Satan

loves to point the accusing finger of scorn at the saints. It is the nation of Israel which is on trial, and if Joshua is rejected they are rejected; if he is justified, they are accepted. Adversity and Satanic opposition is the lot of all the saints and we easily become disheartened by such trials. Here, God gives his answer to the tempter; Satan's attempt fails to induce God to cast off His people. The evil one had looked with jealous eyes (Psalm 109. 6), and when resistance seems impossible he is likely to triumph. Satan is checked by "ONE" who silenced him without argument (Jude 9). The defender is Jehovah Himself. "Who will contend with Him?" (Isaiah 50. 8, 9). "Who shall lay anything to the charge of God's elect?" (Romans 8. 33, 34).

The Adversary may accuse, but it is not in his power to condemn. With Jesus Christ as our Advocate we need fear neither Satan's fury nor his malicious accusations. (1 John 2. 1-2). There are two reasons why Satan is silenced—The Divine Choice, "hath chosen Jerusalem"; and the Divine Mercy, "Is not this a brand plucked out of the fire" (v. 2). Israel was sorely tried, a brand much burned, but God's own hand had plucked them from the fire. The fact of its being plucked out of the fire proves its value to the owner, and He sees a further purpose it can serve. Jehovah had rescued the Jews from Babylon, and He will not suffer His merciful designs to be frustrated. It was enough that He had chosen them, and delivered them, and His grace would be fully displayed in blessing. (v. 9).

HUMBLING BY FAILURE (v. 3)

Here we are given a glimpse of the highest representative of the people, who stands as a pathetic figure in dire distress, indicating the condition of the remnant. His moral condition is very disquieting, it is not the ugliness of a man

of the world, but a defiled condition of things in the Priesthood, a man in his service Godward. Here is pollution, defilement by sin, and only God in grace can deal with it. On the ground of His sovereign choice (v. 2), He can make Israel morally fit for His own presence. Joshua, their representative, certainly needed restoration, and re-consecration if he was to resume the dignity of his mediated ministry.

These clothes are offensive, a source of shame and discomfort, (the symbol of sin); they must be removed, and festal robes (the symbol of imputed righteousness) put on him. Sin, ever a bar to intercourse with God must be put away. (1 John 1. 9; Col. 3. 5-9; 2 Samuel 12. 13). The guilt of sin has been taken away in the death of Christ (Gal. 1. 4), but confession of sin is essential to the enjoyment of fellowship with God. Paul's line of ministry in most of his letters is to cleanse us of all that hinders us spiritually, and to fit us for fellowship with and service to God. We are slow to learn that man in the flesh has no place before God and cannot be used in His service. Israel in spite of their sins will yet be rescued, restored and sanctified, and inherit the land. (Lev. 26. 44, 45). In our own times of failure it is good to recall God's effectual calling, His electing grace, and His eternal love. (Rom. 8. 29-30; Eph. 1. 4, 7; 2. 4-10). Having chosen us He will not desert us at any critical moment. (Hebrews 13. 5-6).

RESTORED TO FAVOUR

(vv. 4-5)

Joshua did nothing and said nothing; the attending angels at God's call did everything. Salvation is all of grace, and restoration is in virtue of the blood of atonement. Like Joshua, our vileness is removed, we are clothed with the spotless garment of His own righteousness and crowned with life.

(Luke 7. 42, 48, 50; 1 Cor. 6. 11; Isaiah 6. 6-7). "Festal raiment" (Isaiah 3. 22) is given to him. Festal implies fresh and ceremonially pure. (Isa. 61. 10; Rev. 19. 8). These are symbolic of not mere purity, but of jubilant welcome and joyful fellowship with God. (Luke 15. 22).

The prophet, who had been a silent but eager spectator of this act of grace, enters into the thoughts of God and expresses his joy. "Let them set a fair mitre on his head". This would be a further token of grace and indicate that purification was complete. This turban was the glory and complement of the high priest's attire, signified his full equipment and fitness for high priestly functions. (Exodus 28. 36-37). God's original purpose was that the nation should be unto Him "a kingdom of priests" (Exodus 19. 5-6). One day this will be true (Isa. 61. 6), but to-day it is the priceless privilege of the saints in this Church age. (1 Peter 2. 9; Rev. 1. 6). God has furnished us with what has the very highest degree of acceptability in His sight. (Col. 1. 12; Eph. 3. 1-6; 1 Cor. 1. 30, R.V.).

"The angel stood by". We want him always to stand by, though clothed with new garments and crowned with the mitre. "We want his strength, comfort, and the light of his countenance" (Spurgeon).

EXHORTED TO FAITHFULNESS (vv. 6-7)

Joshua has travelled along the shining way from condemnation through mediation to justification. Now he is shown that salvation from sin is connected with obedience to God. (Rom. 6. 1). The angel calls God to witness, and "protested" to show the importance of the charge committed to Joshua. Precept and promise are closely connected (vv. 6-7). Every "then" of promise has an "if" of responsibility. We must keep the

charge of the Lord. (Deut. 17. 9-13; 1 Kings 2. 3; Jer. 11. 7).

If grace brings us into blessing and privileges it makes the realisation and enjoyment of these dependent upon walk and conduct. The commission is fourfold "to walk", "to keep", "to judge" and "to guard". He is called to a life of personal holiness and official faithfulness. (Heb. 12. 14; 2 Tim. 2. 1-2; 3. 14).

His walk. "In my ways". Fidelity in his personal relations to God, and the faithful performance of his official duties as high priest, and expressly made conditional upon entering his high office. To be entrusted with the care of God's house is a wonderful privilege, but it is also a solemn responsibility. There must be decision to obey the precepts God had delivered to Moses. (Lev. 8. 33-36). He must exemplify in his own character the sanctity and moral rectitude which it was part of the priest to inculcate on the people. (Mal. 2. 6; Lev. 18. 30); Compare our walk. (Gal. 5. 16; Eph. 2. 10).

His work. "Keep My charge". Devotion to observe and superintend the entire system of the sacerdotal and levitical services. He was to regulate and discharge all the functions of the priesthood, to be supreme in God's house and look after its interests. (Deut. 17. 8-13; 2 Chron. 26. 16-21; Acts 20. 24-32; 1 Tim. 3. 1-16).

His worship. "Judge My house" may mean "My people" (Num. 12. 7; Hosea 8. 1). The Jewish Church as the house of God, or it may mean the courts of the Temple with its priests and ministers being ruled for God.

Discretion to oversee and behaviour becoming the saints is enjoined upon us. (1 Tim. 3. 15-16; Heb. 10. 19-22; 1 Peter 2. 3-6).

The welfare of the courts "to guard", to order the affairs of God's courts aright was his duty as a priest. Like a porter guarding

the approach to the house, and upholding and vindicating the honour entrusted to him. As the head of a godly order of priests he is encouraged by the promise of access to God, and his place among those who are most familiarly known in the heavenly court, "them that stand by", the Angels of verse 4.

ENLIGHTENED BY TRUTH

(vv. 8-9)

"Hear now"—hearken and consider the importance of the things God has to communicate. His fellows, companions, ordinary priests who discussed with him matters connected with their office are 'typical men,' men who in their person signify future events for Israel. They were capable of reading signs, and may foreshadow some more perfect Sanctuary and service. The sons of Isaiah illustrate this. (Isaiah 8. 18; 20. 3). They are then instructed by one of the richest and most beautiful Messianic passages in the Old Testament. "My Servant the Branch". "the Stone" (vv. 8, 9).

The "Branch" has now become a proper name and its application to the Messiah is clear. Branch is rendered Shoot, Bud, or Sprout, and in relation to Christ looks on to the future. The references portray the Lord as presented in the four Gospels. In Jer. 33. 15 the "Branch of David" who will rule in righteousness is Matthew's aspect of the kingdom. In Zech. 3. 8, "My Servant the Branch" is Mark; in Zech. 6. 12, the "Man who is the Branch" is Luke; and in Isa. 4. 2, the "Branch of Jehovah" corresponds with John's line of teaching.

This ONE will be humble in origin, yet abundantly faithful. He will be absolutely righteous (Matthew), amazingly energetic (Mark and Luke), and in fellowship with God will be prosperous (John) (Isaiah 52. 13), and the Kingdom will flourish. (v. 9).

The omniscient "Stone" (v. 9), precious carved gem, portrays the Messiah in His glorious second advent. Such is His excellency that He assures the erection of the Temple (6. 12), and establishes it (4. 9-10). May the engraving signify His scars and wounds suffered in death for their redemption, and remembered in the kingdom? They will be beautiful beyond compare with the gift and graces that marked Him down here.

ENRICHED AND ENCOURAGED BY PROMISES

(vv. 8-10)

The sovereignty of God is emphasised in this chapter. His "I wills" are reliable and fortify the servant for every emergency and cheer his heart in days of despondency. The five mentioned reveal to us Divine grace, glory, and government. "In that day" (v. 10), the Saviour will be revealed, Salvation will be enjoyed, sin will be removed, and peace and plenty will mark His reign. We have much better prospects to encourage our hearts to-day. (John 14. 3; 1 Thess. 4. 13-17; Phil. 3. 20-21; 1 John 3. 2; Rev. 22. 3-5).

Suggestions for Study.

This chapter makes a good Gospel message. Joshua on trial with Romans 3. 9-31. There is the Judge, the Accused, the Adversary, the Charge, the Advocate, the Attendants, and the Verdict, with privileges and prospects and promises for the acquitted and forgiven man.

Or man in his condition, vv. 1-3; condemned v. 3; cleansed, vv. 3-4; chosen of God, v. 2; clothed, v. 4; crowned, v. 5; charged and commissioned, vv. 6-7; comforted, v. 8; and cheered, vv. 9-10.

Men "wondered" at viewed in the light of N.T. teaching, Christ the "Branch" and the "Stone", the latter with N.T. references is a profitable study.



Notes

Lesson 18.

Memory Verse—Matthew 7. 13.

May 5th.

THE DIVINE KING—HIS PRINCIPLES

LESSON TEXT—Matthew 6. and 7 (Read Matthew 7. 13-29)

TRUTH TO BE EMPHASISED

All are travellers to eternity and the only things that matter are those pertaining to the kingdom of God.

Only those who are born again are travelling the way of life. Profession does not save; only Christ can give life.

THE LESSON OUTLINED

I. THE TWO TRAVELLERS

(7. 13, 14).

There are those who are on the King's Highway—the way of life. The entrance to the way is the narrow gate of conversion. Those who enter leave all behind—no baggage please, not even good works. The one essential—Christ. To miss Him is to miss Heaven. The route according to the guide book—the Word of God. The goal—Heaven's bliss and glory.

There are those who are on the world's Broadway. Broad enough for the whole world. The entrance—natural birth. The route—the way of all flesh, the way of your own choice. The travellers—all we like sheep have gone astray. The destination—destruction, death and damnation.

II. THE TWO TREES (vv. 15-20).

There are danger signals on the King's Highway. Let us heed them. There are false prophets who appear outwardly as Christians but they are wolves in sheep's clothing. With false teachings they scatter the flock and seek to destroy the sheep.

The evidence of life is seen in the fruitful life of the believer. The thorns of sin and unbelief are visible in the unsaved. They do not love the Saviour nor is the fruit of the Spirit seen in their lives.

III. THE TWO TESTIMONIES

(vv. 21-23).

Religious profession and religious activities will not suffice for salvation. Christ's name may be on the lips of those who are strangers to His grace. They will be disowned and excluded in the day of reckoning. To know Christ is to possess eternal life. Nothing but a saving knowledge of Himself will produce works that abide.

IV. THE TWO TOILERS (vv. 24-29).

Our Lord pictures two builders toiling, making for themselves a home. So we see two houses: the one remained; the other disappeared. The floods and the wind took it away.

The wise man built his house upon the rock. The foolish man built his house upon the shifting sands. The stormy tempest tested each house. The rain tested the roof; the flood, the foundation; and the wind, the whole structure. The solid rock held in spite of the storm. The shifting sands failed.

The solid Rock is Christ. The soul that rests upon Him is safe forevermore. The storms cannot overwhelm him.

The shifting sand is everything, or anything, outside of Christ. Happy are they who can say, "On Christ the solid Rock I stand, all other ground is sinking sand."

Lesson 19.

Memory Verse—Matthew 8. 27.

May 12th.

THE DIVINE KING—HIS POWER

LESSON TEXT—Matthew 8 (Read verses 1-18).

TRUTH TO BE EMPHASIZED:
The power of Christ was seen in His works of grace. All His miracles

illustrate His power to save. He who healed the bodies of men can save the souls of men.

THE LESSON OUTLINED

I. CLEANSING FOR THE LEPER (vv. 1-4).

Here was a case to manifest Christ's power, for the leper's condition was pitiful and hopeless. He was an outcast from society. It was God's supreme type of sin for it not only defiled, it corrupted, it brought decay and pain to the body, and was incurable by man in those days. The leper, however, was sure of Christ's power to cleanse and heal. What he had done for others to relieve them He could do for him. From the shame, pollution and repulsiveness of his disease he knew that Christ could free him. The question was, "Would He do it?" The answer was all he could have wanted. Not only was Christ able but He was willing. There is nothing the Saviour delights in more than to meet the need of sinners. He cleanses from the defilement of sin, and fits sinners for the companionship of saints.

The confirmation of Christ's power was the cleansed leper. "Go show thyself." what a testimony the cleansed leper was to the presence of Jehovah in the midst of Israel.

II. HEALING FOR THE SERVANT (vv. 5-13).

Usually servants are little cared for but this servant was loved. He was sick and his sickness is the background for a remarkable faith on the part of a master and power in the word of a greater Master. If the leper pictures the corruption of sin, the man "sick of the palsy" pictures the help-

lessness of the sinner. He is "without strength." "Grievously tormented" suggests that as sickness and suffering are linked together, so sinning always brings suffering.

The faith of the centurion was highly commended by our Lord. His faith was great in many ways. It had its foundation in the word concerning Christ, and then it had for its object the person of Christ. His faith was strong in hope expecting great things, it was persistent in overcoming obstacles.

The centurion took the low place in coming to the Lord. It took grace for a Roman Captain to come "beseeching" to one of the despised race, but he saw in Christ more than a Jew, he recognized in Him the Lord who had all at His command.

The simplicity of his faith is seen in his apt illustration. It was unselfish in its quality, and unfalling in its results. The word of power brought healing in answer to the request of faith.

III. RECOVERY FOR THE MOTHER (vv. 14-18).

There was power in a touch. Christ touched the hand of Peter's wife's mother; "the fever left her". Tossed about with the fever, she was very restless. Calmed by a touch from the Lord, she became helpful. The hand that touched was used in service. And thus it is with sinners. The touch of Christ brings healing, salvation; and those who are saved can serve. Saved sinners find joy in serving the Saviour.

Lesson 20.

Memory Verse—Matthew 9. 13.

May 19th.

THE DIVINE KING—HIS LOVINGKINDNESS

LESSON TEXT—Matthew 9 (Read verses 1-8; 18-31).

TRUTH TO BE EMPHASIZED:

It was said of Israel's God, "Who forgiveth all thine iniquities, who healeth all thy diseases." And in the midst

of Israel Christ was doing that very thing. Would they own Him as their Saviour God?

THE LESSON OUTLINED

In our lesson there are seven proofs of Jehovah's presence in Israel in grace and in power. This will give us our outline.

I. GRACE FORGIVING SINS (vv. 1-8).

Our Lord had demonstrated His power (8. 28-34), but He was able to remove the cause which gave Satan that power over men. So our Lord responded to the faith of the friends of the palsied man, not by healing the body but by first touching that which was deeper, the disease of the soul—He forgave his sins. A changed life, a changed walk and a changed home tell the story of his contact with Jesus.

II. GRACE CALLING SINNERS (vv. 9-13).

Grace not only forgives sins but it brings the sinner into His own presence to sit at table with the Saviour. That is just what grace is doing today to all who will own their guilt and accept His mercy.

III. GRACE BRINGS JOY AND GLADNESS (vv. 14-17).

"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16. 11). The Pharisees raise the question of fasting but the One who alone was the source of all true joy was in their midst. He had brought joy into the home of Matthew. How unseemly then to be sad and sorrowful when the Bridegroom was with them.

IV. GRACE RAISES THE DEAD (vv. 18-26).

A death in the home cast a deep shadow in the house of Jairus. Joy had fled and gloom took over. But there was hope in his heart for Christ was in the land. "Lay Thy hand upon her and she shall live." Death fled at the approach of the Lord of Life, and joy was restored to the home of Jairus. One day our Lord shall receive all His sleeping saints to reign with Him in life.

V. GRACE RESTORES THE SICK ONES (vv. 18-26).

As Christ was on His way to raise the dead a nameless woman touched Him and received the blessing she craved. Her life was ebbing away but she touched the hem of Christ's garment and she was made whole. We too, can touch Him today by laying hold of the promises of His Word in living faith.

VI. GRACE GIVES SIGHT TO THE BLIND (vv. 27-31).

One word from Christ and the dark night ended for the two sightless men. The one condition was faith: "Believe ye that I am able to do this?"

VII. GRACE GIVES SPEECH TO THE DUMB (vv. 31-33).

The silence was broken by the power of the Saviour and the testimony led the multitude to marvel. "It was never so seen in Israel." He reigned without a rival there.

Lesson 21.

Memory Verse—Luke 22. 28-29.

May 26th.

THE DIVINE KING—HIS REPRESENTATIVES

LESSON TEXT—Matthew 10. 1-16; 4. 12-25 (Read 10. 1-16; 4. 18-22).

TRUTH TO BE EMPHASIZED:

The first words of the King to His representatives were, "Follow Me."

They were His last in John 21. He still calls and commissions and empowers.

THE LESSON OUTLINED**I. THE KING CALLS (4. 19-22).**

There was the voice of command and compelling power that reached the fishermen and won them to the Lord. Peter and Andrew were casting their nets into the sea; James and John were mending their nets when Jesus called them. Filled nets may speak of the success of life; broken nets, of the failures. His call can reach us in any case.

Without a moment's delay they forsook all and followed Jesus. Peter and Andrew left their nets and their calling as fishermen. James and John left not only their ship but their father as well at the call of the Lord.

II. THE KING CHOOSES (10. 2-4).

It was after a night in prayer on the mountainside that Jesus chose the Twelve from among His followers to be His apostles. Apostle means "one sent forth." In a certain sense all who trust Christ are sent forth by Him to tell others of His saving grace. However the Twelve had a special service with regards to Israel as the King's representatives.

We serve the same Master. To know Christ is to love Him and to love Him is to serve Him.

III. THE KING COMMANDS

(vv. 5, 6).

As Lord of the harvest our Lord sends forth labourers into His harvest. Service must be Christ-directed. The service of the Twelve was directed

towards God's earthly people. It was limited to the "lost sheep of the house of Israel." How gracious of God to send to His straying sheep the King's messengers in grace and power.

IV. THE KING COMMISSIONS

(vv. 7-10).

The instructions the King gave to His representatives were specific. The sphere of their ministry was determined; the persons to whom the message was sent; the character of the message and the seriousness of refusing the messengers.

He who sent them forth would care for them. Heralds of the King would enjoy the bounties of His provision while dispensing the riches of His grace.

V. THE KING CHARGES (vv. 12-15).

How strange that the message of love should be refused. The Lord warned His servants that they would find themselves as sheep among wolves. The world has no room for Christ or His representatives. In a hostile scene we must depend upon God Himself.

If their message was refused they were to depart and go elsewhere. The day of judgment would vindicate the messenger and demonstrate how terrible was the sin of rebellion against the King who sent His representatives with the message of love.

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

SO far Paul's argument has begun to look something like this:

- (1) INTRODUCTION (1. 1-15)
- (2) THESIS (1. 16, 17)
- (3) PROOF (1. 18—3. 31)
- (4) ILLUSTRATION (4. 1-25)

Let's leave for the moment the ILLUSTRATION and concentrate this month on completing an examination of Paul's evidence, adduced here to prove his thesis that, "The just shall live by faith".

His PROOF, you may remember, is in two parts:

- Why it must be (1. 18—3. 20)
- How it can be (3. 21-31)

In the first part Paul has eliminated alternative and counter arguments and has justly concluded everyone without exception guilty before God. He is now about to issue what is perhaps the most penetrating statement ever made of essential Christian belief.

Although grammatically vv. 21-26 could be construed as one sentence, they are probably best understood as three distinctly related statements (as in R.S.V.). In this way the section can be analysed as follows:—

- (1) HISTORICAL FACT (vv. 21-22a)
- (2) CONTEMPORARY EXPERIENCE (vv. 22b-25a)
- (3) ETERNAL PURPOSE (vv. 25b-26)
- (4) LOGICAL IMPLICATIONS (vv. 27-31)

Week 13.

HISTORICAL FACT

Read Romans 3. 21-22a.

Here begins a comprehensive statement of the letter's central

theme . . . "righteousness of God" (first stated in 1. 17). What is "righteousness of God"? In this opening sentence there are six modifying elements which may help us to give an answer.

NOTE

But now—One of the Bible's outstanding "but's", introducing, as always, a most significant contrast. In 3. 19 we have a logical or argumentative "now" (de). Here we have a temporal or dispensational "now" (nuni), indicating something historical, which took place in our day, in this present age or dispensation.

Apart from law—No definite article. Quite independently of the Jewish or of any other law. Under law men had failed to achieve righteousness.

has been manifested—Perfect tense (unlike 1. 17, 18). This describes a past specific event which has resulted in a present continuing state. Something, previously unknown, has now been "brought into the light" (N.E.B.)

attested by the law and the prophets—The basic Christian truth decried in this section in no way contradicts the teaching of the Old Testament, the whole of which, on the contrary, foreshadows it **through faith of Jesus Christ.**—Probably a good example of an "objective" genitive, meaning, "through faith in Jesus Christ".

unto all who believe—There appears to be only limited manuscript evidence for "and upon all". The clause means, therefore, that "righteousness of God" is some thing manifested or possibly made available to (eis) those who believe.

From these modifying elements it seems clear that, although

"righteousness of God" can, and sometimes does, evidently refer to God's righteous character, here (and in other Scriptures) it means something more: nothing less, in fact, than a righteousness which God provides for sinners, in a sense, the righteousness of Christ, historically revealed and made possible by His sacrifice, and imputed only through faith.

STUDY

Find other examples of important Scriptural "but's".

Read Romans chapter 4 and chapter 10.

Look up 1 Cor. 1. 30; 2 Cor. 5. 21; Phil. 3. 9.

Week 14.

CONTEMPORARY EXPERIENCE

Read Romans 3. 22b-25a.

This section answers a twofold question implicit in the first section: why is the righteousness of God available to **all**; and how is it appropriated by faith? Here we find ourselves beginning to grapple with the basic concepts of Christian doctrine and of contemporary Christian experience. The passage is full of imagery.

NOTE

there is no difference—before God everyone is reduced to the same common denominator. **all have sinned** (hemarton—aorist tense) literally "they missed the mark", failed to achieve what they were aiming at. **come short of** (husterountai—present tense) literally, "they fall behind", fail to achieve what was expected of them—the **glory of God**—for which we were created (Isa. 43. 7). The second failure is what we experience as a result of the first.

being justified (dikaiounenoi—present participle). This is the language of law. The word does not necessarily mean that men are **made** righteous. It may mean that

God makes men "right" in the non-virtuous, legal sense of acquitting them. It may also mean that God "reckons" or "counts" men righteous through faith in Christ. **freely**—the manner of justification, like receiving a gift. **by His grace**—the motive, the source in the heart of God. **through the redemption that is in Christ Jesus**—the method, the means whereby it is possible for us to be justified. By His death Jesus Christ has paid the ransom price, and on this basis, not in an arbitrary manner, it is just and proper for God to act in mercy, to pardon, acquit, justify, reckon as righteous guilty, repentent, believing sinners. The word here (apolutrosis) puts the emphasis on releasing, liberating, delivering as a result of a ransom paid.

whom God hath set forth—here is how God did it, by publicly exhibiting Christ, putting Him forward as one would a champion or a sacrifice. **to be a propitiation** (hilasterion)—either an adjective, "with propitiatory powers" or a noun, "a mercy seat, a place of propitiation". In either case like 1 John 2. 2. or 4. 10 (hilasmos) it refers to the sacrificial work of Christ in offering Himself as a sacrifice or being Himself in a sense the place where God dealt sacrificially with sin. Clearly, this was why Christ came into the world and was "set forth" by God. **by His blood**—by His sacrificial death. **through faith**—not "through faith in His blood" (A.V.). Faith is the attitude towards God and Christ, not towards "blood", which makes effective the benefits of Christ's sacrifice.

STUDY

Which words in this section suggest basically ideas of sport, law, generosity, slavery, sacrifice?

Week 15.

ETERNAL PURPOSE

Read Romans 3. 25b-26.

These verses explain why God acted as He did in "setting forth" Christ.

NOTE

The twice repeated purpose "to declare" represents a noun phrase (eis or pros endeixin) meaning "with a view to exhibiting, manifesting, publicly declaring". God was achieving His purpose through this revelation of His will in the person of His Son.

What God wished to make clear to the whole world was the "righteousness of God". This probably still refers to that righteousness which originates with God but which is revealed to and made possible for men in the person and through the sacrifice of Christ.

There are two periods of time on which this historic manifestation has effect: the past, probably past generations, rather than individual sins; and the present, the age in which we live. In the past God either was "passing over" or would now be in a position to "pass over" or forgive sins committed by previous generations (Acts 17. 30 and Heb. 9. 15). At the present time, and ever since the revelation of Christ, God has been seen in this magnificently paradoxical way as "just and the justifier". These are the two aspects of the "righteousness of God" both of which we must understand, the emphasis largely depending on the context.

And with Paul's paradox we come to the close of one of the most crucial and concentrated arguments in the whole letter. He has shown not only WHY it is necessary, but also HOW it is possible for God to be "just and the justifier of him who believes in Jesus".

STUDY

Try to write out vv. 21-26 accurately in your own words. Learn the verses by heart.

Week 16.

LOGICAL IMPLICATIONS

Read Romans 3. 27-31.

Now that the climax of his argument is passed Paul must now begin to face up to all the implications of what he has just maintained. In a sense, this is what he does in the rest of the letter and in the remainder of this chapter he returns to his rhetorical style to deal with some obvious and immediate objections.

NOTE

The conclusion to this section of the letter is neatly stated albeit as a parenthesis in verse 28. He has set out his THESIS, organised his PROOF and is now entitled to restate that thesis as his CONCLUSION—"A man is justified by faith".

There are at least three discernible threads of Jewish objections:

V. 27. Is there nothing left to boast about? Absolutely nothing, says Paul. Works permit boasting, but not faith. What we receive from God is quite undeserved.

V. 29. Is there no longer the same special exclusive relationship between God and the Jews? What has happened will not in any way have changed the nature of God's promises to the Jewish nation. These will still be fulfilled. But God has blessed the rest of the world quite apart from the Jews and now the Jews must accept that they can no longer claim a "monopoly" of relationship with God.

V. 31. How does this affect the law? As did Christ while on earth, God is in fact establishing and honouring the law, strange as it may sound, by "justifying the ungodly" (Rom. 4. 5).

STUDY

Can you isolate from these verses at least three different statements made about faith.

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

THE JUDGMENT SEAT

TRIBULATIONISTS never tell us where they put the Judgment Seat of Christ (for believers only, to assess their lives, testimonies and works). Though we are not told precisely, here again it appears that this must be before the Lord returns to reign, for such as have obtained this honour are to reign with Him. They will, we believe, be well equipped to do this as they will have resurrected and glorified bodies and therefore, like their Lord, will not be confined to time or place.

If the saints of the present day are to be manifested with Christ in glorified bodies when He returns, then it is clear that we must previously be caught up and changed in order to do so.

If events do not take place in the order in which we have endeavoured to describe them then we cannot tell in what order they will do so. Anything else seems to be confusion.

The twelve apostles were promised thrones to judge the twelve tribes of Israel. Here the Tribulationist feels he has a strong point. If the Church and Kingdom are not the same, how is it that these men who were in the Church in its first inception, can thus reign in the Kingdom unless Church and Kingdom are one? This difficulty is more apparent than real, for it is no more incongruous that they should have a double position and a dual relationship, than it is incongruous for Christ to be both Lord and Head of the Church and also King of Israel. As faithful individuals we are to reign with Him (see 2 Tim. 2. 12; 1 Cor. 9. 24-27, and very many more Scriptures having to do with running the race, warring the warfare, keep-

ing the faith, etc., etc., all of which obtain rewards in the Kingdom, which must be on earth). There is no one in heaven needing to be reigned over. Tribulationists do not make such distinctions and do not face the problem as to when and where the Judgment Seat of Christ will take place. This will be, we believe, either before or during the time the saints are in the Father's House.

ISRAEL'S RESTORATION

God's present work is, we believe, the out-calling of the Church, and Israel has been set aside until that is completed and, we believe, removed. The promises to Israel are far too numerous to be mentioned here but her eventual supremacy among the Gentile Nations, she being at last the head and not the tail, is abundantly clear in many Scriptures; but for her to be made ready for the Lord's return means that she must needs go through a purifying process, and be brought to repentance and confession and ultimate faith, with the rebels purged out and she made ready to receive the Lord. He said to that nation, "Ye shall not see Me henceforth, until ye shall say, 'Blessed is He that cometh in the Name of the Lord'." There are Scriptures which clearly indicate and describe this preparation, in view of which Israel are now occupying their own land, though at present, only partially.

The vision of Ezekiel of the valley of dry bones shows us clearly that this restoration will take place in two parts and is described in detail in Ezekiel 37. 1-14, but this does not tell us the process by which it will be brought about. This is the "whole house of Israel". In chapter 22. 15-22 this

process is described and it is in the midst of Jerusalem; and five times over is described as "melting" them to purge out the dross. Now this is a reference to the Great Tribulation which is to come upon them, though doubtless the repercussions will be felt much further afield than Israel, but they are the centre and cause of it. This is NOT the Church.

Now we must turn and look at this time of unparalleled trouble, and we refer the reader to these Scriptures and only ask him to read and study them and give credence to them. It is often referred to as "that day" in the Old Testament, but the following Scriptures tell us that there was **no time like it before, and no time shall be like it afterwards**. It must therefore be a definite period and NOT the general trouble which in all ages comes upon the people of God.

Jer. 30. 7: "Alas, for that day is great so that **none is like it**; it is even the time of Jacob's trouble, but he shall be saved out of it".

Dan. 12. 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as **never was since there was a nation** even to that same time, and at that time thy people shall be delivered, every one that is found written in the book".

Matt. 24. 21: For then shall be great tribulation, such as was **not since the beginning of the world** to this time, **no, nor ever shall be**".

Rev. 7. 14: "These are they which came out of great tribulation" (literal Greek: **the tribulation the great one**, i.e. double definite article, therefore a definite period.

"Jacob", "thy people", "thy people", can only apply to Israel, but in the last case there is a great multitude out of all nations, tribes, peoples and tongues, thus

showing that the great tribulation is felt worldwide, but the former Scriptures indicate that Israel is the centre of the storm of tribulation; but the setting of Rev. 7 immediately after the sealing of the 144,000 out of the tribes of Israel (omitting Dan) indicates the connection between the two companies and suggests to some that the saved from the nations are the outcome of the worldwide witness of the 144,000 in the last days. Also Jacob himself came into his troubles when on the way back out of the far country, God dealing with him in discipline after discipline. He became a broken man until he arrived where his beloved Joseph was, and the time of blessing really began.

Another writer on this subject has said concerning the great multitude coming up out of the Great Tribulation, "The Apostle John had served the Church for many years. But he did not recognise this Gentile multitude, he saw no indication that they were the Church. One of the elders identified the company as those who find salvation in the Tribulation This huge throng is a witness both that the Gospel will be preached in the Tribulation and that many will believe The great multitude also constitutes a witness that the Church will not be in the Tribulation. In Rev. 7 these redeemed Gentiles stand distinct from the 144,000 redeemed Jews.

If the Church were then on earth no such distinction would be made for in the Church all believers are one in Christ".

John is seen detached from the elders (as standing in time and looking into the future) though in that day we believe he will be one of them, but such a detached witness is necessary for this revelation and this is not unlike the position occupied often in the Old Testament by the prophets.

A similar position is set forth in the parables in Matthew and the same distinction seen in the view of the Nations and His brethren, although there they are at the great Assize; but there again resurrection is not mentioned. It is an earthly scene.

Old Testament Scriptures deal with this period in detail, such as Zech. 13. 9; Mal. 3. 3, etc. and there is a whole section of the prophet Isaiah devoted to this period and the preservation of the remnant, especially those who obey the Lord's command to flee, i.e. chapters 24 to 27 inclusive, commencing with devastation in the earth, to the preservation of the remnant and the gathering of Israel to Jerusalem, a comprehensive view of the day of the Lord, with Israel in the centre, and the earth and land of Israel as the sphere.

We are told that we, the Church, should not desire to escape tribulation but rather count it an honour (as did the early Church) to suffer tribulation for the Lord's sake; but here again those who speak thus ignore the word of the Lord Jesus. He said (Matt. 24. 15): "When ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place . . . then let them which be in Jerusalem FLEE into the mountains", etc. etc.

The word "saved" in vv. 13 and 22 refer to bodily salvation and preservation. He said also (Luke 21. 36) speaking of the same time: "Watch ye therefore, and pray always, that ye may be accounted worthy to ESCAPE all these things and to stand before the Son of Man", i.e. we suppose when He is manifested.

THE RESURRECTION

by O. B. WYLIE, New Zealand.

THE CENTRALITY of the Cross of our Lord Jesus Christ in the Gospel is a truth owned and loved by every true child of God. The prophets foretold His sufferings and death. The four Gospels present Him as having become incarnate that He might give His life as a ransom for many, and His teaching to His disciples bore frequent reference to His death at the hands of the Scribes and Pharisees. Moses and Elias on the mount of transfiguration spoke not of their mighty deeds wrought through faith, but of His decease which He should accomplish at Jerusalem. The prominence given to that death by the four evangelists bears eloquent testimony to the fact that upon this great pillar God's plan of salvation rests.

The essential counterpart of the death of Christ is His triumphant resurrection. The four Gospels record it in varying aspects. No

true child of God could fail of joyful response to the five precious facts included in the angelic announcement to the women who came early to the sepulchre on the resurrection morning (Matt. 2. 6-7), each pointing to a characteristic of the faith of God's elect of this age ushered in by the resurrection. (1) "He is not here", no longer to be known by sight; (2) "He is risen", henceforth to be seen by faith in resurrection triumph; (3) He had declared that He would rise again, and it was therefore "as He said"; (4) The truth known experimentally should be the settled, unshakeable conviction of each of His own, "Come, see the place where the Lord lay"; (5) The women became the joyful bearers of the tidings that His life laid down had been taken again according to His own words (John 10. 18), and all who are in the good of that knowledge will

gladly fulfil the command, "Go and tell".

The truth of the resurrection bore a special place in the testimony of the twelve as recorded in the Acts of the Apostles. The healing of the man lame from birth at the gate Beautiful (Acts 3) was used by Peter as clear proof of it, and the power of God was directed in support of that testimony to Israel still in unbelief; for, "with great power gave the apostles witness to the resurrection of the Lord Jesus" (Acts 4. 33).

Paul, not one of the twelve, but commissioned later as the apostle to the Gentiles, received from the Lord in glory the revelations that filled his inspired writings and oral testimony. He declared that the fulfilment of his own specific calling was through the risen Christ being mighty in him towards the Gentiles (Gal. 2. 8); and he could even glory in his infirmities in order that the power of Christ might rest upon him (2 Cor. 12. 9). To know Him and the power of His resurrection became the supreme desire of his life; and in order to attain to this he was willing to enter into the condition essential to it, namely, "the fellowship of His sufferings, being made conformable unto His death" (Phil. 3. 10). The power that God wrought in Christ to raise Him from the dead is that which operates in the believer to give him a life distinct from all else (Eph. 1. 19-20). What then is our service and testimony apart from the demonstration of that power. With little or no evidence of it, are we content? May God stir us from complacency? Christianity apart from the resurrection is a mere figment of unregenerate man's imagination.

The resurrection of Christ, and the yet future resurrection of the dead are truths inseparably linked according to 1 Cor. 15. This fundamental of the faith Satan has

never ceased to assail. He had his lie prepared to meet the very first announcement that our Lord had left Joseph's tomb (Matt. 28. 11-15), coloured then, as ever since, with the utmost cunning and deceit. The modern intelligentsia of Christendom, presumptuously claiming leadership in Christian (?) thought, bring us nothing new in their blatant denials of the resurrection. The father of lies had his instruments prepared with their diabolical utterances on the first resurrection morning, and he now boldly places them within theological seminaries that form part of the organisation of corrupted Christianity. It is difficult to curb our indignation as those who assume the role of the Lord's gifts to His Church become the foremost deniers of His ministry in resurrection, the only source of true gift (Eph. 4. 8). How could a system that allows this be of God?

Many of our readers share with us the never-to-be-forgotten experience of hearing the call of our blessed Lord, who still lives and speaks through His Word, to come out from it all to be identified with His Name in rejection. Our place is still outside. What grief to His heart must be caused as His own redeemed ones are still found lingering within it, and some professedly called out, hobnob with it!

ASSEMBLY NOTICE

The Assembly of Christians that gather in the Gospel Hall, Worksof, decided some time ago that they no longer wished to be known as a Glanton Meeting. This move has been taken by the brethren because they want to have greater fellowship with those known as Open Brethren. With this in view may we extend to all believers who may be passing through Worksof a warm invitation to any of the following meetings. Sunday—Breaking of Bread at 11 a.m.; Gospel Service at 6.15 p.m. Wednesday at 7.15 p.m.—Prayer and Bible Reading.

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 give some light on the group named Nicolaitanes in Revelation.

ANSWER

Three views are held:—

a. That the Nicolaitanes were a sect founded by the Nicolas of Acts 6. 5, who is supposed to have introduced a corrupting compromise with paganism, in which, as a Gentile, he had himself been nurtured. Ephesus itself was a centre of idolatry (Acts 19), and must have presented the Gentile church there with constant temptation and provocation.

b. That the term "Nicolaitan" is a Greek form of the Hebrew "Balaam".

c. That the term comes from a combination of two Greek words, the one meaning "to conquer", and the other meaning "the people", thus conveying the idea of a clerical class dominating the "laity", and so eventually bringing about the destruction of the church (note the word "remove" in Rev. 2. 5).

2. The repetition of "I hate" (Rev. 2. 6 and 15) indicates that the "deeds" (v. 6) and "doctrine" (v. 15) were an abomination to God, and involved some form of idolatry. This is confirmed by the association of the Nicolaitanes with Balaam (vv. 15 and 16). According to Numbers 22 to 25 two attacks were made on the people of God. The first was indirect, designed to bring a curse on the Israelites, but it resulted in their being blessed through the unwilling instrument, Balaam. The second attack was direct and succeeded with disastrous results. This association affords some support for (a.) and (b.): "Nicolaitan" and "Balaam" convey related ideas of domination, corruption and destruction of the people. Direct persecution from without not having succeeded (v. 3), Nicolaitanes crept into the church, and, with an eye to their own advantage and with a measure of success, introduced materialism and com-

promise with the world and what it idolized.

3. 1 (c) is favoured particularly by those who see in the messages to the churches a prophetic sketch of developments in the general character of churches to the end. Certainly 1 Peter 5. 3 suggests the initial rise in that day of a dominating clerical class, although Peter does not specifically mention Nicolaitanes. See also 2 Peter 2. 15 and Jude 11.

4. Briefly then, the Nicolaitanes speak of a small section within a church (such as can be seen in a "clerical" system) dominating the church, and in addition, introducing other unscriptural principles and a worldliness which, if unchecked, could lead only to the removal of the church. In the days of Balaam a Phinehas stopped the rot and stayed the plague; he reaped the rich reward of Numbers 25. 12-13. The churches need more of his calibre to-day. P. Parsons.

QUESTION

Please explain these three scriptures: 1 Cor. 11. 13; 14. 34-35; and 1 Timothy 2. 9. Is there any contradiction? Are brethren in some places justified in advocating the right of sisters to pray in public in the presence of brethren?

ANSWER

The Word of God is immutable, irrevocable, unerring, consequently there can be no contradictions in it. "The Word of our God shall stand for ever" (Isaiah 40. 8). Let us examine the three scriptures alluded to in the question.

1 Cor. 11. 13: "Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you . . ."

The Word of God teaches us—
Psalm 94. 12.

The Grace of God teaches us—
Titus 2. 11-12.

(Continued on page 104).

The Lord's Work Fund (Incorporated)

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Anonymous gifts in above:— "Yours in Christ £1: Psalm 31, 19 £10 10/-

Remittances should be made by crossed cheque, money order, or postal order, to
"The Lord's Work Fund" Correspondence and gifts now direct to
The Secretary, Mr. William Irvine, 16 Dean Road, Kilmarnock

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enclose donor's letters with remittances which are now being sent within limited weight by AIR MAIL.

Deed of Covenant arrangements with refund of income tax at standard rate, can be made on behalf of those using the Fund, and Legacies for the Lord's Work at home or abroad can also be arranged. Particulars from the Secretary

The LORD'S WORK and WORKERS

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

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES

Forthcoming (D.V.).

Altrincham: Hebron Hall at 7.30. April 6. H. Beattie.

Birmingham: Missy. Meetings, April 6 at 3.15 and 6.30. Central Hall, Corporation St; April 8 at 3.15 and 6.45. University of Aston, Gosta Green, April 9 at 6.45 for sisters only. University of Aston, I. T. Hall, G. P. Simons, D. Chapman, A. H. Charters, S. Downs, R. Leggatt, W. A. Mor-R. A. Wood. (Correspondence—Mr. R. M. Whitehouse, 26 Oakham Rd., Birmingham 17).

North Staffordshire: Trent Vale, April 6, J. B. Hewitt; Crewe, April 20, Conf. F. Whitmore. G. Gill; Butt Lane, April 27, Sisters Missy. Conf. **Stafford (Highfields),** April 27. D. Clapham.

Nottingham: United Missy Conf. April 6-9, Park Hill Congregational Church, Derby Rd., at 3 and 6. R. C. Kyle, J. Flynn, A. J. Thompson, J. Shneidrook.

Warrington: Forster St. Hall at 7. April 6, R. Rae; May 11, H. Scott.

Warrington: Hope Hall at 7. April 6/7, R. Scott; May 4/5, C. Hocking.

Burnley: Gospel Hall, Brunswick St. April 12 at 2.45 and 6. F. O'Hara, C. Goldfinch.

Merseyside: April 12-15. J. Anderson, F. Cundick, W. Harrison, R. Jennings. Particulars from J. M. Sinclair, 67 Lawton Road, Roby, Liverpool. Tel. Huyton 1487.

Newcastle-on-Tyne: Trinity Presby. Church, Northumberland Rd. April 12 at 2.30 and 6. 13th at 6.30. 15th at 2.30 and 6. J. Dickson, Dr W. H. Lindsay, T. W. Proffit, J. Hunter.

Swindon: Park Gospel Hall, April 12 at 3.15 and 6.15. J. Currie, J. Harrison. (Further details, D. E. Mitchell, 68 Newcastle St.).

Plymouth: Ford Park Gospel Hall, Ford Park Rd. Annual Meetings, April 12 at 2.45 and 6. (W. Rowe, 43 Kingsley Rd., Plymouth).

London, Bermondsey, S.E.16: Gospel Hall, St. James Rd. April 20 at 7. C. Goldfinch.

Luton: Onslow Rd. Gospel Hall, April 20 at 4.15 and 6.30. Reading—Rev. 3. 1-6. J. Glenville.

London W.10: Hope Hall, Kilburn Lane, Queens Park, April 27 at 7. D. Hall.

Briton Ferry: Ebenezer Hall, May 4 at 2.45 and 6. W. Grunbaum, B. Osborne.

Bournemouth: May Bible Readings. Epistle of James by Dr. J. Boyd and Dr. F. Tatford at 'Slavanka', Belle Vue Rd. Period May 4-9. Bookings Mr. R. Iles, 'Slavanka'.

Halesowen: Gospel Hall, Albert Rd. May 11 at 3.30 and 6.30. W. Harrison, B. Osborne.

Allerbridge, Devon: Annual Meetings, May 25 at 3 and 6. (L. H. Milton, Hilcrest, Nymet Rowland, Crediton).

CANADA

Toronto, Ontario: Conference (D.V.) April 12-14 at Brockton High School, 90 Awde Street. Prayer at 7.30 p.m. April 11 in West Toronto Gospel Hall, 425 Pacific Avenue.

Communications to Wm. Agnew, 51 Victor Avenue, Toronto 14. Phone 251-6094. Geo. Shakespeare, 1237 Royal York Road, Islington. Phone 231-6460.

SCOTLAND Forthcoming (D.V.).

Glasgow: Half-Yearly Meetings, April 5-9, in John Street Church and Tent Hall. G. Harpur, G. C. D. Howley, W. Gilmour, L. K. Nye, R. A. McLuckie, W. E. Thompson, D. G. Chapman and another.

Glengarnock: Hebron Hall, April 6 at 3. A. Naismith, Jr., A. Borland, J. Anderson.

Gorgie (Edinburgh): in War Memorial Hall, April 6 at 3.30. J. Anderson, W. Craig, E. H. Grant, E. A. Ewan.

Motherwell: Shields Rd. Gospel Hall, April 6 at 3.30. J. G. Hutchinson, J. Glenville, W. Harrison.

Stevenston: Bethany Hall Conf. in High Church Hall, April 6 at 3. F. Cundick, J. Gillespie, R. McPike.

Ashgill: Bethany Hall Conf. in the Welfare Hall, April 13 at 3.30. J. Paton, H. Scott, J. Burnett.

Lossiemouth: Town Hall, High St. April 13 at 3. R. Bryant, J. Murdoch, W. Mowatt, I. Spiers.

Hawick: In Baptist Church, April 20 at 3. S. E. Capie, J. H. Hutchison, J. R. Rollo.

Shotts: Gospel Hall Conf. in Masonic Hall, April 20 at 3. J. Dickson, J. Cuthbertson, D. Cook, F. Stallan.

Aberdeen: Fountain Hal Conf. in Woodside School, Clifton Rd. April 27 at 3. J. Dickson, Dr. E. Ewan, R. Scott.

Calderbank: In Welfare Hall, April 27 at 3.30. W. Irwin, J. Paterson, T. Wilson, J. Tennant.

Castle Douglas: St. Andrews Street Gospel Hall, April 27 at 3. I. Spiers, J. Paton, J. Affleck.

Kirkintilloch: Dunbartonshire Missy. Conf. in Gospel Hall, 68 Townhead St. April 27 at 3.15. J. Walker and others.

Musselburgh: In Scamans Institute, New St. April 27 at 3.15. J. Anderson, A. Leckie, W. Prentice.

Troon: Bethany Hall, April 27/28 at 3.30 G. Harpur, H. Murphy H. Pope.

Renfrewshire Gospel Campaign: Renfrew, April 28—May 23: Elderslie, June 2—June 27. H. Murphy.

Dreghorn: In Mure Memorial Hall, May 4 at 3; 5th at 2. G. Waugh, J. Gillespie, J. Douglas, J. Cuthbertson.

Dunfermline: Abbot Hall, May 4 at 3 in West Baptist Church, Chalmers St. R. Scott, A. Clark, A. McNeish.

Lanark: Gospel Hall Conf. in Parish Church Hall, Castlegate, May 4 at 3.15. H. Bell, R. Burt, K. Kruse, A. Naismith.

Largs: Netherhall Bible Readings, May 6-10, conducted by Mr. E. W. Rogers and Mr. G. Harpur.

Ayr Bible Readings: May 11-17. P. Parsons & E. W. Rogers. Subject: 'The Local Church' James St. Hall, Mon. & Wed. at 3.45; Tues., Thurs. Friday at 10.45.

Victoria Hall, John St. May 11 at 7.30. Bible Reading—Revelation 1. Monday, Tuesday, Thursday, Friday

at 730. Ministry on "The Overcomers". Wed. May 15 at 7.30, Bible Reading.

Kilmarnock: May 12 at 2, Ministry in Elim Hall, E. W. Rogers, P. Parsons.

Motherwell: Lanarkshire S.S. Teachers in Roman Road Hall, May 11 at 4. J. Naismith, W. D. Whitelaw, T. Glidden and others.

Tillicoultry: In Devonvale Hall, May 11 at 3.15. G. C. D. Howley, G. Harpur, B. Beattie.

Blairhall: In Oakley New Hall, May 18 at 3. W. Harrison, I. Campbell, W. Morrison H. Beattie.

Greengairs: May 18 at 3.30. W. Gaw, E. A. Ewan, T. Richardson.

New Cumnock: Bridgead Hall, May 18 at 3. J. Anderson, A. Noble, J. Tennant, G. Waugh.

Newmains: Gospel Hall, Bonk'e Rd. May 18 at 3.30. W. F. Naismith, R. Price. R. Rae, A. M. S. Gooding.

Aberdeen: Annual Bible Readings in Hebron Hall. Sept. 14-19. H. Bell, S. Emery.

REPORTS

John Campbell was hoping to erect a portable hall at New Scone after an effort at Abernethy. Blairgowrie weekly Bible Study finds about 30 adults attending. Clerisy is complaining and opposing.

John Gordon and **Sandy Stewart** have seen a good interest and numbers saved at Portknockie during a long spell of meetings.

Gordon Miller has had some encouragement in his personal work and visitation in and around Elgin.

Ian Munro in a hired hall at Loch Carroa. Children attending well, but adults few in number. "Free" influence binds. His portable hall was wrecked in high winds on road to Kyle-of-Lochalsh. No hired hall available here. Our brother hopes to make Invergordon his centre, removing from Inverness (D.V.) this summer.

J. Ritchie saw a few saved at Cross-michael during 9 weeks. Was moving portable hall to Gatehouse-of-Fleet.

IRELAND: REPORTS Workers

S. Ferguson and **W. J. Nesbitt** saw some fruit during 7 weeks at Eben-ezer; Bangor.

S. Ferguson has joined **S. McBride** in the gospel at Bloomfield.

E. Allen and **W. J. Nesbitt** hope to commence in Newtownhamilton district.

J. Thompson and **J. Turkington** had an encouraging start at Bleary.

R. Craig and **E. Wishart** have had fruitful meetings in Ballywatermoy district.

J. Finegan and **J. Kells** have moved to Mohill, Co Leitrim.

L. McIlwaine and **A. Caulfield** have finished meetings in Kilwaughter. An encouraging time with blessing.

W. Graham and **G. B. McQuillan** finding an interest in the gospel at Broomhedge.

H. German reports a time of blessing at Castlereagh with a number professing salvation. Now in Wellington St. Ballymena where some have decided. Prayer requested.

R. Beattie and **J. Hawthorne** have finished at Edenderry.

H. Murphy saw some profess at Uddingston, later at Liverpool, going to Renfrew later.

R. Jordan and **S. Thompson** had a long and fruitful spell of meetings in Ballymoney.

J. G. Hutchinson in Newtownbreda with many unsaved attending and some blessing.

S. McBride and **G. Marshall** had 17 weeks at Tandragee with some blessing.

Dublin & District Missy. Convention in Merrion Hall, April 26-29. **W. E. Grunbaum**, **Mr. & Mrs. W. Livingston**, **C. Phillips**, **Mr. & Mrs. S. Stevens**, **Mr. S. Towler**, **Miss K. Riddles**, **Miss G. Speechley**.

"WITH CHRIST."

Mrs. A. Montgomery. Saved in 1921. In Broomhedge assembly, Co. Down since 1953. Leaves a husband, two daughters, a son and ten grandchildren. A godly woman. Service taken by **J. Thompson**.

Mrs. C. Topping on Jan. 6, aged 73. Saved as a young woman through **John 5. 24**. Associated with Broomhedge assembly for upwards of 40 years. Leaves a husband, three sons and a daughter. A quiet consistent sister. Service shared by **T. Elwood** and **F. McAreavey**.

Mrs. Taylor, Chapelhall, suddenly on 27th Jan. aged 54. A faithful attender of all the meetings she will be greatly missed. Leaves a husband and family who need our prayers. **Miss Mary McDowall** on 31st Jan. aged 76 years. Saved 59 years ago. In fellowship in North St. Gospel Hall, Dalry for 16 years, and for 43 years in Gospel Hall, Kibb. A regular attender at assembly gatherings. Bore a bright testimony.

Archie Burns, Larne, on 3rd Feb. aged 64. Saved 39 years ago under the preaching of **David Craig** and was the first convert that **Bro. Craig** had when he came over from Scotland to Ireland and commenced his first series of meetings in Larne. A very consistent brother and highly esteemed. Brethren **David Craig** and **Stanley Mawhinney** spoke at the funeral.

H. G. Glasgow on 4th Feb. Saved 60 years ago through the preaching of **Mr. J. T. Dickson**. Associated with **Killycurragh** assembly for many years and later in **Cookstown**. A quiet consistent brother who will be missed. Messrs **J. Brown** and **S. Lewis** took the funeral services.

Alexander Meldrum, Dufftown, on 15th Feb. in his 91st year. For many years in **Dufftown** assembly. Bore a faithful testimony, winning the esteem and respect of all, saved and unsaved alike.

Mrs. Eliza Parsons on Feb. 18, aged 79. Saved at **Folkstone Road Hall**, **Walthamstow**, as a child and left for **Bath Missionary Home** as **Cook** in 1920. Three years later went to **Swansea** and was the first sister-worker at **Heoly-gors** where she served the Lord for nearly 40 years. Her home was ever open to the Lord's servants. Latterly at **Fforestfach** and **Penlan**. Survived by her husband **Richard**. Will be greatly missed.

Adam Lilly on Feb. 10, aged 74. For over 40 years in fellowship in **Bells-hill** assembly. Formerly active as an elder and worker among children, who loved him much. Latterly engaged in **Eventide Home** and **Hospital** visitation. Highly esteemed.

Mrs. Poots, D'omore, Co. Down on Feb. 23rd after a lingering illness. Saved for many years, will be missed by her family who are all in assembly fellowship. **R. Beattie** and **J. Ireland** shared the funeral services.

William Lammond, Pioneer Missionary to Central Africa, finished his course on Feb. 24, 1968, aged 92. Called of God to Africa in 1900, he settled in 1905 in Johnston Falls (Zambia) and established a work for God which was greatly blessed, and continues throughout the Luapula Valley. His long record of 68 years missionary work in Africa will doubtless be the subject of fuller detail, and present a life of devotion and sacrifice worthy of emulation. As he weakened a few days before his Home-call, our brother gathered the workers together, and making all arrangements, he commended them and the work to the Lord in fervent prayer, making special request that a younger man might be raised by the Lord to fill the gap. Prayer is asked for Mrs. Lammond and the other missionary sisters at Johnston Falls.

Miss Janet Orr Wright, Kilbirnie on 24th Feb. in her 83rd year. She was saved when she was 10 years of age and received into fellowship in Featherstone, Yorkshire, but has been in fellowship at Kilbirnie Gospel Hall for the past 67 years.

Mrs. Rebecca McFeeters, Sion Mills, Co. Tyrone, on Feb. 25th. Saved through the gospel preached by the late Mr. Wm. Rodger's about 50 years ago, and for many years gathered with the Lord's people in Sion Mills. A useful sister who was given to hospitality. The funeral which was largely attended was taken by R. Beattie and J. G. Hutchinsion.

W. A. Norris, Cardiff, passed to be with Christ on Lord's day, 25th Feb. Saved in tender years, baptised and received into fellowship before he was 12 years, he was in fellowship with the saints in Adamsdown Assembly for 62 years. Consecrated to Christ, and called into whole-time service in 1920, he has devotedly served the Lord in evangelizing and tracting these 47 years. Specially burdened about the need in Wales, where he was greatly used to the salvation of many and the blessing of saints, his sphere of ministry gradually enlarged, and many in each country of these Islands have great cause to praise God for the blessing conveyed to them through his ministry. To be in the company of this

man of much prayer and great spirituality, was to breathe the fragrance of Christ, and deep impressions were made upon us by the Christlikeness of the man, even more than by his words. Never very strong, during the last two years he suffered much, but was still the same sweet, uncomplaining saint he had ever been. He, perhaps more than most, could truly say, "For to me to live is Christ", as, having no other interest, he testified the Gospel of the Grace of God, preached the Kingdom of God, declared all the Counsel of God, builded churches of God, and has left many of us with longings of heart to "Follow him as he followed Christ".

Miss Margaret Burney on Feb. 27 in her 88th year. Saved 70 years ago. After a few years in the U.S.A. she came back to Ireland and for 55 years was in fellowship in the Ahorey assembly. "Buy the truth and sell it not" was a ruling factor in life. She prayed constantly for all the saints and maintained to the end an interest in the work of the Lord at home and abroad. D. L. Craig and J. Grant took the funeral service.

Mrs. Somerville, Belfast on Feb. 27 aged 78. Our sister was saved 58 years ago through the preaching of the late Wm. Hagan. She was received into Victoria Hall Assembly, Belfast, after which she spent 15 years in Mourne St. Assembly. During the past 38 years she and her husband have been in happy fellowship in Cregagh St. Assembly. A quiet consistent sister, she had a great love for the Lord and His people, and the assembly. J. Martin, J. Cowan and D. Goodwin shared the funeral services.

Mr. Cave in his 92nd year, at his home in Lurgan. For many years in assembly fellowship. A sincere, quiet, God-fearing man. The large funeral was taken by J. G. Hutchinsion.

Mrs. Bunting in her 92nd year at the home of her son-in-law. Saved as a girl in her early teens and all her long life in happy assembly fellowship, she was a good woman who feared God and loved His ways. She had the joy of seeing her family saved and living to please God, her son William being well known as

an evangelist and Bible teacher. Her husband, daughter, and son William predeceased her, the only remaining member of the family, her son Josh, is in assembly fellowship in Johannesburg. R. Beattie, T. McKelvey, J. G. Hutchinson and J. K. Duff were responsible for the large funeral services.

Hector Smith, Bangor, Co. Down, in hospital after a heart attack. Was saved 42 years ago through a tract given him by a neighbour and has been in assembly fellowship ever since. He travelled a lot and wherever he went was a help to the saints and showed a real concern for the perishing. His widow needs our prayers. The funeral from Central Hall was taken by D. Craig and J. G. Hutchinson.

Miss Margaret Brown (Maggie) on Feb. 28, aged 92. Known by a large circle of friends for her decided Christian principles, for her generous hospitality, for her love of the Scriptures, and for her loyalty to the testimony in Largs. Converted as a girl, her early association was with the handful of believers who met in Bath Hall. She was one of the few remaining original members of Brisbane Hall. Remember her sister Polly, aged 89, in hospital.

John H. Struthers, on Feb. 29th in Marietta, Georgia, U.S.A. Left Hebron Hall, Glasgow in 1915 to join Stephen Adams in Caracas, Venezuela. After years of pioneer service there, retired to U.S.A., and continued his interest in that land. He supplied Bible courses in Spanish for the Source of Light Mission to S. America, and was greatly cheered by letters from many converts. Leaves a widow and grown-up family, all of whom are active in the Lord's work.

Miss Elizabeth Lynch, Bangor, on 5th March, aged 75. Saved in the early twenties during a Christmas Conference in Frances St. Hall, Newtownards, whilst the late Mr. Wm. Gilmore was speaking. Received into fellowship at Scrabo where she continued until moving to Bangor 15 years ago. Spent these last years in fellowship in Ebenezer assembly. A cheerful and godly sister, she endeared herself to the hearts of all. She manifested a sweet savour of

Christ in her life, which proved a source of encouragement and help to those who visited her in sickness. The funeral services were shared by W. Johnston, N. Johnston, D. Gilpin and W. J. Nesbitt.

Mrs. Robert Forrest, Wishaw, on 1st March after a short illness. During her long association with the assembly her interest remained constant. She witnessed a good confession for Christ and this was enhanced during past months as she bore with Christian fortitude and love, the trials which beset the home.

Mrs. Traill, Cowdenbeath on March 6, aged 88 years. Saved when a young woman and was in happy fellowship with the saints in Union Hall for over 40 years. Faithful in all gatherings of the Lord's people to the end. Bore a quiet consistent testimony. A lover of the Lord and His people, she has left behind a fragrant memory.

Miss Margaret Patterson on March 9 in her 92nd year. Saved over 70 years and in assembly fellowship at Banbridge, Co. Down, until some years ago when she was unable to leave her home owing to ill health and failing sight. She bore a bright testimony to the end. J. G. Hutchinson conducted the funeral service.

Charles Beattie, when returning home from the Lord's table on 10th March, was suddenly called into the Lord's presence. Saved in 1913 through the preaching of the late James Megaw and Wm. Gearson. Received into fellowship in Corrick, Co. Tyrone, and for the first 40 years of assembly fellowship he was never once absent from the Lord's table. A happy believer who took a special interest in Sunday School work and the gospel. Leaves a good testimony. A large company attended the funeral. R. Beattie, S. Lewis and J. Martin shared the service.

Mrs. Johnstone, Wishaw, wife of the late Mr. Jack Johnstone. Called home after a long illness in which she showed Christian contentment and quiet trust. Was associated with the assembly for over 50 years and was consistent both in her interest and in her testimony. In early life our sister was in fellowship in Roman Road assembly, Motherwell.

**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



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TABERNACLE STUDIES

(12)

by THE EDITOR

MISUSED CENSERS

CENSERS, it has already been observed, were closely associated with the Golden Altar whereon incense was burnt morning and evening when the priest was attending to the light on the Lampstand. Divine regulations were specific enough that no strange fire was to be used to kindle the fragrant powder which was compounded in accordance with divine prescription. Prohibitions were severe lest the displeasure of Jehovah should be incurred and His wrath descend upon those guilty of a breach of His instructions. Relaxation was impossible, for God must be approached in the beauty of holiness. Even those specially appointed to function for the entire nation must learn not to presume upon the indulgence of the God who they knew was gracious and forgiving. The offering of incense in a wrong way, by a wrong person, and at a wrong time was strictly forbidden.

The opening verses of Leviticus 10 tell the story of the swift and shattering punishment which two offending priests suffered for their rash and imprudent action before God. Aaron and his sons had just been solemnly consecrated to their office. Appropriate sacrifices had been offered and the impressive ceremonial had concluded with the attestation of divine approval. "The glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat, which, when all the people saw, they shouted and fell upon their faces" (Lev. 9. 23-24). Divine Pleasure was expressed over the co-operation of the two leaders, Moses and Aaron, as they had

complied meticulously with the instructions given for the ceremony of the consecration of the priests.

Now almost immediately the same fire bursts forth in indignant wrath as punishment upon two younger men for an act of presumptuous disobedience. Their act was a deliberate and wilful breach of ceremonial regulations to which they had but recently given consent. Nadab and Abihu, "took either of them his censer, and put fire thereon, and offered strange fire before the Lord" (Lev. 10. 1). Those two sons of Aaron should have known better. Custodians of the Law, they had become law-breakers, and that in the sight of the people. Theirs was no secret disobedience, but an overt act which, going unpunished, might have resulted in disastrous misbehaviour among the people. Moreover, the victims of the divine displeasure were not senseless youths, acting in irresponsible disregard; they were Aaron's eldest sons who should have known to set before the people an example of obedience.

Their sin was the greater because they acted in concert. Theirs was a deliberate connivance, and their wrong doing was aggravated by the fact that they acted together in defiance of divine regulations. The actual nature of the act is not specified, whether they presumed to offer incense compounded in violation of the prohibition already announced, or whether they procured the fire from some place other than the Brazen Altar. Perhaps the expression "strange fire" covers both possibilities. Perhaps, too, they essayed to perform the priestly

duty at a time other than that appointed, the morning and evening attendance at the lights on the lampstand. Be their sin what it may, the punishment which it incurred was sudden and severe. No warning was given, no second chance was permitted. God did not show any respect of persons, and the two leading priests of the family of Aaron were "devoured" (consumed) by fire, and "they died before the Lord", an expression which probably conveys the information that they were in the very act of presumptuously offering the incense within the Holy Place.

The presence of mind was remarkable in Moses. He recognized the justice of the divine judgment: "This is it that the Lord spoke, saying, I will be sanctified in them that come near Me. and before all the people I will be glorified" (10. 3). Aaron had no excuse or explanation to make. Stunned at the presumption of his sons and the severity of the punishment he 'held his peace'. There are moments in experience when palliation of wrong-doing is sin. Aaron knew that family connection is no justification for condoning evil. Both Aaron and his surviving sons were forbidden to mourn, nor were they permitted to leave the sanctuary to show respect and sympathy while the two culprits were carried forth to burial by two of their cousins. What a sorry spectacle it was when all the house of Israel bewailed the burning which the Lord had kindled! What a lesson it must have been to the "rank and file" of the nation to witness the disgrace which had come upon two of their appointed representatives because of their flagrant violation of divine regulations! Self-will in handling that which is divine always incurs the displeasure of a holy God. Ceremonial for which there is no Scriptural sanction can never be accep-

table to God, no matter how pleasurable it may be to the performers. How easily we may add to the simplicity of the manner in which we may now draw nigh to God!

As a result of the misuse of the censers by Nadab and Abihu impositions of divine restrictions followed immediately. Aaron and his sons, Eleazor and Ithamar, were strictly enjoined to observe "the difference between holy and unholy, and between clean and unclean". Such conduct was becoming, so that with propriety the leaders of the people might teach the children of Israel "all the statutes which the Lord had spoken unto them" (10. 10-11). Then, as now, teaching the ways of God to others, must be enhanced by conduct corresponding with that which is taught. Is there any wonder, then, that James in his epistle gave the caution. "My brethren, be not many teachers, knowing that we shall receive the greater judgment"? (James 3. 1).

Further, the priests were not to go into the Tabernacle when they were under the influence of wine or strong drink. The legitimate inference from such an injunction is that Nadab and Abihu had acted as they did when in a state of inebriation they high-handedly took to themselves privileges for which they had no warrant. Sensibility had been blunted, and the probability is that they had displayed a callous unconcern for conduct that was fitting in approaching the Sanctuary where God's honour rested.

Moreover, to prevent a recurrence of such disgraceful conduct the privilege of entering the Holiest of All was restricted to one day in the year, the Day of Atonement. "The Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died . . . Speak unto Aaron, . . . that he come not at all times into the holy place within

the veil before the mercy seat" (Lev. 16. 1-2). The instructions for the ritual on that day were so specific and detailed that the solemnity of the occasion could not be underestimated. Drawing near to God must be done with due and befitting reverence.

That ancient event has its abiding lessons, its application for the people of God in all generations.

1. God must be approached in a manner consistent with the solemnity of the occasion. "Who shall stand in the holy place?" queried the psalmist, and the answer he gave echoes even to our day. "He who hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalm 24. 3-4). Paul's prescription for prayer is, "lifting up holy hands, without wrath and doubting" (1 Tim. 2. 8).

2. Emotional impulses often lead to acts of self-will. Not every impulse which moves a man when he is in a religious gathering is the fruit of the indwelling Holy Spirit. Self-will is the enemy of spiritual exercise, and can manifest itself in exhibitions of sanctimonious piety. Much of the exuberance of certain types of gathering is almost akin to the strange fire which Nadab and Abihu offered. Yet it may pass muster to human eyes and ears as acceptable worship. Let us beware. Sometimes the caution given by the Preacher long ago may be necessary, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few" (Eccles. 5. 3).

3. Leaders, to be able to set before others an example of decorous approach to God, should practise abstinence from self-indulgence. Excesses of any kind may have a bad effect especially excess in language and gesticulation.

4. Only worship kindled at the

altar of sacrifice is of much value and is acceptable to God. That kind of worship is generated by the recognition of the value of the death of Christ, and is produced as we meditate upon the significance of His cross. The deeper the meditation the more spirit-moving will be the worship.

5. The restriction imposed upon Israel has been withdrawn under the new Covenant, and the privilege granted to only the high priest once a year has been extended to all who know the Son of God in His glory within the heavenly Sanctuary. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . and having an high priest over the house of God, let us draw near" (Heb. 10. 19ff).

The holiest now we enter

In perfect peace with God,
Regaining our lost centre
Through Christ's atoning blood;
Though great may be our dullness
In thought and word and deed,
We glory in the fulness
Of Him who meets our need.

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YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

IT'S probably significant that already (3. 28) the Letter's main argument is over.

It has been expressed in plain, unfussy terms and has come with an almost shattering relevance both to the Jews, who were affronted and angered by it, and, of course, to all the rest of us, for whom nothing now can ever be quite the same.

The implications are tremendous personally, socially, and politically and Paul wastes no time in getting to the point (5. 1) from which to the end of the Letter he delves deeply into the practical results of "being justified by faith".

But before that, in chapter 4, he **illustrates and endorses** his conclusion by dealing in more detail with substantially the same predictable Jewish objections raised briefly at the end of chapter 3. This time, however, he relates them to another, historically earlier and, in this context, more fundamental issue: What about Abraham and the Promises?

In this way chapter 4 can be analysed as follows:

- vv. 1-8 —FAITH AND WORKS
- vv. 9-12—CIRCUMCISION
- vv. 13-22—LAW AND PROMISE
- vv. 23-25—APPLICATION

There are at least three general points that may be worth noting.

1. In the history of Abraham we have a first-class illustration of justification by faith. We could learn a lot from the relevance of Paul's material and method.

2. The chapter offers good evidence of the essential harmony between the Old Testament and the New Testament.

3. Like so many arguments

objections seem to grow largely from emotional roots. One can almost detect a note of hysteria at the end of chapter 3.

Week 17.

FAITH AND WORKS

Read Romans 4. 1-8.

These eight verses could be broken down like this:

- vv. 1-2a—Objection
- v. 2b—Answer
- v. 3—Scriptural Evidence
- vv. 4-5—Logically Interpreted
- vv. 6-8—Scripturally Confirmed
- vv. 1-2a

The issue at stake here is whether Abraham was personally acceptable to God because of his works or because of his faith. It's worth reading how James resolves the apparent dilemma. (James 2. 14-26).

pertaining to the flesh is better taken with "our father" rather than "hath found", about which in any case there is some textual confusion.

v. 2b

but not before God gives an interesting clue to the difference in emphasis between Paul and James. Paul is thinking of "before God"; James of "before men".

v. 3

Note how naturally Paul turns to the Scriptures for evidence. This verse (Gen. 15. 6) is quoted once again by Paul (Gal. 3. 6) and also by James (Jas. 2. 23).

was counted (elogiste) occurs several times in this chapter and elsewhere, and is most commonly translated "counted", "reckoned" and "imputed". The standard doctrinal term is "imputation" and in this context it means basically

imputed to them the righteousness of God in Christ. Philemon 17, 18 offers an interesting human parallel.

for righteousness (eis) "with a view to" not "instead of" righteousness. Faith is never regarded as something meritorious in itself on the basis of which we are entitled to God's righteousness.

vv. 4-5

Imputation is more like the giving or receiving of a gift than like the payment or earning of wages **justifieth the ungodly**", in this God is doing what the O.T. specifically prohibits (e.g. Ex. 23. 7; Prov. 17. 15; Isa. 5. 23). God is not inconsistent; therefore the verb "to justify" must be taken in its forensic and not in its ethical sense.

vv. 6-8

Paul now continues his fine example of Scriptural interpretation. He turns to other Scriptures for confirmation and quotes from Ps. 32. 1, 2. This passage is relevant if only because it is linked to Gen. 15. 6 by the use of the common word "impute".

STUDY

Why do so many people to-day seem to prefer "good works" to "faith"?

On what basis in Psalm 32 did God forgive David?

Glance through some of your favourite Psalms and list, say, a dozen features of the truly 'happy' man.

Week 18.

CIRCUMCISION

Read Romans 4. 9-12.

Some Jews would probably agree that in a sense Abraham was "justified by faith". They would maintain, however, that such an experience took place within the context of circumcision and that, therefore, circumcision was still the only valid mark of acceptance by God. This problem Paul

deals with simply by appealing to the historical facts.

NOTE

He first of all establishes the fact that God accepted Abraham before he was circumcised. In Gen. 15. 6 "Abraham believed in the Lord; and He counted it to him for righteousness". It was not until Gen. 17. 10, or about 14 years later, that God spoke to Abraham about circumcision. Obviously there is no substitute for an accurate knowledge of the Scriptures. Paul then explains (v. 11a) that circumcision was meant to be no more than a sign of the relationship into which Abraham had entered. Of itself it meant nothing and conferred nothing.

In the remaining verses the purpose of this is shown to be that in Abraham God was setting the precedent for the acceptance of individuals on the basis of faith. Such people would be the true "children" of Abraham. All who wished to enjoy God's favour would have to "join the ranks" (v. 12)—a military metaphor used of soldiers walking in file.

STUDY

Is there a parallel between circumcision and any aspect of Christian experience?

Week 19.

LAW AND PROMISE

Read Romans 4. 13-22.

What about our good works? What about circumcision? And now what about the Law and the Promises made to Abraham? Paul points out here, and more particularly in Gal. 3, that the Law is if anything even less relevant than circumcision. The Law could never invalidate the universal promises made to Abraham because the Law wasn't even given until 430 years later (Gal. 3. 17), and in any case these promises were made "through the righteousness of faith".

NOTE

On the one hand there is promise, faith and grace. This is the context in which God has entered into relationship with Abraham. The word promise, incidentally, is *epaggelia*, which means an unconditional promise.

On the other hand, there is law, transgression and wrath, and in this context there is no relationship with God favourable to us apart from Christ who can redeem us from the curse of the Law and bring us through faith into the blessings of Abraham (Gal. 3. 13, 14).

The Scriptures themselves, especially in later sections of Romans and in Galatians provide their own best commentary on this part of the chapter (vv. 13-16). The beginning of verse 16 contains an admirable summing up of the principles on which we are privileged to-day to be brought into contact with God.

Verse 17 is reminiscent of Heb. 11. 1 and 3. These are the magnificent heights which faith lays hold of.

"Faith in Action" could well be the title of vv. 17-22. Here is the chapter's true illustration of Paul's conclusion that "a man is justified by faith" (3. 2). The words are graphic and probably we can see here as well as ever we can, outside of our own experience, what faith really is and how it works.

STUDY

Reread the story of Abraham, making lists of the promises God gave to him and of the comments that are made about him in the N.T.

Week 20.

APPLICATION

Read Romans 4. 23-25.

The Bible is not just a collection of historical documents. It is, of course, all of that; and most of it has a very obvious primary

application to the circumstances at the time of writing. But it was written "for us also" (v. 24) and in this sense the basic meanings and principles of the Bible never change. They derive from God and are, therefore, always contemporary and relevant.

NOTE

Abraham is seen as more than a private individual. He is the father of all believers. Since his day, justification by faith has become a universal principle.

Abraham knew God in a surprisingly similar way to the way in which we may know Him. (vv. 17 and 24). In each case the requirements are exactly the same an unswerving trust in God, in response to which He reveals Himself in all His strength and almighty power.

He is the God of Abraham, Isaac and Jacob, and He is the God and Father of our Lord Jesus Christ.

In the closing verse Paul condenses his meaning into what appears to be an abbreviated formula. We must be careful not to separate too severely the meaning of Christ's death from the meaning of His resurrection.

The word "for" (*dia*) may be read retrospectively and prospectively. The passage would then mean, "who was delivered up because of the sins we had committed, and raised up because of the justification that was to be granted to us". But there are other possible and fairly sensible interpretations which do not demand this rather harsh change of reference in the preposition.

STUDY

Where else is it suggested that the Bible has different levels of meaning?

Can you find any other statements that look like credal formulae?

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

TIME PERIODS

IF students would only mark the time periods indicated in Matt. 24, they would be saved from much confusion; "not yet" (v. 6); "beginning of sorrows" (v. 8); "then" (v. 14); "when" (v. 15); "then" (v. 21); "Then" (v. 23); "immediately after" (v. 29); "then . . . then" (v. 30): Also Matt. 24 and Rev. 6 (the seals) appear to march side by side together in their order of events.

We believe that there are three distinct, terrible periods of trial indicated in Revelation. First, persecution by the great harlot (the false "church"), she "rides the beast", i.e. is in control of the revived world-wide empire (the Roman Empire?) until the Antichrist aspires to world-wide power and dominion when he, through his ten kingdomed empire destroys her, or puts her down so that he can assume dictatorial power over the whole earth. He sits in the temple of God showing himself that he is God (2 Thess. 2. 4 with Rev. 13. 8, 12-15) and persecutes the saints (i.e. the believing remnant of Israel and those who help them); this continues until God begins to pour out His wrath upon the kingdom and throne of the beast, when of necessity he can persecute no longer. (Israel in Egypt is a very wonderful exposition of this in figure, up to the time that God begins to plague Pharaoh). So the great tribulation, the persecution under the beast, gives place to the vials of wrath, which is elsewhere called the wrath of God. Whether the judgments under the trumpets can be included in this wrath is not clear as they are not called "wrath" but appear to be similar in character if not in extent.

We have been charged with confusing the tribulation with wrath, but this we do not do, and of saying that as the believer of this age is to be saved from wrath that therefore he will not pass through the tribulation, but this is not the ground of our argument, but rather we ask, where is the rapture (if the Church could be here in this period) to be found in Revelation or anywhere else between the great tribulation and the wrath of God? If it be said that the catching up of the man child in Rev. 12. 5 indicates this (though we believe this is a picture of Christ) then we must answer that it happens at the wrong time for our questioners and would show that the Church does escape the tribulation as well as the wrath. If there is no indication of the rapture, therefore, between the Great Tribulation and the vials of wrath, and Christ is "our Deliverer from coming wrath" (1 Thess. 1. 10), then the rapture takes place before them both. There is a most interesting statement made in Rev. 12. 12 and 13. 6 regarding the beast and his blasphemy against God, to blaspheme His Name and His tabernacle and **THOSE WHO ARE TABERNACLING** (same Greek word) in the heaven. Who, may we ask are these? Can it be the raptured Church? Beyond His power at last?

It seems to us essential that the heavens shall be so "occupied" to prevent the hostile nations from using space (as they are now trying to do) for warlike intentions and to control other nations so that the fleeing remnant may be preserved.

If the aerial heavens are thus occupied then this would put an

end to man's aerial warfare and the powers of the Antichrist and that of "the prince of the power of the air" so soon to be cast into the earth for his final overthrow (Rev. 12. 12), another reference to those "tabernacling" in the heavens in contrast to those "inhabiting" the earth. Another reference to the raptured saints? And that BEFORE the persecuting of the woman (Israel?) and the reference to the three and a half years (vv. 6, 14). To us the picture seems to fit exactly.

The time indications (seven in all) must be given full weight. We list them and point out that they refer to the last three and a half years of "Daniel's last 'week' of seven years". Rev. 11. 2; 12. 6, 14; 13. 5; Daniel 7. 25; 12. 7, 11; and we do ask our readers to study these carefully and ask whether they can possibly refer to the Church. We aver that they cannot and do not.

A careful scrutiny of Daniel 9 forces us to conclude that there IS a gap of the whole of this "Dispensation, the Church age". This prophecy cannot run straight on after the death of the Messiah; nothing happened of this character after three and a half years nor of seven. There are plenty of similar gaps in Scripture, even in this book of Daniel respecting the historical parts. Also in most cases the history of Israel is not reckoned when they are out of their own land, even as the Jubilees could not be kept at such times. See the various "Lo-Ammi" periods in Israel's history, e.g., the 93 years servitude in Judges not reckoned in the 450 years total (see Acts 13. 20, 21 and 1 Kings 6. 1 etc.) and the "gap" in the middle of verse 2 of Isaiah 61, indicated in Luke 4. 19, an interval of already well nigh 2,000 years, and still not yet bridged.

In Daniel 9 the Church age is not reckoned in, thus confirming

what we are here teaching, that Israel and the Church must not be confused in any way, and that the prophetic clock has been stopped to be started up again after the removal of the Church.

It seems quite feasible that the reason much of the book of Revelation is obscure to us is because it is chiefly for a people to come in the future. It is a significant fact that the references to and quotations from the Old Testament are so numerous as to be almost uncountable. Apart from the beginning and ending of the Book it has to do with Israel and the nations exclusively, showing the Lord Jesus' relationship to these. The Church which is His body is not once mentioned and that is the reason we feel that the Bride, the Lamb's wife must be the Church.

GAIN THE HEART AS WELL AS THE CONSCIENCE

The whip and the scourge may be righteous but there is no winning the heart of man with these. Nor is it righteousness which reigns among the saints of God, but grace through righteousness unto eternal life.

Alas, how many sins that might have been washed away (John 13) have been retained. How many brethren alienated for all time that might have been won back to God and to us, because we have hampered at the conscience merely, with *the heart unguined*—with the heart, I may say, *almost unsought*.

We have not overcome evil, because we have not overcome it with good. We have taken readily the judge's chair and have got back judgment; but the Master's lowly work we have little done. How little do we understand that mere righteous dealing—absolutely righteous as it may be—will not work the restoration of souls; that judgement, however temperate and however true, will not touch, soften and subdue hearts to receive instruction, that, by the very facts of the case, are shown not to be in their true place before God.

J. N. Darby.

THE SERMONS OF OUR LORD

THE SERMON ON THE MOUNT

(5)

by E. W. ROGERS, Oxford.

IT is, perhaps, not altogether correct to call this chapter a sermon, because of the very restricted audience to which it was given, and because of its nature. Yet by reason of its length we may be pardoned for introducing it into this series.

There are some things here which lie on the surface and which are of great importance. The Lord chose twelve apostles to go to the twelve tribes of Israel. For though the nation had been divided into ten tribes and two, and though the captivity of the northern ten tribed kingdom was earlier than the captivity of the southern kingdom, yet before God the nation still existed as one as Acts 26. 7 and James 1. shows. So, too, later the apostolate was made up to twelve by the replacement of Judas in order to present to the twelve tribes, the one nation, the risen Christ. In both cases, the living Christ and the Risen Christ were rejected by that people.

The commission to the Apostles as recorded in our chapter was very restricted, for they were directed not to go "into the way of the Gentiles" and they were not to "enter into any city of the Samaritans". They were rather to "go to the lost sheep of the house of Israel". Their message was to be: "The kingdom of the heavens is at hand". God had said, 'I have one beloved Son, I will send Him: maybe they will reverence Him'.

The Son had come but it was not so to be, both His message and the King Himself were ignominiously refused.

There are some now-a-days who object to the notion that this

chapter records the offer of the kingdom to that nation, but why? Was it not a bona fides offer to them, that if they were prepared to accept the King on His terms, He would be willing to redeem all the promises to that nation. But it must be on His terms, not theirs. There was a time when they "would have come and taken Him by force, to make Him a King" (John 6. 15) but the people were governed merely by material considerations. One who could feed such a vast multitude in such a miraculous way was just the kind of King they desired. Spiritual considerations did not weigh with them. On such terms the Lord would not concede to their pressure, and so He departed.

But that such an offer was made cannot effectively be denied. That the Lord knew what the issue would be we do not doubt, but that does not make impossible the genuine nature of the offer. It afforded an opportunity to display the hardness of the human heart. Another such offer was made in Acts 3 through Peter (vv. 19-20). If the nation were willing to repent of its action, and if the people were willing to receive as their true Messiah the Jesus whom they had put to death, but whom God had raised, God would then and there send Him back to them. Pending that time the heavens must receive Him, for upon Israel's repentance depends the introduction of the "times of the restitution of all things". Their answer to that offer was the murder of Stephen recorded in Acts 7. They sent a messenger back after the King saying, "We will not have

this man to reign over us". Till they accept that offer God will not send Him back to them.

As well deny all God's probationary dealings with men because He knows what the outcome would be, as to deny these specific dealings with His earthly people Israel. It is admitted He knows the end from the beginning, but by making such offers He deprives men of every possible excuse of not having been treated fairly.

The message "The Kingdom of heaven is at hand" denoted that the King was present, and His couriers were going before Him to apprise men of His presence. Everything since the rejection of the King and the Kingdom by the Jew, everything since the death of Stephen is different. The present-day evangelist's message is not that of v. 7 (though he does not ignore an invisible kingdom, of which in a later paper we shall speak) but rather that which the Lord defined after his resurrection (Luke 24. 46ff). While there are, of course, permanent principles applicable at all times, yet it surely is obvious this chapter does not give us principles for present-day evangelistic or missionary work. Go through the chapter for yourself and honestly enquire whether or not anyone can comply with the directions of verses 8, 9 or 10. Do the prohibitions of verses 5 and 6 apply to-day? What do verses 22 and 23 mean? Surely the Lord abrogated these principles by His statements to the Apostles, "When I sent you without purse, and scrip, and shoes, lacked you anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take 'it.'" (Luke 22. 35, 36). His death terminated this temporary commission of Matthew 10, but while the King was there present among them they could look to Him as undertaking all charges.

We are far from denying that

the miracles of verse 8 are found recorded in the book of the Acts much later than the death of Stephen. Here in Matthew they were evidences of the presence on earth of the King, there in Acts they were confirmatory of the authenticity of the new message that was being preached (Mark 16. 20; Heb. 2. 4). Unless, however, there had been a change inaugurated by the risen Lord, on what authority did Peter and John go either to the Samaritans or to the Gentiles? (Acts 8 and 10).

The fact of the matter is that the Lord would seem, in this chapter, to join His first advent with His second, ignoring the period of the Church (the body of Christ), the 'mystery' concerning which He later disclosed to His holy apostles and prophets. For clearly verse 38 envisages His return to earth in the judicial capacity as "Son of Man". When He returns the conditions which prevailed when He was first here will again exist then: when here there was (a) a dominant Roman empire, (b) an apostate Jewish people, and (c) a godly remnant. History will repeat itself later when (a) the Roman Empire will have been revived, (b) the apostate Jewish people will be in the land with their False-Prophet-King, and (c) there will be a godly faithful few ready to welcome the King back. This is the 'end' alluded to in v. 22, the salvation in view being that of the **body**.

If these distinctions are not well-founded, one must answer the questions as to why modern missionaries do not 'raise the dead', whatever may be said of modern medical work in which marvellous cures of erstwhile incurable diseases have been wrought, and why they do not go about without funds or extra clothing.

Again, as to verse 10, can it be expected that the raw unevangelised heathen should be expected

to provide money, food and clothing for the itinerant preacher? It is the surest way of failing to gain converts if such a procedure were adopted. But Jews may well be expected to aid Jews who are announcing the coming of their promised Messiah: they should do so.

The notion of a 'gap' or 'parenthesis', in scripture is not an invention of commentators in order to escape difficulties of exposition. Consider Gen. 3. 15; Isaiah 61. 1-2; John 5. 28-29; Micah 5. 2-3; Daniel 9. 27; 1 Cor. 15. 23-24; Isaiah 9. 6-7, and it will be discovered that these verses are incapable of correct exposition unless such a gap be recognised between the bruising of the seed's heel and that of the serpent's head; between the 'acceptable year of the Lord' and the 'day of vengeance of our God'; between the 'resurrection to life' and the 'resurrection to judgment'; between the birth at Bethlehem and the Great Tribulation; between the sixty nine weeks and the detached seventieth week; between the 'coming' and the 'end'; between the incarnation and the kingdom. These passages call for serious consideration in the present day when what has been called dispensational truth is rejected, and confusion exists because some of these things are regarded as contemporaneous if not all.

We repeat there are principles in this chapter which are applicable for all time and no-one would wish to ignore such. To do so would be to lose a great blessing. Such principles, for example, as "the workman is worthy of his meat"; "be wise as serpents and harmless as doves"; not to "be anxious" when in the midst of foes; or that of expecting no better treatment from men than our Master received. The chapter has salutary lessons for us all of this present calling, but we shall lose

nothing if we pay heed also to its true local and temporary setting as well.

Some things call for special remark. It is well-known that incidental statements are of great significance and throw much light on other parts of Scripture. For example:

Verse 15 assumes degrees of punishment, based on the fact that greater privilege incurs greater responsibility. Sodom and Gomorrah did not have the advantage of the presence of God's King in their midst. Israel, at the time the Lord was here, were highly favoured. It is not to be supposed the punishment of the former will be as great as that of the latter. Some will be beaten with few stripes, others with many.

Again consider v. 28. This assumes the ultimate resurrection of the body of the lost, and its reunion with the soul, both of which are to be cast into Gehenna. Since death is the separation of the soul from body, it follows that the reunion thereof and the doom of Gehenna fire will be the 'second death' (Rev. 20. 14). Death is not cessation of being as some have affirmed. Were it so v. 28 would be meaningless.

Verse 29 speaks of two sparrows being sold for a farthing: Luke mentions that five are sold for two farthings—one thrown in where the quantity bought is higher. So little does man care for the sparrow. But we are better than many sparrows. Verse 30 is hyperbole to indicate the detailed care each one of us has from our Father.

Verses 34 to 38 do not denote the **purpose** of the Lord's coming but the **effect** which it has had. He most certainly would not 'sow discord among brethren' but the recognition of or refusal to recognise His claims has had this effect. History has verified the truth of this, for how many wars have

there been ostensibly in the cause of Christianity! How many a home has been divided over Christ! The Lord claims unrivalled priority; His claims are supreme.

All is bound together. The Father had sent the Son; the Son had sent the apostles; whoever

receives the apostles receives the Son, and whoever receives the Son receives the One who sent Him. That reception is proven by action, be it never so small, as giving a cup of cold water. It will not fail to be acknowledged in that day.

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 4—Rich Resources.

A PAUSE seems to have occurred after the preceding vision and the prophet to have relapsed into his ordinary and normal state. The period when visions are not presented to prophetic messengers is likened to that of sleep (Dan. 10. 9-11). The preceding vision was given to encourage the nation through cleansing and restoration; this vision to establish the civil side of their national life through Zerubbabel.

Restoration and reinstatement to privilege and office is now enriched by divine resources. Jehovah is sufficient for every aspect and detail of life and service.

Here is a vision calculated to enlighten and encourage those in charge to a renewed and effective effort.

AWAKENED (v. 1).

Like the prophet we need to be alive to what God can do for us, and through us. How much we miss when overcome with weariness and fall asleep, like the disciples on the mount. (Luke 9. 32; Acts 12. 6; Rom. 13. 11-12; Eph. 5. 14). The prophet is soon aroused from that state by the angel and bidden to look. The angel did not minimise the greatness of the discouragements, but he brought a message of hope. Israel shall be fitted to go forth on the mission for which he was originally chosen and destined, namely to disseminate the truth and blessings of Jehovah among the nations. God calls the attention

of his servant to a vessel of light and the sufficiency of the resources of the Spirit to achieve the Divine purpose; Israel the light of the world.

AMAZED (vv. 2-3).

What a sight filled his gaze on being waked from his ecstatic sleep! He saw a "lampstand all of gold", a vessel which is the product of God, like that originally placed in the Tabernacle. What memories of former glory were his and the Divine Presence! The lampstand is the symbol of the new State of Israel to-day. There are four differences in this vision from the details in Exodus 25. 31-40; 37. 17-24. It has a bowl, pipes, olive trees, and two golden spouts. Note the number seven in this chapter and its obvious lesson. The lampstand represents restored Israel, as in Rev. ch. 1 the seven lampstands represent the Christian Church viewed as responsible light-bearers.

This is an image of great beauty, showing her mission to be a light-bearer in a dark world, Ezek. 5. 5-6; Isa. 60. 1-3; 62. 1-2; all of gold, suggesting purity and preciousness. It has been calculated that the Lampstand was worth £5,076, exclusive of workmanship" (Bible Dictionary). What a symbol of the Spirit of Glory and of God that was resting upon them! (1 Peter 4. 14). Its bowl or reservoir conveys the thought that no human agency is now needed (v. 6). It yields a ceaseless supply of oil;

no periodical replenishment as in the Tabernacle. The success of the undertaking did not depend on their leaders but on the Divine power, a source that is exhaustless. This containing vessel, "upon the top of it", reminds us of the fulness of the Spirit (John 14. 14; Eph. 5. 1).

The pipes symbolise the plentifulness of the supply, and seven its perfection. What a reservoir to replenish the lamps and the golden oil that radiated the light, surely fitting emblems of the essential fulness and enduring energy of the Spirit of power, wisdom and truth! In Assembly Testimony the gifts of the Spirit in the body are given for the diffusion of spiritual light. As then, so to-day, we have forces which are wholly supernatural. Some suggest that the word "Bowl" is an unusual word and is rendered "Spring" in Joshua 15. 19, Judges 1. 15, and tells of the sufficiency of the Spirit for us. (John 7. 39).

Here is complete provision for prevailing achievement in spite of difficulty (v. 7). Zerubbabel may here have but few visible resources, but the work was one that would be completed by God, and not by man.

APPEAL (vv. 4-5).

"What are these, my Lord?" He is enquiring what the whole vision of verses 2 and 3 signified for that special time, its application to the hour of special need. The interpreting angel now explains that the vision is the word of the Lord, a prophecy in symbolic form. It is a revelation of the perfect order in government and testimony which Jehovah would establish in Jerusalem in connection with the kingly (Zerubbabel) and priestly (Joshua) offices of Christ. Both these divinely-appointed offices and functions in Israel were designed to set forth what should ultimately be united in Him who will be a "Priest upon His throne" (6. 13;

9. 9).

ASSURANCE (v. 6).

"Not by might". This is the teaching of the vision, its message from Jehovah to Zerubbabel. So without the resources of human might, the strength of many, or power, all kinds available to man, physical, mental or moral, individual or the combined strength of a multitude. All of themselves can neither advance nor retard the accomplishment of His purpose. (1 Sam. 14. 6; Hosea 1. 7; 2 Cor. 12. 9-10; Heb. 11. 34; Hag. 2. 4-5). How timely this message is for our day with its complex problems! We can forget the problems of man, the arm of flesh fails, and rely in the unfailing supply of the power of God.

ASSISTANCE (v. 7).

Relying only on God's Spirit the difficulties, "MOUNTAINS" or hindrances standing in the way, could be levelled and the building completed. The "MOUNTAIN" may represent Gentile world power yet to be overthrown when the true Priest and King sets up His kingdom.

The mountain-like obstacles of the power of their captors (Ezra 1) and the unwillingness of the people and opposition (Ezra 4 and 5) would be cleared by the power of God. Whatever the activity, power or influence of the adversaries, they will be overthrown and triumphantly we may challenge, "Who art thou, O great mountain?" God will make it a plain. (Isa. 40. 3-5; Matt. 21. 21).

The leader is promised the honour and joy of finishing the building as stated in verse 9. The work of constructing and completing the temple is not to be accomplished by the influential and intentional among men, not the dominion of kings, not the resources of rulers; but by the God-appointed man who in himself has no resources, but in the Spirit will carry through the work of

God.

ACCLAMATION (v. 7b).

"Grace, grace unto it", or, all favour rest upon it. Zerubbabel, as the instrument of the Spirit of God had undertaken the work some fifteen years before and laid the foundations (Ezra 3. 8-13), amid great demonstrations of joy. He is now assured of completion of the contract through the vitality and vigour of the same Spirit. The consummation of this great work calls forth similar shoutings of joy. (Ezra 6. 15).

ACCOMPLISHMENT (vv. 8-9).

A corroborative message from God that the divine mission of the angel shall be proved by the accomplishment of that which he predicts. The temple will be finished by Zerubbabel and bring much needed encouragement to the dispirited remnant. As a symbol, the headstone, equally with the foundation stone, points to Christ. (Psalm 118. 22; Eph. 2. 20).

ARGUMENT (v. 10).

"Who hath despised the day of small things?" Some if not all, had been tempted to do this (Ezra 3. 12); for they had compared the meanness of the present building with the glory of that of Solomon (Haggai 2. 3). The work in which they were engaged might seem insignificant, it was a day of small things. Doubt and despondency marked the workers because they overlooked the true glory of the temple. The "eyes of the Lord" rested with complacency on the temple and He rejoices in the progress of the work under Zerubbabel.

His providential care guarantees the finishing of this great work. May we learn not to walk by sight but by faith, and that His work entrusted to us is worthy of all our devotedness and zeal. The "eyes of Jehovah" rejoice when they see the plummet in the hand of any builder to-day, building

according to truth. (1 Cor. 3. 9-20).

APPLICATION (vv. 11-14).

It is comely that Zechariah, as a young man, should ask questions about what he saw. He seemed to realise that the "sons of oil" played a vital part in the symbolism. No room is left for imagination or speculation. The interpretation given by the angel is clear. The two olive trees are the King and High Priest (v. 14). The temple and its ritual are worthless without a godly monarchy and priesthood behind it. While the two witnesses stand loyally in the presence of God, the land has God's anointed leadership in civil and religious life. The figure here intimates that the Messiah in His kingly glory and priestly grace is the source of authority and the secret of our acceptance with God. The Epistle to the Hebrews stresses this, for He is a Priest for ever, and His throne is for ever. It looks onward to the time when He shall come and establish His throne in Zion, and all nations shall own the universal sway. (Psalms 45-48; 24; 72). A common Old Testament comparison is that of a man to a tree (Psalm 1. 3; 52. 8; Jer. 17. 8; Dan. 4. 10). The two olive trees represent the anointed ones standing as servants waiting to receive orders from their Master. An interesting adaptation of the two olive trees is found in Rev. 11. 3-4; these may also suggest the civil and religious power as seen in this chapter.

Questions:

1. Is there any significance in the vision for us to-day?
2. Whom, and what is intended by the figure of the Lampstand?
3. Does Zerubbabel pre-figure the Messiah, if so in what way?
4. What is meant by the "day of small things"?
5. Can you suggest any similarity with the failure of Israel and of Christendom in Revelation 3?

**THE DIVINE KING—HIS INVITATION**

LESSON TEXT—Matthew 11. 11-30

TRUTH TO BE EMPHASIZED:
The One rejected by the world is the One who alone can meet the problems of earth and bring rest to the weary.

He alone can lift the burden of sin and care from the heavy laden. The invitation to come unto Him is for all.

THE LESSON OUTLINED**I. THE TESTIMONY TO THE FORERUNNER (vv. 11-15).**

After the disciples of John had departed, the King bore witness to His forerunner praising the devoted constancy of His servant. King's courts and the smiles or frowns of kings were matters of little concern to John the Baptist. His was the honour of introducing the King of kings. Thus he was more than a prophet. John was set aside when the King entered, His ministry introducing a new dispensation in which the sons of God united to Christ have a higher place than John. Old Testament prophetic testimony was fulfilled when Messiah Himself was present. But He was rejected and that gave character to the sin of this age. The rejection of Jesus is the greatest possible sin for man to commit.

II. THE TALE THAT PICTURES THE GENERATION (vv. 16-19).

Our Lord condemned the folly of the age in which He lived. The people were like foolish, fickle children—disagreeable, sullen, self-willed, refusing to respond to any suggestion to join either in a game of mirth or sorrow. Nothing would please them. They refused to have part in the gladness of the Gospel; nor had they any sorrow in their hearts. John was too strict for them; the Lord, too gracious.

III. THE TRINITY OF GUILT (vv. 20-24).

Chorazin, Bethsaida and Capernaum joined in refusing the King of glory. Tyre's worldliness and Sodom's immorality were eclipsed by the unbelief of the cities of Galilee. The voice of heavenly wisdom had been heard in those favoured cities but refused, and the Lord had to pronounce dire judgment upon them. Sin is in proportion to light, and responsibility is according to privilege.

IV. THE TRUSTING BABES (vv. 25-27).

The cities refused; the babes received. Belonging to the Father they listen to His voice. Thus there is first of all revelation. God reveals His truth to the listening ear, and this brings satisfaction. Our Lord rested in the fulfillment of the Father's purpose, and that too is the resting place for faith. And then we have possession, for God has given all things to the Son and we are sons with Him—co-heirs. Finally there is the realization of relationship. A Father's love is our present portion and delight.

V. THE TIE THAT BINDS (vv. 28-30).

The King invites us to be yoked with Him, and that yoke is His Father's will. He calls to Himself the weary of every class, and clime, and nation, in order to give them rest. To learn of Him; to be yoked with Him; to be meek and lowly like Him. Nothing can disturb the rest thus given and received.

Lesson 23.

Memory Verse—Matthew 12. 42;

June 9th.

THE DIVINE KING—HIS GREATNESS

LESSON TEXT—Matthew 12 (Read verses 9-21, 38-42).

TRUTH TO BE EMPHASIZED:

The surpassing greatness of our Lord is seen in our lesson. Greater than David greater than the temple, great-

er than the law, greater than the Sabbath. He is great in grace and in power, reaching the very lowest with salvation.

THE LESSON OUTLINED**I. CHRIST GREATER THAN DAVID**
(v. 3).

David's Son, Christ, was David's Lord. David in exile ate the shewbread which was unlawful, but God's anointed though rejected was above legal ordinances. Ordinances had lost their significance when God's king was an exile. The need of God's beloved was far more important than the observance of the law concerning the shewbread. Many cling to religious observances today with little regard for "our Lord who is now rejected."

II. CHRIST GREATER THAN THE TEMPLE
(v. 6).

The Lord of the temple was greater than the temple. The substance is greater than the shadow. The temple was a magnificent building, the admiration of all who saw it; but He whose dwelling place it was supposed to be was a homeless Stranger in the land. Beware lest we become more occupied with lovely architecture than the Christ of God who is the true Temple.

III. CHRIST GREATER THAN THE SABBATH
(vv. 6-8).

Every Sabbath day the priests served in the temple. The need and sin of the people made it necessary. Just as the sin of the people profaned the holy bread so the rest of the holy day was disturbed by their sin. The surpassing greatness of our Lord made Him superior to all restrictions of law. The goodness of His heart

manifested grace that was greater than law and a Sabbath that really gave rest to the weary ones of earth.

IV. CHRIST GREATER THAN JEWISH LIMITATIONS
(vv. 15-21).

When the Pharisees had refused Him, Christ turned to the multitudes. This was in accordance with the Old Testament prophecy and the grace which would reach over the Jewish wall. The activity of grace could not be confined to Israel; Christ would show judgment to the Gentiles and in His name they would trust.

V. CHRIST GREATER THAN JONAH
(vv. 38-41).

Jonah was sent from Israel to the Gentiles, but before he performed his service aright he had to pass through the figure of death and resurrection. Nineveh repented at the preaching of Jonah. A greater than Jonah actually passed through death and in resurrection the word comes to the Gentiles. The Risen Saviour demands and deserves the obedient faith of all to whom His message comes.

VI. CHRIST GREATER THAN SOLOMON
(v. 42).

In kingly glory and wisdom Christ is much greater than Solomon. The Queen of Sheba heard and came and saw. Let us be sure that she will not rise against us in judgment because of our refusing to hear a greater than Solomon.

THE DIVINE KING—HIS RIVAL

LESSON TEXT—Matthew 14. 1-12

TRUTH TO BE EMPHASIZED:
In our lesson we have two kings:
Herod in his sin; Christ in His grace.

Herod's party was marked by the
lust of the eyes and the lust of the
flesh.

THE LESSON OUTLINED

I. THE FAME OF JESUS (v. 1).

The news concerning the Lord Jesus was not good news to Herod. It was some time before it reached his ears and when it did it troubled him. "The fame of Jesus" was the greatest message that could be heard by anyone. Herod heard of His miracles of power, His words of wisdom, His acts of grace, and His compassion for sinners.

And then the occasion came and the opportunity arose for Herodias to accomplish her evil purpose. At the king's birthday party a promise was made to the dancing daughter. Being influenced by her revengeful mother she requests the head of the herald of the King.

II. THE STING OF SIN (v. 2).

A guilty conscience troubled Herod. He thought his sin was catching up with him and he was so alarmed that he could not conceal his fears. A guilty conscience haunts the sinner. Memory stirs the conscience, and the horrors and sins of the past are resurrected.

V. THE FATAL FEAR (v. 9).

It was foolish of Herod to make his promise; it was fatal of Herod to keep it. For the sake of them that sat with him and the woman who had ensnared him, he sinned against his conscience and damned his own soul. A silly promise, a wicked oath, and a weak mind made a fool out of the king.

III. THE RIGHTEOUS REPROOF

The righteous reproof of the fearless prophet John, rankled in the revengeful heart of the wicked woman with whom the king lived in sin. Herod listened to her and, in spite of his conscience, became a pliant tool in her guilty hands. The faithful prophet must linger in prison while the guilty pair lived on in sin.

VI. THE BLOOD OF THE RIGHTEOUS (vv. 10, 11).

The wicked Herodias gloated over the bloody head of the prophet whose voice had thus been silenced. Her daughter was not ashamed to carry so hideous a dish to her mother, but the blood of the righteous cried to God for vengeance. For John it was a happy release from prison; for the king and his profligate woman it was the riveting of the chains of eternal doom.

IV. THE DANCE OF DEATH

(vv. 6-11).

Herodias' daughter danced, and John the Baptist died. But for the popularity of John, Herod would have murdered him long before to please Herodias, but he feared the people. And Herod was king in Judea. What a setting for Israel's king—an oppressor, an adulterer, a proud boaster and a murderer; and yet king! But virtue and morality and spirituality have never ranked the rulers of this world.

THE LESSON ILLUSTRATED

We have heard of a strange tree whose blossoms are of a brilliant red. Their flaming beauty attracts the insects. The bees come to gather honey but every bee that lights upon the blossoms imbibes a fatal opium and drops dead among the crimson flowers. Thus sin's crimson lure kills.

Lesson 25.

Memory Verse—1 Peter 3. 22.

June 23rd.

THE DIVINE KING—HIS SUFFICIENCY

LESSON TEXT—Matthew 14. 15-33

TRUTH TO BE EMPHASIZED:
On land and sea Christ proves His suf-

ficiency. He can spread a table in the desert and a pathway in the sea.

THE LESSON OUTLINED**I. THE CHALLENGE**(vv. 15, 16).

That vast crowd gathered on the shore—weary and hungry—pictures this vast world of sinners, unsheltered and unsatisfied, with the darkness of night coming on, hungry, restless uncared for.

II. THE CONCERN (v. 18).

Verse 14 tells of His compassion. No weariness of Christ could interfere with the overflow of compassion that welled up in His heart as He beheld that needy crowd. He could not send them away. "Bring them hither to Me," He said. He would use what they had (v. 17).

III. THE COMMAND (v. 19).

He commanded them to sit down and He fed them as the Good Shepherd who cared for lost sheep. The disciples helped Him in this service by bringing what they had though it was so very little. If we bring Him the little we have He will take, bless and break the bread to the nourishment and satisfaction of many hearts who know Him not. Every child of God has enough knowledge of the Saviour to make him a blessing to others if there is a willing heart to be used by Him.

IV. THE CONSTRAINT (v. 22).

Our Lord constrained the disciples to cross the sea to the other side while He was on the heights overlooking them and praying for them. And thus it is with us. We are crossing life's sea to our home in heaven and the Lord is on high interceding on our behalf.

V. THE CROSSING (v. 24).

The crossing to the other side was by His appointment and they were

assured of reaching the shore. But there was trouble on the way—troubling winds and troubled waters, and troubled souls. Nor do we escape trouble on our way to Heaven for the wind is contrary and storms arise and our strength gives way and the rowing is hard.

VI. THE COMING (v. 25).

"In the fourth watch Jesus went unto them walking on the sea." The dread billows were beneath His feet. He came just when they needed Him most, just when the danger seemed greater for there was no return, they had reached "the midst of the sea." His voice reached them above the raging of the storm with words of cheer, "Be of good cheer; it is I, be not afraid." And still "Jesus is near to comfort and cheer, just when we need Him most."

VII. THE COMPANIONSHIP
(vv. 28-32).

What a lovely sight! Jesus and Peter walking on the water. First, with Christ as the Object he walked to Jesus, and then, with Christ as Companion he walked with Him.

MEDITATIONS

The feeding of the multitude is the only one of the 36 miracles of our Lord found in all four of the Gospels.

The disciples might have asked, "Can God furnish a table in the wilderness?" And one might have answered, "Of course He can. He did it for 14,400 days in the desert for Israel. He did it for Elijah and the widow in the days of famine. One hundred sat at His table in 2 Kings 4. 43".

It is better to be in a storm with Jesus than in the calm without Him.

Lesson 26.

Memory Verse—John 1. 12.

June 30th.

THE DIVINE KING—HIS GRACE

LESSON TEXT—Matthew 15. 10-31

TRUTH TO BE EMPHASIZED:

The grace of God is seen in Christ reaching and meeting the need of the distressed mother. His grace removes all barriers.

THE LESSON OUTLINED

I. MAN IN NEED OF GRACE

(vv. 10-20).

Our Lord exposed the wretchedness of man's heart and his need of grace. Outwardly man may appear to be very nice, but within, he is a very cesspool of evil. It is love that exposes us so that we might judge ourselves and turn to the only One who can free us from the bondage of sin. Truth offends (v. 12), but we should never be influenced by the enemies of truth. Religious sinners are the hardest to reach, their religion hides from them their need of Christ and acts as veneer for their sin.

II. THE HEART OF GOD IN GRACE

(vv. 24-30).

Wearied with the hypocrisy of the Pharisees our Lord turned northward into the regions of Tyre and Sidon and found there something to rejoice His heart in the faith of the Syrophenician woman. "He could not be hid". He must manifest the goodness of God to one of the accursed race, a woman from a country notorious for its hardened condition. Grace rises above all the barriers of man's iniquity and the exclusiveness of his religion.

III. GRACE WORKING IN THE

HEART OF A SOUL (vv. 25-28).

She sought the Lord in her need. Born under the curse. Barred from blessing by the law. Burdened with sorrow because of her daughter's plight. Brokenhearted she spreads out her grief before the Lord. She hoped in His goodness. There was something in that woman's heart beside the confidence that grace gave. She took her proper place and owned that she was but a dog; but even so

she knew that the grace of God is sufficient for those who have no rights.

IV. GRACE THAT REACHED THE NEEDY

(vv. 27-30).

The faith of the dear woman reached the heart of the Saviour, and in turn her heart was satisfied. She found perfect goodness in Christ, love that healed, and the healing itself. The trial of her faith brought out some lovely traits. There was humility in taking the place of an unworthy one. There was insight in seeing at once a new plea in what might have sent her away despairing. There was persistence in her pleading. There was confidence in her approach; she knew she would receive.

V. GRACE THAT REACHED

MULTITUDES (vv. 29-31).

Christ seated on high is typical of the place that He now occupies. It was a place of rest for Him; it was a place of blessing as the crowds gathered themselves unto Him. What a gathering place—"down at Jesus' feet!" It became a place of praise, for the evidence of saving power awakened a volume of praise to Israel's God.

THE LESSON ILLUSTRATED

One bitter cold day a ragged little fellow came to Dr. Bernardo and asked admission to his orphanage. To test him the good doctor was gruff and said, "Have you any friends to speak for you?" "Friends!" cried the boy. "No, I've no friends, but if these rags," and he waved his arms, "won't speak for me, nothing else will".

JAMES, PETER AND PAUL

by R. C. EDWARDS, Australia.

OUR being well on in the sixties of this twentieth century might serve to remind us of important happenings in the sixties of the first century. Let us think, then, of James, Peter, and Paul.

It was at Passover time, in the year 62, at Jerusalem, that James the Just, the writer of the Epistle of James, suffered martyrdom. The eldest of the Lord's half-brothers, he was included among those described in John 7. 5 as unbelieving. His later activities come before us in such passages as 1 Cor. 15. 7; Acts 1. 14, 15; Gal. 1. 18, 19; Acts 12. 17; Acts 15. 12-21; Gal. 2. 9; 1 Cor. 9. 5. They show that he became conspicuous for his spiritual guidance of the disciples then living in Jerusalem. His task was exacting. It called for sustained loyalty to his Lord, and for knowledge, discernment, forbearance, and courage in his dealings with the disciples.

According to extra-Scriptural testimony, he was highly esteemed by both Christians and non-Christians over a period of some thirty years. Though in the Roman Empire as a whole, this was in the period of the Pax Romana, in Jerusalem there was a severe and mounting tension. The city was inefficiently and callously governed. The Jews grew to hate their overlords the Romans. These in their exasperation despised, insulted, and oppressed the Jews, among whom poverty, discontent, and unrest increased. This was due in part to the unscrupulous, racketeering conduct of the numerically small but wealthy and powerful Jewish sect of the Sadducees. The Annas mentioned in John 18. 13 was succeeded as High Priest by members of his family over a period of about thirty years. They were usually

able to outwit the Roman procurators and thus gain favour with their fellow-nationals, while enriching themselves at their expense. They hated the Christians, who went deeper and deeper into disfavour also with the various turbulent and riotous Jewish groups thrown up in the general turmoil. James, as much as in him lay, lived at peace with all men, faithfully shepherding the assembly in its witness for Christ. For this, see his Epistle, noting the two verses, 1. 1 and 2. 1.

Early in its history, about the year 33, the Jerusalem assembly was temporarily "scattered abroad through the regions of Judaea and Samaria except the apostles" by "the persecution that arose about Stephen" (Acts 8. 1; 11. 19), a persecution instigated by Saul of Tarsus. Its end came in the year 62 by a permanent scattering as a result of hostility far more severe than Saul's, and worse even than that which had energised the King Herod of Acts 12.

Early in that year the procurator Porcius Festus, mentioned in Acts 24. 47 and later, suddenly died. His successor, one Clodius Albinus, did not reach Caesara, the Roman capital of Judaea until a little later than the height of the Passover season. He was soon visited by a Christian deputation lodging a complaint against the High Priest Ananus.

This man was the fifth of the sons of Annas to attain such eminence. He had taken advantage of Judaea being without a procurator to summon a Sanhedrin and to conspire with it to have James put to death. These were two highly illegal actions and Ananus knew it. Hating James he took risks, arranging by guile to get him to mount the pinnacle of the Temple

and there to publicly confess Jesus as Lord, at which he was pushed over the high wall, and clubbed to death. Several other Christians shared martyrdom with him. This blow left the assembly, as a recent writer puts it, "paralysed, spread-eagled, leaderless". The Christians had to flee the city, and in this manner the Jerusalem church, as such, went out of existence.

Conditions in Jerusalem grew from bad to worse, with quarrels, riots, insurrections, assassinations. War with Rome broke out in 66. The Romans were withstood by the Jews at the cost of great distress and much bloodshed. At last in 70 A.D., the city was entered, burnt, and completely destroyed. In a spiritual sense, decaying and waxing old, it had been on the point of vanishing away. (Heb. 8. 13). The Romans continued to keep a small garrison in it, but otherwise it had no history for another sixty years. The war had cost the loss of millions of lives.

During its existence, what teaching had this Jerusalem assembly received? From Acts 2. 37-47 we know that it was founded by Peter and John and the other apostles on the basis of the recognition of the Lordship of Jesus the Christ. William Kelly, however, writing of New Testament times in general, affirmed that "if a man had received the Holy Ghost through faith he was at once a member of the one body and acknowledged as such". This certainly did not apply to the circumstances of Acts 2. It could not, for, as the same learned expositor himself stated, in his same commentary on Ephesians, the Apostle Paul was the instrument chosen of God for communicating the truth of the one body. Paul did not enter upon this ministry, of course, until after his Damascus experience of conversion and this did not come to pass until appreciatively after Acts 2. Quite certainly there

could have been no gathering on the ground of the one body in the establishment of the Jerusalem assembly. Nor was it any more possible in the formation of the second named New Testament assembly, namely, that of Antioch in Syria. These believers could then know nothing of the one body, let alone gathering on the ground of it. The Lordship of Christ they could know. Peter and John could teach it effectively before Paul's conversion. Christ as Lord, not the one body, was the Foundation of their assemblies. Twenty years or so afterwards, in 1 Cor. 3. 10, 11, Paul Himself taught that the Lord Jesus is the only and all-sufficient Foundation for a local assembly. There is a place, and a large place at that, for the doctrine of the one body in Christian testimony, but not in the founding of an assembly, normally and characteristically. Here Christ alone is sufficient, Christ as Lord. The idea of Christ plus a doctrine—any doctrine, the one body or any other however precious—contravenes 1 Cor. 3. 10, 11, as Foundation. It should be clear that this short passage has in view not personal, individual salvation, but the formation of a church or assembly of the New Testament order, such as was first delineated by the Lord Himself, before any such were in existence, for guidance subsequently to His people, and later to be indicated in Matt. 18. 15-20.

As for their testimony in general, glimpses afforded the reader of the book of Acts reveal a zeal for the law as perhaps the most noteworthy characteristic of these Jerusalem disciples.

It would appear that Paul was very little in this city after his conversion. How much of his teaching did the Christians there get? It is easier to say which letters of his they certainly did not get. The list would include those

written in Rome and sent forth from his hired house of Acts 28. 30, for it was while he was there that, early in 62, the Jerusalem church was shattered. So that whatever may be said of his earlier epistles, those to the Colossians and to the Ephesians, with their exalted and entrancing Church teaching, did not become known at Jerusalem. And of course it was after 62 that his Pastoral Epistles were written, and still later came the writings of John and Jude.

What happened to the Christians scattered by the disruption of the Jerusalem assembly? Among many localities, the city of Pella, not far away from Jerusalem, is named as affording a refuge for many. There are certain indications suggesting, however, that some found their way to provinces in what we today call Asia Minor. Certainty may not be possible, but there are interesting possibilities here and elsewhere in this brief study. It seems that a few months after the martyrdom of James a meeting of the surviving Christians was held at Pella or elsewhere at which it was decided to ask some brother to fill his place. The choice fell upon a kinsman named Symeon, son of the Clopas who is mentioned in John 19. 25 (R.V.). It is possible that Peter and Mark were present at this meeting.

Was 1 Peter written to these Jerusalem refugees after they reached their new homes? Or, at least, were they included among its addressees? There is place for such a question as this, because 1 Peter seems to be, among other things, an amplification of the Epistle of James. This is pointed out by Guy Schofield in his book entitled 'In The Year 62'. He quotes also from Theodor Zahn's 'Introduction to the New Testament' as follows: "It is easy to see that throughout it is Peter who elaborates James's

short suggestions, expands his pithy sentences and tones down the boldness and abruptness of his thought". This is certainly interesting. It invites discerning investigation.

1 Peter was written from Babylon. Surely we should understand this to be the literal Babylon on the River Euphrates, unless there is some contra-indication. It is relevant to recall that J. A. Bengel pointed out that the enumeration Pontus, Galatia, Cappadocia, Asia, and Bithynia in 1 Peter 1. 1 is the orderly succession natural to an outlook from Babylon. The reading, "The church that is at Babylon" in 1 Peter 5. 13 is not a translation but an interpretation and a questionable interpretation at that. The literal translation, "she that is at Babylon, elect" has in view a sister, a Christian woman. Who she was Peter does not say—his wife, some surmise. This is not impossible, but why should Peter introduce her in this cryptic way? With her he associates Mark, "and so doth Marcus my son". May she not be Mark's mother, Mary, a sister formerly of prominence in Jerusalem, but at the time of writing a resident in Babylon, as many Jewish people were?

Why does Peter in 5. 12 make a point of protesting that what he has been testifying is "the true grace of God" in which they would do well to stand fast? Would he not normally expect that the recipients of his letter would be quick to recognise and appreciate its value? Is it possible that he anticipated some degree of spontaneous reserve suggesting itself to readers who had long lived in the circumstance, both special and trying, then obtaining in Jerusalem? Could this arise from the more advanced teaching of his letter as compared with that of James, which was written perhaps as far back as 44 A.D., or a little later, when as Acts 12. 24 states,

"the word of God grew and multiplied"? Since that time of relief from Herodian persecution these believers had suffered sorely in Jerusalem, and now, the strain of being uprooted from it, and the added strain of becoming accustomed perforce to new surroundings would call for fuller ministry of edification, exhortation, and comfort than James had given them. Peter of course could point out that James's teaching and his own were quite consistent with each other, that his assumed what James had written and that he had added to it in full recognition of its value.

And, having written his first letter within a year or so of that of the martyrdom of James, Peter reviews his responsibilities in all the existing circumstances, and he decides to write a second letter. He acts without delay sensing that shortly he is to "put off this my tabernacle". In this letter he draws attention to, and stresses what he had written in his first. But he cannot conclude without mentioning his desire that they

should profit from the teachings of "our beloved brother Paul" (2 Peter 3. 14-17). While in Jerusalem, as noted above, the believers probably profited not very much from Paul's special ministry. They seem to have been influenced by the deadly enmity against Paul of their unsaved fellow-townsmen. But their forced exit from the Holy City had for compensation the enlargement of their minds and the enrichment of their spirits through contemplation not only of Peter's two epistles but of what was brought before the minds of believers in all that came from the pen of Paul—this at least was Peter's wish for them. And as he thus wrote to strengthen them, did he suspect he was to put off his tabernacle, and Paul was to put off his, both about the same time, in 66 A.D.?

This tentative outline of links connecting James and Peter and Paul is furnished in order, if the Lord will, that others may be prompted to give to the subject their discerning and worshipful investigation.

PROPITIATION

Hebrews 2. 17.

by W. SANDERSON, Linlithgow.

PROPITIATION is a word that has troubled the minds of many theologians because of the unacceptable connotation in practice among the nations which surrounded Israel. These peoples sought to change the face of their deities, to buy their favour and goodwill, to "placate" them by their many gift-offerings; an idea which, in many ways, is by no means absent from much religion in our own day, which would seek by works, penances, religious rites, by much praying—as in our Lord's own generation—to change the aspect of God towards men, win

His favour. Objection is also raised to the idea of propitiation because of a strong aversion to the concept of "the wrath of God", a thought implicate in the word "propitiate"—to placate.

Lying behind the ritual, as instituted by Moses, and brought together with it, is the long detailed incident of the meeting of Jacob and Esau. (Gen. 32; 33). The story of the incident could have been written at no later date; the implacable hatred which developed between them when Israel became a nation alongside Edom would preclude any Israel-

ite "writing up" such a story, for Esau is placed in a grand light, "like God" and Jacob as his lowly suppliant. Nor can we accept it as mere folklore (saga) illustrating eastern ways, their fulsomeness and exaggeration. It does not take up so large a place in the inspired writings for no reason; all is given for a divine purpose, for Israel's and our instruction and our understanding of God. Jacob had every right to fear Esau—"Jacob was greatly afraid and distressed"—for had he not cheated him out of the birthright and also deceived his father Isaac? Whatever other truths are there that particular fact is obvious and was to rebound on Jacob himself in later times when he also was deceived in the same way, by a kid of the goats. (Gen. 37. 31-33). Jacob feels that he must appease Esau (propitiate him) and gain his acceptance and forgiveness. He immediately sets in motion a scheme whereby he might change "the face of Esau". He gathers together several droves of various stock, each to meet Esau successively, so that the cumulative effect might change the aspect with which he feared—and not without reason—that Esau was approaching him with his four hundred men. These droves were his "gift-offerings" as he calls them that, by them, "peradventure" he might find acceptance. They were a sort of "covering" that might atone for his transgression and gain the favour instead of the wrath of him against whom he had sinned. When he does meet Esau his "gift-offerings" are NOT required. Their meeting is recorded in words found nowhere else until we find them again on the lips of the Lord Jesus in Luke 15: "Esau ran to meet him and embraced him and fell on his neck and kissed him": "the Father ran to meet him, fell on his neck and kissed him". Like God, like the Father; "see in His reconciled face the

sunshine of the skies". "I have seen thy face as though I had seen the face of God and thou hast accepted me". God IS like that, He IS propitious and requires nothing at the hands of man to make Him so.

Was this story not given to deliver the people of Israel from the pagan ideas that surrounded them—"stroking the face of Deity, trying to buy its favour and goodwill"? Israel's God cannot be bought neither is there any need to do so for He is gracious. Did not Moses learn this on the Mount when the people had broken the first commandment? "The Lord God merciful and gracious . . ." (Exodus 33). That did not mean that sin could be treated lightly or passed over in silence. It did teach that it was in God to be gracious and that His being gracious is not conditioned by any action of man. As Paul had learned and expounds in Galatians, the Promise preceded the Law, therefore so did grace for the Promise is of grace. Promise, Grace, Faith, the content of the Gospel all preceded the giving of the Law. But the ground upon which grace could be made available **righteously** was not yet manifest. If the moral aspect of the Law made man aware of sin, its power and consequences, the ritual was given to delineate the answer which God would give to the situation. Three principles embodied in the Law should be noted. Firstly, it was not given to make Israel God's people but because they were His people and that on other grounds. "Because the Lord loved you . . . and redeemed you out of the house of bondage" (Deut. 7. 8). "I bare you on eagles' wings and brought you unto Myself" (Exod. 19. 4) and many "like words". Secondly, the efficacy which belonged to the ritual was entirely of God; "the blood I have given you upon the altar to make atonement for you". Thirdly, the people

knew, for they were taught to recognise, that everything they possessed was given them of God, even themselves. (Deut. 26). God had provided all.

The ritual was given for instruction in righteousness, the simplest and wisest method of instructing the infant mind, as Paul says in Galatians. Ritual was the religious language of all people at that time and God uses human language. Something originally given had been corrupted in men's hands. Moses, under the instruction of God, took up what were but "the elements of this world", as Paul and the writer to the Hebrews note, giving them a shape and form for the purpose of instruction in Divine truth. There were embodied in the ritual moral and spiritual principles—divine principles—that which the New Testament calls typical things. It was just these Divine principles which gave a meaning to the whole economy, wholly unlike that which surrounded it; like two pieces of marble, one crudely and roughly shaped, the other a work of art. Our interest is drawn not to the material which is the same in both, but to the artistry which the artificer has given to it. The Mosaic economy has behind it the work of the Divine Artificer though similar things were employed by the nations around it and were given crude and repugnant forms—the work of the unenlightened mind, man without the knowledge of God. The Mosaic economy can be understood only in its own light, the light which the Spirit of God gives to it. "A religious unity or community, distinguished from its environment and cannot be understood in terms of its environment, but only by the word" (Fchrodt)—and that is true.

One principle is clearly shown, the close relation between sin and death. The people of Israel were

taught that sin has consequences, and that righteousness demands that these consequences be met. The ritual of sacrifice revealed that only by death could sin be atoned for, and reconciliation and cleansing be provided. While in the ritual the penalty is required the way and the means were given by God. The way was by God's appointment by which right relation with Himself could be established and maintained. It also showed that the means to its accomplishment would also be by His own provision. "God will provide Himself a Lamb", were the words of Abraham. Faith was assured that whatever God demands He will provide, and faith was rewarded. In Isaiah we see this very beautifully set before us. God's wrath is awakened against Israel and the nations, the instrument is the power of Assyria. But who provides salvation from the wrath, "the overflowing scourge", but Jehovah Himself? "I have laid in Zion for a foundation, a Stone". Even Moab is provided for if she would drop her pride and humbly turn to Him who is ruler in Zion. (Isaiah ch. 16; ch. 28). Jehovah Himself, and in Himself makes provision of salvation against the day of His own wrath. Both the wrath and the salvation have their cause and ground in God. In the 53rd chapter of Isaiah the same thought is expressed. Who is He who bears iniquity (v. 6) and transgression (v. 5) and sin (v. 10)? None other than "the arm of the Lord revealed", now revealed in a man despised and rejected of men. This is the arm of the Lord, that arm that was exerted in redemption, in ransoming from Egypt and Babylon, and now exerted in redemption, in a deeper and more profound sense—redemption from sin and death. God's suffering servant is one with Himself, as man's arm is one with the man, the agent of his will. "His arm

brought salvation unto Him and His righteousness sustained Him".

We had to wait "the fulness of the time" to see the fulness of the truth; the full light is now revealed. God makes provision against the day of His wrath by One who is His equal, even as Himself. Christ is God's own Son and His own love confirmed to us in that while we were yet sinners Christ died for us. He bore the wrath that was our due but it was the love of God in Him that exhausted the wrath. As D. M. Baillie so finely says, "It is all of God, who provides the means Himself, just as Abraham did not spare his beloved son, but was ready to sacrifice him for God, so God 'did not spare His own Son' but freely gave Him up (we might almost translate it 'sacrificed Him') for us all. Here is the sin-offering but now the victim and the priest are one, and they are none other than the Eternal Son of God, through whom He made the worlds, 'the effulgence of His glory, the impress of His substance'. Here also is the Lamb sacrificed for the sins of men, but this Lamb is in the midst of the throne of God, this 'Lamb of God which taketh away the sin of the world' is none other than the Eternal Word, the Eternal Son by Whom also He made the worlds". (Baillie: 'God was in Christ', p. 178).

In Luke 7. 41 and 42 we have our Lord's parable of the two debtors, the 50 pence and the 500 pence. When they had nothing to pay, He, the Creditor, freely forgave them both. We have heard preachers say that unless someone had gone in and paid the debt—a sort of third party—the creditor could not have righteously released the debtors because the debt was sin and thus they cloud the picture. Where is the 'third party' to come from? The Creditor is God, the debtor is man, a third party would have to be

one who is neither Creditor nor debtor, neither God nor man, neither Creator or Creature. Where is there any such being? our Lord's picture needs no added explanation. The Creditor freely forgives because He is willing to suffer the loss Himself, and that is the story. All illustrations which bring in a third party—a sort of neutral—who is not the wrong-doer or the person who is wronged, should be avoided as being quite untrue to Scripture. Our Lord is in no sense a neutral third party, He is fully involved for He is the great Creditor Himself, the One against whom we have sinned and who, in grace becomes further involved by becoming man that He might pay the debt we owed Him. The wrath of God and salvation from it both reside in the One and, therefore, on the Cross, the Son in perfect unison with the Father reveals God's justice and mercy, His wrath and His grace, not in collision but in harmony, a chord whose strength and sweetness will be heard through eternal ages. What took place in Him in history was eternally in Him to be: "a just God and a Saviour".

THE PERSON OF CHRIST

If there is error as to this, there is no security as to anything. God cannot give the sanction of His presence to aught that has not this truth for its foundations: The Person of Christ is the living, the Divine Centre round which the Holy Ghost carries on all his operations. Let us slip the truth as to Him, and you are like a vessel broken from its moorings, and carried without rudder or compass over the wild watery waste. Question the Eternal Sonship of Christ—question His Deity—question His unspotted Humanity, and you have opened the floodgates for a desolating tide of deadly error to rush in.

C. H. MACKINTOSH.

BOOK REVIEWS

Of special interest to readers of this magazine is a recently-published volume by Harold H. Rowdon, *THE ORIGINS OF THE BRETHERN*. It is published by Pickering & Inglis at 42/-. Dr. Rowdon has done a vast amount of research and has made ample use of sources hitherto untapped. The result is a most interesting book. He traces in detail the beginnings of the Movement in Dublin and Plymouth, in Bristol and London and Hereford, stressing the features which characterized the earliest gatherings in their separation from institutional religious systems because they were sectarian in their practices.

We are introduced to Newman and Newton and Darby; to Bellett and Groves and Müller, and others who played leading parts in those early days. Some of the chapters deal with the missionary enterprises of A. N. Groves, and the establishment of simple assemblies in British Guiana.

It is not all easy and pleasant reading. The controversies which led to the formation of Exclusive assemblies occupy several chapters, and neither side emerges with credit. The disclosure of the attitudes adopted has its lesson for to-day.

Appendix 1 deals with *THE ECUMENICAL PERSPECTIVE*, and the present reviewer found it the most fascinating section of the book, dealing as it does with the principles which have continued to guide 'Open Assemblies'. On minor points some may be in disagreement; but the Appendix is a valuable contribution to the literature dealing with the subject. Appendix 2 deals helpfully with *THE BRETHERN AND SOCIETY*. A book for the rising generation to read.

Bible students should find a most useful addition to their libraries in *THE NEW TESTAMENT FROM 26 TRANSLATIONS*, published by Marshall, Morgan and Scott at 84/-. The base for the book is the Authorized Version of 1611, and 'the aim of the present volume is to clarify the meaning' of that version 'by the use of more recent translations of the biblical text'. This is a labour saving volume and worthy of a place at the elbow

of Bible readers.

THE BIBLICAL WORLD is a dictionary of Biblical Archaeology, sumptuously illustrated. Edited by Charles Pfeiffer the volume furnishes up-to-date information on a vast number of subjects. Contributors are experts in the various fields of archaeology, with the result that the dictionary must be a valuable asset to those who seek confirmation of their belief in the accuracy and reliability of the Biblical record. Pickering & Inglis. Price 50/-.

From the Paternoster Press come paper-back editions of books which already have had a welcome reception from readers of this magazine. *FROM TRAGEDY TO TRIUMPH*, the message of the Book of Job, by H. L. Ellison (5/-); *THE KING OF THE EARTH*, by Erich Sauer (7/6); *EZEKIEL, THE MAN AND HIS MESSAGE*, by H. L. Ellison (6/); *PHYSICIAN HEAL THYSELF*, by Dorothy Dennison, a gripping story of the conversion of a doctor. (6/-).

There is an increasing interest today in the New Testament teaching about the Holy Spirit. In *THE HOLY SPIRIT IN TO-DAY'S WORLD* Dr. W. A. Criswell deals extensively with the problem of interpretation. After three introductory chapters dealing with the history of the Doctrine of the Holy Spirit, the author investigates such aspects as the Second Blessing, the Gift of Miracles, the Interpretation of Tongues. The sane expositions are invaluable at a time when extravagant claims are made by some. Marshall, Morgan and Scott. Price 21/-.

THE WITCHDOCTOR'S REVENGE by Milligan. Another thrilling story of adventure in Central Africa. Two boys fall into the hands of a witchdoctor, but escape. Good reading with healthy Christian bias. Pickering & Inglis. Price 7/6.

THE WOMEN OF THE BIBLE by Herbert Lockyer. Still another interesting and useful volume from the author's busy and versatile pen. Contains most useful material for private reading and for Bible Classes and Women's Meetings. Price 37/6. Pickering & Inglis.

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Forthcoming (D.V.).

Briton Ferry: Ebenezer Hall, May 4 at 2.45 and 6. W. Grunbaum, B. Osborne.

Bournemouth: May Bible Readings. Epistle of James by Dr. J. Boyd and Dr. F. Tatford at 'Slavanka', Belle Vue Rd. Period May 4-9. Bookings Mr. R. Iles, 'Slavanka'.

Halesowen: Gospel Hall, Albert Rd. May 11 at 3.30 and 6.30. W. Harrison, B. Osborne.

North Staffordshire: Stoke, May 11, A. Greenwood, J. Heading. **Butt Lane,** May 18, Y.P.R. G. Bourne. **North Staffs. Tent** opens June 2 on site in centre of Stoke. C. Goldfinch responsible. Prayer requested. **Butt Lane,** June 1, S. Emery, J. L. Kirkham.

Harrogate: Gospel Hall, Kings Rd. May 1 at 3 and 6.15. F. C. Parr, A. Smith.

London S.E.16: Bermondsey, St. James Rd. Gospel Hall, May 18 at 7. H. E. Salisbury.

Luton: Onslow Road Gospel Hall, May 18 at 4.15 and 6.30. Reading—Rev. 3. 7-13. F. Whitmore.

Newton Abbott: Prospect Hall, Torquay Rd. Annual Fellowship Meeting. May 18 at 3 and 6.

Broadcast: May 19 on Radio 4 at 10.30 a.m. From Emmaus Chapel, Llanishen, Cardiff. Dick Saunders. Prayer will be valued.

Allerbridge, Devon: Annual Meetings, May 25 at 3 and 6. (L. H. Milton, Hillcrest, Nymet Rowland, Crediton).

Littleham, Exmouth: Annual in Gospel Hall, Hamilton Rd. May 25 at 3 and 6. A. E. Fallaize, C. Ingleby.

London W.10: Hope Hall, Kilburn Lane. May 25 at 7. E. Ogden.

Mitcham Junction: The Gospel Hall, Percy Road. May 25 at 3.30 and 6. W. Craig, T. Ledger.

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

Neston, Cheshire: Annual Conf. June 1 at 3.30 and 6. A. M. S. Gooding, K. Matier and missionary.

Ramsgate: Anath Hall, Station Approach Road. June 1 at 3.15 and 6.15. F. Cundick, R. G. Snaith. Mr. Cundick will continue in ministry Mon.-Wed. 3rd-5th June at 7.30 p.m. **Birmingham 10:** Camp Hill Gospel Hall, Miles St. June 1 at 3.30 and 6.30. A. Shearman, W. Clark.

St. Austell, Cornwall: Seymour Gospel Hall. June 1 at 2.45 and 6. C. McEwen, J. Glenville.

Guildford: Manor Road Hall, June 3 at 3 and 6. R. North, G. Polkinghorne.

Worcester: Charles St. Gospel Hall, June at 3.15 and 6.15. C. Goldfinch, A. Gooding.

Warrington: Gospel Hall, Forster St. May 11, H. Scott; June 8, R. North.

Warrington: Hope Hall May 4/5, C. Hocking, June 8/9, W. F. Naismith. Mr. Naismith continues until June 13 at 7.30.

Malta: We would welcome the prayers of your readers for the Lord's work on this island. Recently an American business man conducted a campaign at the Queen's Hall, Sleima, when souls were saved almost every night and many were interested. Much visitation has taken place since, and a weekly follow-up meeting has been held at the Queen's Hall, Sleima, and weekly class for new converts has been held at the Gospel Hall. Since the campaign the gospel meetings at our little Gospel Hall have been almost packed to capacity and souls have been saved in our midst, and recently four have expressed the desire to be obedient to the Lord in the matter of baptism. Correspondence, F. Howard, "Beatrex," New St., St. Venera, Malta.

SCOTLAND Forthcoming (D.V.).

Renfrewshire Gospel Campaign: Renfrew, April 28—May 23; Elderslie, June 2—June 27. H. Murphy.

Dreghorn: In Mure Memorial Hall, May 4 at 3; 5th at 2. G. Waugh, J. Gillespie, J. Douglas, J. Cuthbertson.

Dunfermline: Abbot Hall, May 4 at 3 in West Baptist Church, Chalmers St. R. Scott, A. Clark, A. McNeish.

Lanark: Gospel Hall Conf. in Parish Church Hall, Castlegate, May 4 at 3.15. H. Bell, R. Burt, K. Kruse, A. Naismith.

Largs: Netherhall Bible Readings, May 6-10, conducted by Mr. E. W. Rogers and Mr. G. Harpur.

Ayr Bible Readings: May 11-17. P. Parsons & E. W. Rogers. Subject: 'The Local Church' **James St. Hall**, Mon. & Wed. at 3.45; Tues., Thurs. Friday at 10.45.

Victoria Hall, John St. May 11 at 7.30. Bible Reading—Revelation 1. Monday, Tuesday, Thursday, Friday at 7.30. Ministry on "The Overcomers". Wed. May 15 at 7.30, Bible Reading.

Kilmarnock: May 12 at 2, Ministry in Elim Hall, E. W. Rogers, P. Parsons.

Airdrie: Hebron Hall, Workers' Conf. in Lesser Town Hall, May 11 at 3.30. R. Walker, G. H. Jones, J. Ritchie, B. Sutton. Mr. Sutton continues with Gospel May 12-30.

Blackburn: Gospel Hall, May 11 at 3.15. J. Cuthbertson, A. Roxburgh, D. Cook.

Motherwell: Lanarkshire S.S. Teachers in Roman Road Hall, May 11 at 4. J. Naismith, W. D. Whitelaw, T. Glidden and others.

Saltcoats: Bethany Hall, Aisla Rd. May 11 at 3. A. Allan, G. Waugh, J. Campbell, J. Hunter.

Tillicoultry: in the Congregational Church, May 11 at 3.15. G. C. D. Howley, G. Harpur, B. Beattie.

Blairhall: In Oakley New Hall, May 18 at 3. W. Harrison, J. Campbell, W. Morrison, H. Beattie.

Greengairs: May 18 at 3.30. W. Gaw, E. A. Ewan, T. Richardson.

New Cumnock: Bridgend Hall, May 18 at 3. J. Anderson, A. Noble, J. Tennant, G. Waugh.

Newmains: Gospel Hall, Bonkle Rd. May 18 at 3.30. W. F. Naismith, R. Price, R. Rae, A. M. S. Gooding.

Ayrshire Tent: Opening Conf. at Tarbolton, May 25 at 3.30. R. Jordan, R. Steveley and another.

Bo'ness: Hebron Hall, June 1, J. Anderson, A. Foster, J. Burnett.

Sanquhar: in Town Hall, June 1 at 3. W. Prentice, R. McPheat, R. Steveley.

Wigtownshire Gospel Work: In Dunragit Community Hall, June 1 at 3. G. Waugh, R. Jordan, J. Burns. Mr. Burns will begin Summer Work in the Gospel Van (D.V.) on June 2. **Eastriggs:** in Congregational Church, Annan, June 8 at 3. T. Wilson, J. Cuthbertson, J. Bathgate.

Lochore: Bethany Hall, June 8 at 3. J. Lightbody, G. Douglas, J. Hunter.

Aberdeen: Annual Bible Readings in Hebron Hall. Sept. 14-19. H. Bell, S. Emery.

REPORTS

J. Ritchie continues in 7th week at Gatehouse-of-Fleet with increasing interest and prayer is desired for anxious souls.

J. Gordon and **A. Stewart** concluded after 20 weeks with remarkable blessing at Portknockie. Larger hall had to be hired for 5 Lord's Days. A goodly number professed and some baptised. Now at Findochty and request fervent prayer.

IRELAND: REPORTS**Conferences**

Portavogie: April 11. Hall packed and overflow. Profitable conference. Brethren Duff, McShane, Lyttle, Adamson, Thompson, Turkington, Nesbitt and Wells ministered the Word.

J. K. Duff had a good series of Bible Readings at Tullyroan Assembly, followed with a series of meetings at Growell.

Workers

J. Finegan and **J. Kells** have moved the mobile bus from Co. Leitrim to Co. Longford for gospel work and visitation.

"WITH CHRIST."

Mrs. Wm. McNeilly, Coatbridge, on 10th Jan. A quiet, consistent sister, who in the face of much weakness, loved to attend the meetings.

Andrew Johnston on 12th Feb., in his 82nd year. Was in happy fellowship in the Plantation Street Assembly, Glasgow, for the past 42 years. A quiet, consistent brother, esteemed by all and much missed.

Robert Oliver, Dalry, on Feb. 13th. Associated with the assembly in Townend Gospel Hall. For a few years in Uddingston. Loved the Lord and His people, until laid aside was present at all the assembly gatherings.

William Cameron, Dumbarton, on 25th Feb. in his 65th year. Saved when 17, he maintained a bright testimony for his Lord, first in Alexandria, then for 7 years in the assembly at 73rd St. New York. For the last 30 years in fellowship in Dumbarton assembly.

Elizabeth C. Russell, M.A., on Mar. 4, age 27, the result of a car accident. Saved at the age of 8, baptised at 13, and received into assembly fellowship at Bonnyrigg, last 5 years at Loanhead. Evidenced in her life the sincerity of her faith in Christ, adorned the doctrine which is according to godliness. "She being dead yet speaketh".

Mrs. John Mack, Dumbarton, on 9th March, aged 70. For many years in fellowship in Dumbarton assembly.

Thomas Rogerson Hamilton, aged 88, called home on 18th March. A faithful brother who loved the Lord's work and the Lord's people. Was 72 years in assembly fellowship.

William Gowans, Kilwinning, on 21st March, aged 88. Saved in Glenbuck over 70 years ago. For the past 17 years in Kilwinning, previously in Bellshill where he was Superintendent in the Sunday School. Bore a quiet, consistent testimony. Will be much missed in the assembly at Kilwinning.

Mrs. Fleming on March 23, aged 68. Saved in early years and for a long time associated with the assembly in Blairhall. Bore a quiet but very consistent testimony. In spite of ill health her attendance at all the meetings was a constant inspiration to all. Will be much missed in the small assembly.

Mrs. R. Howie, Kilbirnie, on 25th March, aged 76. Saved in Kilbirnie Gospel Hall, November 1905, and received into fellowship 1906. Associated with Gospel Hall, Kilbirnie and Hebron Hall, Glengarnock assemblies ever since. She bore a quiet, consistent testimony throughout the years.

Edward Gibb, Cowdenbeath, on 27th

March, aged 86, after a short illness. Saved when a young man and was in happy fellowship with the saints in Union Hall in his later years. A quiet brother who bore a bright testimony.

Mrs. Jeannie McClean passed to be with Christ on April 5th in her 91st year. Saved over 70 years and in assembly fellowship for over 50 years. 'A mother in Israel'. 'A lady elect'. Will be much missed by her family and the assembly in Monaghan where she was in happy fellowship. W. Nesbitt and R. Beattie ministered the Word to a large company at funeral.

Mrs. Grimstone (Jean Chalmers) on 8th April. Was in happy fellowship in Bethany Hall, Blantyre for almost 50 years. Bore a quiet and consistent testimony and will be much missed.

Robert Brunton suddenly on April 11th, aged 67. Saved in 1917 during a campaign by Mr. H. Steedman. In fellowship in Newtonrange where he was Sunday School Superintendent. Came to Dalkeith in 1926 where he assisted in the Sunday School and served on the oversight for many years. Bore a faithful and consistent testimony.

Mrs. Elizabeth Boyes on 12th April, aged 63. In fellowship in Catrine assembly in early life, later in Newtonrange and Dalkeith assemblies. A open door for the Lord's servants and a lover of His people. Given to hospitality. Saved in 1927 and bore a bright testimony to the end.

Mrs. James Murphy, Crosskeys, on 15th April. Saved through the late J. Stewart at meetings in Bellaghy, about 35 years ago. In happy fellowship there until she was married and came to Crosskeys assembly. Godly in life, she will be missed. Leaves a husband, girl and boy all in fellowship. Services were conducted by brethren McKelvey and Brown.

Robert Mathieson in his 81st year passed into the presence of the Lord after a brief illness. Saved over 52 years ago through the preaching of the late John McAlpine. Was in fellowship with the assembly at Kirkcounel from its commencement. He was marked by consistency and will be greatly missed.

ADDRESSES, PERSONALIA, Etc.

Isle of Man: Believers formerly meeting in Hebron Hall, Main Rd., Onchan, Douglas, are meeting for the time being in the Scout Hall, School Road, Onchan.

Inverkeithing: Correspondence now to Mr. H. Edwards, 12 Backmarch Road, Rosyth, Fife.

Inverurie: Correspondence now to Mr. Alexander R. W. Gordon, "Ardconnan," Old Meldrum.

Manchester: Shaftesbury Assembly opened their new hall on Feb. 4. Prayer asked for activities and particulars from Mr. Harry Ainscough, 223 Copsterhill Rd., Oldham, Lancs.

Mr. David McMaster, busy in childrens' work in Lanarkshire has moved to new address—12 Juniper Wynd, Holytown, Motherwell.

Mr. J. M. Davies now finding much help and encouragement in India, hopes to go on to Australia later in the year, first to visit his son in Perth, W. Australia, and for ministry in other parts as the Lord leads.

Mr. E. W. Rogers purposes to be in Canada and U.S.A. during the months of June to September when he will visit his son and daughter and will be ministering in various places.

Biggar: All correspondence now to Mr. J. McCubbin, 58 Shieldhill Road,

Quothquan, Biggar.

Newtownards: Frances St. Gospel Hall. Correspondent now Mr. A. Cardy, 7 Culmore Ave., Newtownards, Co. Down.

Dumfries: Bethany Hall correspondence now to Mr. A. Lightbody, 10 Glencaple Ave., Dumfries.

Dunfermline: Abbot Hall correspondence now to Mr. G. Gardiner, 27 Trondheim Parkway, Dunfermline.

Malta: Gospel Hall, Floriana. Correspondence now to Mr. F. Howard, "Beatrex," New St., off Quarry St., St. Venera, Malta.

Letchworth: Gernon Hall. From 5th May, meetings on Lord's Day:—Breaking of Bread, 10 a.m.; Sunday School, 11.30 a.m.; Gospel Meeting, 6.30 p.m.

New Assembly: Birdsfoot Lane Gospel Hall, Birdsfoot Lane, Luton, Beds. Correspondence to Mr. N. H. Deacon, 26 Moat Lane, Luton, Beds. In fellowship with Selbourne Hall Assembly

Mr. Roy Hill, formerly of Springburn, should now be addressed at 35 Sibland Rd., Thornbury, near Bristol.

Mr. A. H. Boulton now at Bethany Cottage, Bethany Crescent, Bebington, Cheshire.

ANALYTICAL STUDIES IN THE PSALMS

by Arthur G. Clarke

This is undoubtedly one of the best works on the Psalms that has been written in recent times. While it was produced in the trying circumstances of a Japanese internment camp it is full of profitable exposition for the student of the Holy Scriptures. W. E. Vine in his foreword says: "The brightest and best steel comes from the hottest furnace" and "the beauty of the pearl is the result of the bitterness of pain", and this is more than true of this heart-warming study of the Psalms.

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**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



Tabernacle Studies

by The Editor

The Lordship of Christ

by A. P. Campbell

Do We Care ?

by P. Thrower

Gleanings from Zechariah

by J. B. Hewitt

The Sermons of Our Lord

by E. W. Rogers

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

TABERNACLE STUDIES

(13)

by THE EDITOR

TABLE OF SHEWBREAD

AS we continue to study the symbolical significance of the Tabernacle and its furniture, let us remind ourselves of the danger of imaginative interpretation which has no foundation in reality. While it is true that "whatsoever things were written aforetime were written for our learning" (Rom. 15. 4), that fact is no justification for permitting fancy to displace a commonsense approach. Where Scripture itself is silent, there readers should move with caution.

The Table of Shewbread is described in detail in Exodus 25. 23-30, and the bread placed thereon is described in Leviticus 24. 5-9. Although care has been taken to provide specific information about the actual construction of the table, it seems a legitimate attitude to adopt to consider the table of lesser symbolical significance than was the bread which was periodically placed on it. Doubtless as with the other articles of furniture in the Tabernacle, the construction of the table would have the same care expended on it by Bezaleel and Aholiab, the craftsmen, who would observe to follow the details given by Moses as to dimensions, and materials.

When the table was completed, the acacia wood-frame hidden by the pure gold used to cover it, the people would recognize in it the result of the co-operation of the craftsmen with themselves as the donors of the material without which it could not have been constructed. We cannot help thinking that the people watched with intensest interest the completion of each article of furniture, and made their appreciative comments

about the skill of the men who had carried out the project. Words of encouragement are a valuable asset in any work undertaken to promote the cause of God.

While in itself the table with its crowns and accompanying utensils, dishes and spoons and bowls all of pure gold, was 'a thing of beauty', after it was placed in the Holy Place it was no longer seen by the people. When the Tabernacle was dismantled for carriage on the journeys, the various pieces of furniture were covered by the appropriate coverings and so hidden from view. The usefulness of the table lay in the fact that upon it was placed the shewbread, or the Bread of the Presence, in the weekly preparation and presentation of which the people at large were interested.

It is hardly necessary to remark that we should not attach too much symbolical significance to the dimensions or to the design of the table. The instructions were: "Thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about" (Ex. 25). Round the edge of the table was a crown of exquisite workmanship, and separated by a hand breadth all round was another crown, the space within the inner crown being meant to hold the twelve loaves of shewbread. In the border between the two crowns were placed the various utensils for use by the officiating priests. It is doubtful if either priests or people saw any significance in the crowns and the border other than that they were

meant to prevent the loaves and the utensils from falling off.

Various names are given to the bread. As shewbread (showbread) it is really "bread of the presence", that is, bread which was always before God as an evidence that the people were dependent upon God for their daily supplies. When David was in flight and he asked Ahimelech the priest at Nob for bread for himself and his companions, the priest informed him that he had no common bread, but only hallowed (holy) bread; so he was given "hallowed bread, for there was no bread there but the showbread that was taken from before the Lord" (1 Sam. 21. 6). Again in Numbers 4. 7 it is called "continual bread", and in 1 Chron. 9. 32, "the bread of ordering".

From these scriptures it may be learnt that the shewbread was considered holy, that is, bread which had been dedicated to God, and in that sense was not 'common bread'. So did the Children of Israel learn that the commonest domestic occupations could be dedicated to the service of their God, and as a consequence no tasks were common or unclean. That is a lesson which we, too, in our generation, should learn, for the New Testament teaches that even slaves, in the domestic arrangements in the Roman Empire, in the discharge of their duties, sometimes most irksome, could serve the Lord, Christ, not with eye-service as men-pleasers. (Eph. 6. 6).

The shewbread was changed every sabbath day, the twelve old loaves being replaced by twelve fresh hot ones. The old cakes were the food for the priests who ministered; and it was appointed that they should be eaten in the Holy Place. Another lesson was patent. The people, who were represented in the twelve loaves, were responsible to maintain those who de-

voted themselves to the service of God. The weekly changing of the loaves was a symbolic reminder of that constant duty. Is there not a New Testament principle in that Old Testament practice? Several times the apostle Paul introduces such a theme. To the Corinthian church he wrote: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9. 11). Again to the churches in Galatia he wrote, "Let him that is taught in the word communicate with him that teacheth in all good things" (Gal. 6. 6).

Another obvious lesson for the thoughtful Israelite was this: in divine service human co-operation with God is acceptable to Him. The bread represented that fact. Human hands had sown the grain, and when it had ripened it was human hands which had reaped it. But it was God who had given the increase, by rain and sun. Human hands, too, had baked and fired the bread, making it suitable for presentation in the Holy Place. Perhaps they were female hands which did that last service before the priest carried out his duties.

Do we not need to learn, too, that we can be "workers together with God"? He is the beneficent Taskmaster under whose instructions His servants work. Paul plants, Apollos waters, but God gives the increase.

The twelve loaves, kept together within the space surrounded by the inner 'crown', had their lessons for both priests and people. Those twelve loaves represented the entire nation as chosen of God, seen by Him as a unity, each tribe appearing before Him separately, and its members all equally dear to Him. The twelve loaves presented every sabbath day were meant to convey at such frequent intervals the fact that the nation was rendering back to God what He had already given them. They

represented God's blessing upon their labour, and their response to His goodness.

The nation recognized its obligation to give to God, because He had given to them. All they had, even the commonest domestic materials, belonged to him; and they ought to withhold nothing from Him. We sing words which convey the same truth:

Nought that I have mine own I'll
call,

I'll hold it for the Giver;
My heart, my strength, my life, my
all,

Are His, and His for ever.

Did the loaves symbolize 'works of righteousness', which the nation could offer to God in return for His goodness to them? Did they admit that the people were to be "zealous of good works", and the loaves laid up in the presence of God reminded them that all they did for Him was open for His inspection? That was a lesson not easy to learn; that all labour should be done in the consciousness that it must undergo the scrutiny of God—done "as ever in the great Taskmaster's eye". The New Testament teaching is that we do "the will of God from

the heart; with all good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord" (Eph. 6. 6ff). How ennobling! Yet how searching!

Material blessings should be reciprocated by lives dedicated to works of righteousness. That is the principle enunciated in Rom. 12, where the apostle bases his appeal for dedicated living upon 'the mercies of God'. In consonance with that principle Moses instructed the people thus: "When ye come into the land . . . when ye eat the bread of the land . . . ye shall offer up a cake of the first-fruit of your dough for a heave offering" (Num. 15. 18-21).

Are we not in danger in these modern days, when 'we never had it so good', of forgetting the fundamental principle of the table of shewbread, that we should show our gratitude to God for material blessing by rendering to Him that which He legitimately claims, but the giving of which He leaves to our own free-will? The New Testament summing up of the truth is, "Seek ye first the Kingdom of God".

THE LORDSHIP OF CHRIST

by the late A. P. CAMPBELL, Leven

Given in Victoria Hall, Ayr, January 2, 1967.

Editor's Note: We regret the passing of our brother, and recall with gratitude the many times we have listened to him with great profit.

Scripture Readings: John 14. 28-31; 16. 32-33; 17. 1-5.

H. R. McINTOSH is a very favourite author of mine. In one of his books he says, "The absolute Lordship of Christ is the starting point of all New Testament writers", and I would suggest, my friends, that to re-affirm the absolute Lordship of Christ is a very fitting starting point for a new year—His absolute Lordship in the lives of men; His absolute Lordship in the life of our churches;

and His absolute Lordship in our individual lives. Martin Luther, as some of you may know, used to fall into very deep fits of depression and despondency. When the battle with Rome seemed to be going against him he became very depressed. On one such morning his wife appeared at the breakfast table dressed in mourning. When Martin Luther enquired who was dead, she said, "God". He insisted

that she must be joking. "No," said she, "I can only imagine that such an event as that could cause your depression," and Martin Luther got the message. I need scarcely stress that the story has a relevance for the evangelical church of our day. Who would doubt for a moment that we are in the main in great depression? No-one of us would underestimate the seriousness, the magnitude of the challenge and of the problems that confront us to-day. But one would ask this, on this second day of a new year, in God's Name, "Have we no resource at all?"

Here in these three passages which we have read I want to single out a verse from each which to my mind establishes the absolute Lordship of Christ:—

a. "The prince of this world cometh, and hath nothing in me"

(John 14)

b. "Be of good cheer, I have overcome the world"

(John 16)

c. "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do"

(John 17)

I would have you notice that all of these words were spoken during Passion Week. Circumstances could not have been more grim, they could not have been darker—the shadow of the Cross had fallen upon the pathway of Christ; and it is in that atmosphere that He asserts His absolute Lordship. The prince of this world cometh, and hath nothing in Me—I have overcome the world—I have glorified Thee on the earth. Dr Sangster, in one of his books, giving a new year message, says:—

"I cannot promise you in the coming year a new set of circumstances but in the Name of Him that sits upon the Throne I promise you, that if you would submit yourselves to the Lordship of Christ, a new heart and a new life and a new hope will be yours".

Says Christ, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me". The fact that after these words we have chapters 16 and 17 has led some expositors to say that chapter 14 should follow the 16th chapter, but I do not think that is necessary to interpret the passage; for surely we have to see these few words against the background not only of what we have in the Gospels but of all the words which Jesus spoke; for let us never forget that the Gospels are not an exhaustive account of the Lord's life. In the Gospels we have memoirs of our Lord's life, and let us remember that those words spoken in those sombre days during that dark and solemn week—the words which asserted His absolute Lordship—those words received ample and final vindication in the Cross and Resurrection of our blessed Saviour. Our Lord says, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me". Now a captain, if he is a captain at all, will instruct his men about the difficulties and problems of seamanship, but no real captain will ever discuss seamanship when his ship is about to enter a storm. That is the meaning of Christ's words—Christ is conscious that He is about to enter into solemn final conflict with the evil one—He cannot now speak of seamanship—all His mind and heart are focussed on the events of those coming hours. Those were to be dread hours for our Lord in His perfect Manhood, and all the forces of His soul were summoned up to meet the prince of this world on this solemn occasion. You will notice that in the Gospels our Lord constantly underlines the personality of the devil. This is in strong contrast to what we have in the Old Testament. I know of course that there are passages that will come

readily to your mind where Satan is spoken of in the Old Testament, but these are very infrequent, whereas, in the teaching of Christ, He speaks of him as a real person. Here He speaks of him as 'the prince of this world'. He is coming towards this last final combat and with quiet calm assurance He says, "In Me he hath nothing". That is to say that there was not even the smallest territory in the life of Christ which Satan could claim as his own and over which he could establish his sovereignty. Christ is here asserting His absolute sinlessness. Had there been a single defect, however slight, however fleeting, it might have been, how readily the prince of this world would have laid his accusing finger on it. But says Jesus, "He hath nothing in Me". Every desire of His mind, every motion of His soul, every resolve of His heart, were the reassertion of God's will for Him; and no miracle that Christ ever performed was comparable to the miracle of His absolute sinlessness; and this, my friends, is the necessary basis for His sacrificial work as it is for His present intercessory ministry at God's right hand.

If the prince of this world could have found a single flaw in Christ he could have enforced death as his due, and that of course is the meaning of the passage that I would like to call your attention to now. Says Christ, "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence". In other words Christ is saying, "The prince of this world cannot establish his sovereignty in the slightest degree. Nevertheless let us go to the Cross, not because Satan has commanded it but the Father, and I love the Father and I go to the Cross to fulfil the Father's will". The same thought is in John 10: "This commandment have I received of

My Father"—what commandment? "The commandment to lay down My life. My Father loves Me and He takes Me to the Cross and it is My love for the Father that takes Me there". The intruder had never found a foothold in the soul of our beloved Lord—He is absolutely without sin; and in chapter 12, contemplating His death Christ says, "Now shall the prince of this world be cast out"—and I say this to you, whatever the interpretation you place upon these words—they cannot mean less surely than Christ's absolute triumph over Satan in His Cross. The prince of this world was defeated finally at the Cross. You remember Paul speaks of Christ routing principalities and powers, making a show of them openly by making a triumph over them in His Cross. Dr. Temple, in his commentary says this, "The victory was not won on Easter morning—the victory was won on Good Friday—it was the fruits of victory that were gathered on Easter morning", and I am sure as I can be of anything that God's blessing for man now and in the ages to come will always be based on Christ's triumph in the Cross. There is no Gospel now nor hereafter that does not have the Cross as its central focal point. This is Christ's absolute triumph over sin on the Cross. And you and I could not say, could we? 'the prince of this world cometh and hath nothing in Me'. You would not like to say that would you? I could not say it! But I do know this, that his power over me is limited because of what my Saviour did and I know that when he comes to me, he knows he is a defeated foe and he knows that his ultimate doom is certain; and I know that I can triumph in the triumph of Christ, and I know that I have been translated from his kingdom which means his power and authority. I would

stress to you that the meaning of 'kingdom', whether it be God or Heaven, is never primarily an area; 'kingdom' is primarily sovereignty and rule, and we have been translated from the kingdom of darkness into the Kingdom of

His dear Son. May we then know the victory of Christ over the evil one during these evil days. He comes, but says Christ, he has nothing in Me, nothing in Me.

(To be continued)

THE HORIZON OF GOD

by ARCHIE NAISMITH, Maddiston.

"HORIZON" and "horizontal" are derivatives of the Greek word 'horizo' which occurs several times in the New Testament. In the instances of its occurrence selected below, the Horizon in view is that of our great God "Who worketh all things after the counsel of His own will" (Eph. 1. 11) with the object in view, "that we should be to the praise of His glory who first trusted in Christ".

A horizon has been defined simply as the line at which earth and sky seem to meet, and figuratively as the boundary of mental outlook. Horizons can be wonderful or commonplace, stormy or serene. God's horizons are all marvellous and harmonious, and their scenery magnificent and majestic. How strongly they contrast with the hallucinations of men's horizons! The thoughts of normal men are fittingly expressed in the engraving on an old monument in France which reads: "The past has deceived me: the present torments me: and the future frightens me."

The first occurrence of the word 'horizo' which we shall consider is found in Paul's address on the Aeropagus to the cultured Athenians with reference to

1. **The Epochs of History**, and
2. **The Frontiers of Geography**.
It is rendered in the A.V. of Acts 17. 26: "hath determined the times before appointed, and the bounds of their habitation". The N.E.B. translation is: "God . . . fixes the epochs of history". Nothing can happen but what God has fixed, whether it be 'the times of the

Gentiles' outlined in Dan. 2, or the times of the Jews predicted in the 'seventy weeks' of Dan. 9, or the glorious future of the Church so graphically depicted in Rev. 21.

Nothing can escape His glance."
All that man ascribes to chance
Choice of God has first determined,
Nothing can escape His glance."

Not only the infinite but what seems to men infinitesimal also is on the horizon of God. The life of each individual saint is included in the plan of God, for "we are His workmanship created in Christ Jesus unto good works which God hath prepared beforehand that we should walk in them" (Eph. 2. 10).

The Father of Lights has also mapped out on His horizon "the bounds of their habitations". Tremendous changes have been made in our maps during the past few decades: these were all in the divine plan. The boundaries of European nations, Asiatic frontiers, and the territories of African colonies have undergone metamorphoses that are continually outdating the maps of yesterday. When Paul spoke of God determining the frontiers of men's habitations he was only epitomizing what the Spirit through Moses had revealed centuries before in Deut. 32. 8: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

God's frontiers are fixed, and He has planned a wider territory for His earthly people Israel, whose ambitions to extend their present circumscribed domain is causing such tension in the Middle East.

In this sphere also the individual saint can find consolation in the assurance that each pilgrim's little corner of the earth has a place on the horizon of God. Weymouth renders the words in Acts 17. 26 that refer to the frontiers of the nations—"the boundaries of their homes". So none can deprive a Christian of his home without divine permission.

3. Luke, in his Gospel, focuses his readers' attention on the predestined and predicted course of the Son of Man through this world, as He moved "as a homeless stranger in the worlds His hands had made." The same word, again translated "determined" is found in Luke 22. 22, and assigns a prominent place on the horizon of God to the ROAD TO GOLGOTHA. "The Son of Man goes His predestined way." The cattle shed with its manger cradle in Bethlehem, the journey down to Egypt, the carpenter's bench in Nazareth, the dusty roads of Jerusalem and Galilee, Sychar's well, the grave of Lazarus, the Garden of Gethsemane, the traitor's kiss, and Golgotha with its crown of thorns—all were on God's fixed horizon. Nevertheless we do well to remember that God's sovereign will does not preclude man's self-will or affect his responsibility.

4. The predominant scene on the horizon of God is that event of paramount importance that stands in the centre of His purposes and is chronologically and theologically central in the vast universe of bliss. To the Christian it is both centripetal and centrifugal. **THE CROSS** on which the Prince of glory died is the Christian's glory and boast. The Lord of glory "lifted up" draws men unto Him-

self, and the disciple of Christ sees himself also in that place of death, "dead indeed unto sin but alive unto God." The Cross is also centrifugal, for it directs and constrains each one who has found his centre there to go out and proclaim its glories to the perishing for whom Christ died.

In his forthright and effective presentation of the gospel to the myriads of Jews and proselytes from many tribes and nations assembled at Pentecost in Jerusalem, the apostle Peter, speaking of Jesus of Nazareth, said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." The Greek word 'horizo' is here translated 'determinate', for the Cross was on the horizon of God from eternity past. He predicted it in Eden as the bruising of the heel of the 'seed of the woman.' He foreshadowed it in Egypt in the slaying of the Paschal lamb, and He promised it through Isaiah in "the arm of the Lord" whose soul was to be made an offering for sin. The heart of the Christian faith is the Bible: the heart of the Bible is the Cross: and the heart of the Cross is the very heart of God Himself. "Inscribed upon the Cross we see in shining letters, 'God is love'."

5. The mighty triumph of **CHRIST'S RESURRECTION** was also on the divine horizon. "He was declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1. 4). The Amplified New Testament here renders the word 'horizo' "openly designated". The resurrection of the Lord Jesus from the dead was the most notable event in history. The wonderful panorama that throws into relief the Garden tomb, the stone rolled back, the devoted women weeping at the sepulchre, the disciples at the empty grave,

and Mary Magdalene overwhelmed with anguish at not finding her Lord, was also on the horizon of God.

6. The writer of the letter to the Hebrew Christians also employs the same word when he diverts their, and our, attention from Israel's promised earthly rest and focuses it on the rest reserved for the people of God (Heb. 4. 7). Another day fixed by God affording opportunities of securing rest in a higher and spiritual sphere has superseded that in which the promised Sabbath rest was forfeited through unbelief. In presenting this rest to the view of His redeemed. He warns and encourages the many sons He is bringing to glory with the words of Psalm 95. 7: "To-day, if ye will hear His voice, harden not your hearts". Thus **OUR OWN DAY AND OPPORTUNITIES** for sanctified living,

sacrificial giving and devoted service have a place on God's horizon.

7. The final scenes on this expansive horizon span the present age and stretch away into the future to the fixed day of judgment (Acts 17. 31) by the divinely designated Judge (Acts 10. 42). The Greek term we have been considering is applied both to the time of **JUDGMENT** and to the Person appointed **JUDGE**. As Son of Man Jesus Christ the righteous will judge the living at the inauguration of His Millennial reign and the dead when the thousand years have been completed. "Then cometh the end" when He shall have put down all rule and authority and power (1 Cor. 15. 24). That condition will mark the termination of those vistas on the horizon of time, and "God shall be all and in all."

(Continued on page 185).

SUMMER READING

Holiday time is leisure time with opportunity for reading, in the garden, indoors when rain comes, by the seaside. Here are some books to keep the children out of mischief. From Pickering & Inglis, stories full of adventure and sound Christian advice. For younger children, **A GOLDEN PEAR**, story of a family's adventure in Brittany (4/6); **CRISPIN'S CASTLE** by Kathleen Duncan, exciting events of the Bernard family centred round Dover Castle (5/-); **THREE GO SEARCHING**, a delightfully written book by Patricia St John, involving a missionary family with the message that we must shine as lights. Beautifully illustrated in black and white drawings (6/6); **JUNGLE DOCTOR SEES RED** by Paul White is one of the most fascinating in the well-known series. Bound to interest all readers. (6/- Pater-noster Press).

More serious reading. Paternoster Press has published as a paper back Erich Sauer's valuable book **FROM ETERNITY TO ETERNITY** (7/6). A concise outline of the Divine Plan of

the Ages, with an explanatory chart. From the same press: **THE GREAT LIGHT** by James Atkinson, deals with Luther and the Reformation. Nearly 300 pages of thrilling reading as the course of events in that stirring time is traced in Germany, Switzerland, Britain. Part 3 is devoted to the work and theology of John Calvin. A most acceptable addition to The Paternoster Church History, previous volumes of which have had a most favourable reception. A splendid introduction to a fascinating period. (25/-).

Two volumes of grist for the preacher's mill. **PASTOR'S ANNUAL** by T. T. Crabtree, nearly 400 pages of sermon outlines, a mine of material for busy preachers, with suggestive illustrations. Could be profitably used for private devotional study. (22/6). **LET ME ILLUSTRATE** by Donald G. Barnhouse, 370 pages of stories, anecdotes and illustrations. A splendid source-book for those who want 'windows' through which to let the light of their mess-

THE SERMONS OF OUR LORD

THE MYSTERIES OF THE KINGDOM

by E. W. ROGERS, Oxford.

Last month's article should have been 'Matthew 10' not 'The Sermon on the Mount'.

AS we saw in our last paper, the Kingdom was formally offered to Israel by the twelve apostles who had been commissioned by the Lord to proclaim 'The kingdom of heaven is at hand'. In Matthew chapter 11 we are informed how the offer was received. Some were perplexed: others were undecided: yet others were unbelieving and refused: whilst there was but a handful who accepted the King and willingly submitted to His claims. But chapter 12 records the final decision of the nation, influenced as they were by their religious leaders. Despite the fact that He was greater than the temple, greater than Solomon and greater than Jonah, they would not have Him, and attributed His miraculous deeds to Satanic power. Even His natural brothers did not believe in Him. He, therefore, disowned all such relationships, affirming that true relationship with Him was dependent upon one doing the will of His Father. We do not stay to go into details. This is but a broad survey of chapters 11 and 12.

The record of every movement of our Lord Jesus is inspired of God and is full of significance. In ch. 13. 1 we read that "Jesus went out of the house and sat by the sea side". This was indicative that He had left the 'house of Israel' to whom the twelve had been sent and who had rejected Him, and now He was going to a wider sphere—the 'sea' denoting the masses of mankind without regard to national bounds.

Here the Lord Jesus gave some remarkable sermons. He spake

the well-known parable of the Sower. The Vine of Israel having failed to produce good grapes, it having produced sour grapes (Isa. 5), it is, for the time being, set on one side, and the Lord, who is the sower, starts something fresh in the earth. That which He starts is the 'mysteries of the Kingdom of heaven'—a new development in the ways of the Lord consequent on the new situation that has now arisen. He starts afresh.

'Mysteries' denote truths that hitherto have been kept secret, and are now disclosed to specially privileged parties to whom the new truth is conveyed with clearness: 'Mysteries' in the New Testament do not denote something that is mystical or puzzling: it is not truth concealed but concealed truth revealed. These mysteries related to the Kingdom of the heavens, which now takes another form, for it envisages the absence of the King, the non-existence of an earthly capital city (Jerusalem has been set aside), no national barriers are recognised, nor are any geographical limits recognised: it is an invisible kingdom. This was altogether a new idea for the disciples, who anticipated a visible, earthly kingdom with Jerusalem as its centre. That is to come later.

Our chapter 13 describes the character of this kingdom in mystery form. There are seven parables, some very brief. The Prophet-Preacher here adopts a different method of instruction from that either found in the Sermon on the Mount or in Matt. 10. He changed His style due to the adverse attitude that the

people had adopted towards Him. They were under the judicial judgment of blindness: they were a rebellious house (Ezekiel 12. 2). There are none so blind as those who will not see, nor deaf as those who refuse to hear. Such was Israel's case.

But note also the simplicity of the Lord's instructions. The **parable of the sower** is so plain that a child can understand it. Space forbids our going into it fully but we should each ask what kind of hearer am I—hard or shallow? Is the seed choked by the affairs of our life, or am I responsive and bearing fruit? The world, the flesh, the devil militate against the fructifying of the seed. The devil snatches it away: the flesh dislikes tribulation and persecution: and the anxieties or the wealth of this world choke the seed of the Word. Thus we know why the good fares so badly.

The parable of the tares follows and the explanation given by the Lord is so plain that further comments are almost redundant. The trouble here was due to the activity of the devil whilst men slept. Ceasing to watch, the enemy had the opportunity to do his nefarious work of sowing the tares among the wheat, bringing in 'certain men' (Jude 6) who have an early appearance of reality, but who prove to be spurious. The good seed are 'the sons of the kingdom', the tares are the 'sons of the wicked one'.

We must remember that we have not here the teaching of the body of Christ in which true believers, and they only, are members. In that body there can be none who are false. That is the privilege of those who belong to Christ. Nor have we here the family of God, which has to do with the relationship of those who have really been born again. But the 'Kingdom of the heavens' is a sphere of profession and in that

there may be false as well as true professors.

The proposal to root out the tares forthwith is rejected by the Householder: that must be deferred until the time of the harvest, and 'then the Son of Man shall send forth His angels and they will gather out of His kingdom all that offend and which do iniquity'. This has nothing whatever to do with church discipline now, nor with the regrettable necessity betimes of excommunication. This relates to what will take place—not 'at the end of the world'—but rather 'at the consummation of the age', at the time when the Lord who brought in the present age will return to earth to bring it to an end, and introduce another. Then the tares, having first been bound into bundles, will be 'taken away' in judgment to burn them, whilst the wheat will be gathered into the garner: which is not heaven, but as v. 43 makes plain, like a field of golden grain they will shine on earth as the sun in the Kingdom of their Father.

History tells us what horrors have been perpetrated where there has been an attempt to root out by one party or another those who do not conform with the religious party in power. How true was the forecast that, where this kind of thing happens, the true are rooted up as well as the false!

Lest it should be supposed that the burning up of the tares denotes the doctrine of annihilation, attention should be called to v. 42—"there", that is in the fire, "shall be wailing and gnashing of teeth".

There is a parallelism here between what is taught in verses 30 and 40-43 and what is taught in ch. 24. 40 and 41. The tares are taken away in judgment, and the wheat is left in security. It does not appear to the present writer that the Rapture is envisaged here

at all: certainly not plainly, and, as he supposes, not covertly. Angelic ministry is found both here and in chapter 24, but at the Rapture 'The Lord Himself' comes, to take us to the Father's House. The 'consummation of the age' is much later than that.

In the permissive providence of God it seems as if the 'bundles' are being got ready in our present times, what with the religious ecumenical councils on the one hand, and great commercial mergers on the other. But the reader must search for himself into these things. Space forbids amplification.

The next parable is that of the grain of **mustard seed**. From a very small beginning it developed into a tree in which the birds of the air come and lodge. Reference may be made to Daniel 4. 11, Ezekiel 17. 22 and 31. 3 to show that a tree denotes a great power in the earth, and to Rev. 18. 2 to show that the birds of the air are evil things (see also v. 4 of our chapter). Satan, be it remarked, is the prince of the power of the **air**. And so it has turned out. When Constantine patronised Christianity he turned Christendom into a mighty world power—a great world religion that harbours every kind of false doctrine and teacher.

Then follows the parable of the **leaven**. In ordinary things leaven makes food more palatable, but we can only view with the deepest suspicion anything that is designed to make the truth of God more palatable to the natural man. We must not fail to notice it is a 'woman' that hides this leaven in three measures of meal. How many false teachings have been intermingled with the pure doctrine of Christ by the agency of a woman! Read in this connection also the history and prophetic character of Jezebel.

There follow two other parables each of a similar nature, that of

the treasure hid in the field which has to do with its worth and diversity: and that of the **pearl** (recovered from the sea) which has to do with its beauty and unity. Do not let us anticipate the doctrine of the body of Christ: we should distinguish the one from the other. Fancifulness in the interpretation of scripture must be eschewed. It seems to the present writer that the Lord is speaking of Himself both as the 'man' in v. 44 and as the 'merchant man' in v. 45. Certainly He sold all that He had, and was 'cut off and had nothing' (Dan. 9. 27) in order to obtain not only the Church but 'His own which were in the world' whatever the time may have been, be it pre or post Pentecost: be it pre or post Rapture. By His death He purchased to Himself not only the Treasure but He recovered the rights of ownership of all (2 Pet. 2. 1).

Some have applied these verses to believing sinners who give up all to obtain Christ, but who, it may be asked among men, could pay an adequate price to obtain Christ? Paul certainly suffered the loss of all things to gain Christ, but not to purchase Christ. The sense in the parable is that a fair price was paid for the purchase. May we not say that the price paid by the Lord Jesus was infinitely above the worth of the purchased thing? In His sight He so loved us that He estimated the price involved to be worth the thing 'sought', but can we possibly measure His worth?

The next parable is that of the **drag-net** which, as before, has to do with the 'consummation of the age', not the 'end of the world' which will not take place till very much later. It is the time when the Lord comes and when He will judge the world in righteousness of which we shall speak when considering Matthew 25.

Throughout this chapter we have

been considering Christendom, which was started by the Lord Jesus Himself, which was corrupted by the devil, but in which is the valuable treasure and pearl, and in which is the evil leaven and fowls, wherein are found good fish and bad, wheat and tares. The Lord alone can finally sort them out.

Every scribe instructed unto the kingdom of heaven 'is like to a householder, which brings out of his treasure things new and old': the old things are those which relate to the kingdom, revealed in

Old Testament times as yet to come: the new things are those which pertain to its mysteries, things which had been kept secret from the foundation of the world (v. 35) but are now revealed. Surely these new disclosures help us to understand the mystery of the co-existence of the true and the false, and the apparent inactivity of the Lord to eliminate the false. That He will do so in His own time is certain. He is patiently waiting for that moment: we should do so also.

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 5—The Removal of Iniquity

THE first five visions abound in glorious promises of restoration and prosperity for Israel, 'when Jehovah shall arise and have mercy upon Zion'. These mercies were not bestowed to engender facilities for careless living. Both the land and the people must be cleansed from everything that defileth, or that maketh a lie. The two visions in this chapter seem to express the idea of judgment; the cleansing of the people by the destruction of individual sinners and by the removal of iniquity itself from the land. Judgment will fall upon Israel for sin, first individually (vv. 1-4); then nationally (vv. 5-11); and finally upon the nations as well (6. 1-8). God cleanses in grace in chapter 3 but here He cleanses in righteous judgment (Isaiah 36. 10).

The Servant's Response (v. 1).

The prophet may have thought what avails this reformed state, if the people themselves remain as they were before they were swept out of their land. It was to meet this disheartening thought that those visions were sent.

Fraud and falsehood were still definitely opposed to the fixed standards of God's holy law. Looking up again the prophet perceives that the scene has changed once more. He "turns" himself, his attention being called anew by the interpreting angel, to a flying roll or scroll. Here we see the actual state of things which had come about in Israel and which called for divine judgment. Moses turned to hear of redemption (Exod. 3. 3); Mary to hear of relationship (John 20. 14, 17-18); and John to hear of resources and have a revelation of the glory of the Son of Man (Rev. 1. 12-17).

In divine things it is always beneficial to turn and look, or to stand and listen.

The Strange Revelation (v. 2).

The scroll as an emblem of a message of solemn import from God to man is used in other scriptures. There are four instances of its use in Ezekiel and twelve in Jeremiah 36. The word "roll" is the same as is rendered "book" in Psalm 40. 7. In Ezekiel 2. 9-10 we have a parallel passage on judgment, with "lamentations",

and "mourning, and woe". This roll in Zechariah was of no ordinary kind, as may be seen by its dimensions. Note its size, 30 ft. by 15 ft. This was the exact size of the Holy Place in the Tabernacle and the porch of Solomon's Temple (where the law was usually read). (Exod. 26. 15-25; 1 Kings 6. 3). The vision would teach us that the holiness of the sanctuary of the Lord is the measure of sin and that judgment must begin at the House of the Lord. (Ezek. 9. 6; 1 Peter 4. 17, 18). The holiness of God is the standard test and His righteous law is in harmony with His holy character. The contents of the roll are explained by the angel (v. 3). It involves both tables of the law and can only curse. (Deut. 27-28; Gal. 3. 10-14). The flying motion would suggest that its threats were ready to do their work, and descend on every transgressor, as a bird of prey may pounce on its victim. It could also denote the worldwide extent of the curse, but the "land" would limit it to the promised nation. (Exodus 20. 2).

The Standard Required (v. 3).

The scroll is unrolled to show that its warnings were openly proclaimed to all, that none might have excuse. It was written on both sides, to connect it with the tables of the law, and show its comprehensive character. The law of the Lord is irresistible in its scrutiny, invincible in its authority and irrevocable in its penalty. The injunctions of the law are without exception and without exemption; no one may evade them or escape their issues. (Deut. 28. 2, 45). Read this solemn chapter.

The swearing falsely by God's name broke the middle commandment of the first table containing duties toward God; the stealing was an infraction of the middle commandment of the second table comprising duties toward man.

As idolaters of the first table, they were false to God; as transgressors of the second table, they were false to man. The offenders were to be cut off, purged out, swept away, as on Isa. 3. 26; Jer. 30. 11. Enforcement of the curse portrays Messiah's iron rule at His second advent and in His subsequent reign. (Psalm 2. 9; Rev. 2. 27; 12. 5; 19. 15).

Swift Retribution (v. 4).

God was ready to defend them against their foes. He was also determined to purge out from among them those who transgressed His holy law. The remnant were cursed by those twin sins (v. 3); men were fraudulent and mendacious. God is always pledged to deal with them in the interests of society itself, which must be undermined if they are allowed to prevail unchecked. Stealing and swearing, which are used here as indicating the common, general impression of all covetousness and corruption, for covetousness is idolatry. (1 Cor. 5. 11).

The curse is to take up its abode with the sinner till all about him is consumed, his name and his place blotted out. On such the prophet declares, a curse shall descend, that will make their selfish withholding of their efforts in vain, for the houses they would build should be consumed by God's wrath. We cannot hide from God (Jer. 23. 24). "Be sure your sin will find you out", and so will its inevitable punishment. Here we see the certainty with which God's judgments finally overtake the wicked. Its permanency may be inferred in "it shall abide", and its solemnity and swiftness, "I will cause it", "shall consume it with the timber". (Isa. 13. 9; Psa. 94. 7, 9; Rom. 2. 4-11). The terms in the last sentence are almost identical with those used of the house stricken with leprosy (Lev. 14. 45).

Note the connection of the three visions; furnished by the words

“going forth”, (vv. 3, 6; 6. 1-5). Zechariah is permitted to see the successful issue of the Divine Providence in respect of the moral government of His people in the world. Now, he sees a yet more graphic symbol, “an ephah that goeth forth”. Notice the number of times in this chapter that movement is indicated. Moral forces in the world do not remain stationary or stagnant; there is either progression or retrogression.

This seventh vision portrays the removal of commercial and ecclesiastical wickedness from the earth (vv. 5-11). The Jews were known throughout the world of that time as traders, who were constantly handling the Hebrew dry measure, containing about a bushel. It speaks of commerce, godless business and inordinate gain.

The prohibitions of the law are now introduced in their bearing on public enterprises of trade and commerce. The terrible captivity stood as a beacon light of warning to all who sought to temper or thwart the plain teaching of the law.

Sin Rampant (v. 8).

The ephah stands as a striking symbol of trade and commerce. This representative figure is stated as being the semblance by which the Jewish people would be known in all the earth. Unhappily the merchants adopted the balances of deceit (Hos. 12. 7), instead of using the just balances of the Lord. (Lev. 19. 36). Their dishonest trading method robbed both God and man. (Neh. 13. 10; Mal. 3. 8). When the measure of the peoples' wickedness became full, then their punishment should come and they would be carried away by their enemies. A “talent of lead”, rather a circle of lead, which formed the lid or cover of the ephah, was lifted up in order to give the prophet a view of its contents. The lead may symbolise the heavy judgment that God was

holding over the nation.

Symbolism Revealed (v. 8).

“The ephah signified the (full) measure of Israel's sins, beyond which there is no more forgiveness, but a carrying away, a banishing from the land, or from the earth”. (David Baron). It portrays the appearance of the wicked in the land. The measure signifies the measured judgment for sin appointed by God in His infinite justice. A woman is a well-known symbol in Scripture for the expression of a system, sometimes personifying a nation, e.g., the daughter of Zion and the daughter of Babylon, and sometimes as in the Revelation setting forth an organisation. (Rev. 17. 5, 18; ch. 18).

The comparison of wickedness to a woman is found also in Prov. 2. 16; 5. 3, 4. The woman sitting in the midst of the ephah is the personation of wickedness. Vice is arrayed in the robes of virtue, covetousness is depicted in the feminine attire of comeliness. The same word ‘wickedness’ is used of Athaliah in 2 Chron 24. 7.

This symbol presents wickedness as full-grown, seductive, plotting, prolific, allowed of God to fill up its measure of guilt, before He finally interposes in judgment. The talent is cast on the mouth of the ephah in order to render impossible her escape from the coming visitation of God. Trace this view in Matt. 13. 33; Rev. 2. 20; 17. 3-7; 2 Thess. 2. 3. Here is religion settled down in and nurtured by, ungodly commercialism. Rev. 17 represents her in a more developed stage of iniquity. See also Gen. 11; Hab. 2. 12; Isa. 14. 4; 17. 5; 47. 12; Jer. 50. 38. where Babylon will be the city of the “Prince of this World”, the seat of the Anti-Christ.

Sins Retribution (vv. 9-11).

The public exposure of the crime and eviction of the criminal
(Continued on page 179).



Lesson 27.

Memory Verse—Matthew 18. 20.

July 7th.

THE DIVINE KING—HIS BUILDING

LESSON TEXT—Matthew 16; 18. 15-20 (Read 16. 13-24).

TRUTH TO BE EMPHASISED:

All New Testament truth centres around the Person of Christ and the Church which is His body. Faith receives and believes the divine

revelation and rejoices in it. All true believers constitute the Church. A local assembly is formed when believers meet together in His name.

THE LESSON OUTLINED

I. THE REVELATION CONCERNING THE BUILDING (v. 17).

Our Lord rejected by the leaders of Israel "left them and departed" and then announced His future work—the building of the Church. Amid the various opinions of men concerning Himself there is the certainty of faith. Peter, taught of God, confesses Christ as the Son of the living God. Then follows the revelation concerning the Church. We must be right as to the person of Christ before we can know the truth concerning the Church. "Also" suggests that it is an added revelation. The Father reveals the Son. The Son reveals the Church.

II. THE FOUNDATION OF THE BUILDING (v. 18).

"Upon this rock" the Church is founded. The Rock is neither Peter nor his confession. There is no other foundation than that foretold in the Old Testament—the Rock laid in Zion which is Christ (1 Cor. 3. 11). The apostles and New Testament prophets made up the first course of stones in the great building. Peter, far from being the foundation of the Church, speaks of Christ as the Living Stone upon which living stones are built (1 Peter 2. 5).

III. THE BUILDING ITSELF (v. 18).

The Church is composed of living stones built upon "the Living Stone" (1 Peter 2. 3-66). He who is the Foundation of the Church is also the Builder. He speaks of it as a future thing. The building is still in proc-

ess (Eph. 2. 21, 22). Moses built the tabernacle in the wilderness, Solomon erected the temple in the land, but there is no mention of the Church in the Old Testament—a building not of material things but of believers builded together for a habitation of God by the Spirit.

IV. THE PURPOSE OF THE BUILDING (v. 18).

The fact that the Church is built with living stones suggests resurrection life. Grace secured us when we were dead in our sins and joined us to Christ. There are no dead stones in the Church Christ builds. As one with Him the Church is for His pleasure. It is His Church.

V. THE TWOFOLD ASPECT OF THE BUILDING (18. 20).

The meaning of the word 'church' suggests what the Church is—'called out ones'. We are called out of the world to be His dwelling place, His assembly. The smallest possible number—two or three—gathered together in the Name of the Lord Jesus Christ enjoy His presence and form a local church. All believers, worldwide, are seen by God as the Church universal—the body of Christ—for there is one body formed by the one Spirit, indwelt by the one Lord.

VI. THE DURABILITY OF THE BUILDING (16. 18).

All the power of the enemy cannot prevail against God's Church. What God builds is for eternity. God is greater than all His foes.

Lesson 28.

Memory Verse--Jude 25.

July 14th.

THE DIVINE KING—HIS MAJESTY

LESSON TEXT—Matthew 17. 1-13.

TRUTH TO BE EMPHASISED:

In our lesson we have a preview of our Lord coming in glory when He

shall be glorified in His saints. The Man of Calvary is the Lord of Glory.

THE LESSON OUTLINED

I. HIS MAJESTIC GLORY (v. 1, 2).

"We beheld His majesty," said Peter. Glory flashed forth on the mountain top when the face of our Lord shone as the sun in its brightness. He is the Sun of righteousness that one day will flood the earth with its light. All will bow before Him when He sits upon His throne. The chosen witnesses had the joy of seeing Him glorified—a preview of kingdom glory. Our Lord still reveals His glory to the eye of faith. "We see Jesus" resplendent in heaven's brightness. One day every eye shall see Him.

II. HIS MAJESTY'S COMPANIONS (v. 3).

There were three men who beheld His glory, there were two who shared it as companions of His majesty. They were representatives of those who will share it when He comes. "When Christ who is our life shall appear, then shall we also appear with Him in glory". Moses was the great lawgiver and Elijah was great among the prophets. The law and the prophets will be fulfilled when He appears.

III. HIS MAJESTY'S PATHWAY (v. 3).

Moses and Elijah were talking with Him. Luke tells us what they were talking about—they "spoke of His decease which He would accomplish at Jerusalem. The cross was on the way to the throne, a buried Moses and a raptured Elijah can share His glory only because of

what was "accomplished" at Calvary. It is the Lamb once slain who has title to the throne. (Rev. 5).

IV. HIS MAJESTY'S AUTHORITY (v. 5).

The voice of the Father came out of the cloud—the symbol of the Divine presence—in testimony to the superior glory of the Son: "Hear ye Him." It is a threefold witness: (1) He singles Him out from among all others; (2) He declares His unqualified delight in His Person; (3) He demands that all should hear Him—the voice of authority. Our Lord will make the will of God the law of the universe.

V. HIS MAJESTY'S COMFORT (v. 7).

The voice from the glory frightened the disciples. Then Jesus came and touched them and said, "Arise, and be not afraid." There was the sweet comfort of the gentle touch of the Saviour. He who appeared in glory manifested grace. The appearing in glory will bring comfort to oppressed saints and to a groaning creation. It shall feel the touch of the pierced hand.

VI. HIS MAJESTY'S COMMAND (vv.9-13).

"Jesus charged them." The vision was to remain a secret until our Lord rose from the darkness of the tomb. The path to the glories of the kingdom leads from the empty tomb. In the power of a risen Christ we can proclaim the glories of the coming kingdom.

Lesson 29.

Memory Verse—1 John 3. 8b.

July 21st.

THE DIVINE KING—HIS AUTHORITY

LESSON TEXT—Matthew 17. 14-27.

TRUTH TO BE EMPHASISED:

On the mountain top the King was seen in His beauty. In the valley, in the presence of the multitude, the

King displays His authority, His power over Satan, sickness and creation.

THE LESSON OUTLINED

I. HIS AUTHORITY RECOGNISED
(vv. 14-16).

A poor disappointed father appealed to the Lord. The failure of the Lord's disciples brought him to the Lord Himself. He took the proper attitude, he owned His Lordship, he stated the case clearly, he pled most fittingly. The distracted father had rightly supposed that the authority of our Lord over Satan would be exercised through His disciples. Had He not given them authority over devils? (10. 8).

II. HIS AUTHORITY UNRECOGNISED (v. 17).

Impotent disciples failed to recognise the authority given them by their Lord. He had been with them so long and yet they failed to appropriate in a living faith His power. "I brought him," says the lad's father, "but they could not cure him." Our Lord calls them 'faithless and perverse,' a combination found too often in His disciples. Those who have no faith fail to obey. We forget that our Lord's commands are His enablings.

III. HIS AUTHORITY EXERCISED
(v. 18).

"Jesus rebuked the devil; and he departed." Just one word from the Son of God and Satan flees. Satan may be strong but our Lord is stronger, and He speaks with authority. The power of evil as well as good are in His hand and under His control. So why not put all into His hand? "Bring him hither TO ME." Once in the circle of our Lord's own power, all is done. No problem too great; no case too difficult.

IV. HIS AUTHORITY SHARED
(vv. 19-21).

The disciples wanted to know why they failed. The answer is simple: "Because of your unbelief." All difficulties vanish before faith. There are two grand principles against which all the power of Satan is harmless—prayer and fasting. There must be self-emptiness and self-denial so that God may act. Bring Christ into the picture and all Satan's power is broken and vanishes.

V. HIS AUTHORITY REFUSED
(vv. 22, 23).

He who had all power would be delivered into the hands of MEN. What would they do with Him? He who came to save men and deliver them from the power of Satan, "they shall kill Him." Sad commentary on the wicked heart of man! Nothing would satisfy them but the blood of God's own Son. But beyond the darkness of death was the light of resurrection, and we can anticipate that word: "All power is given unto Me."

VI. HIS AUTHORITY OVER NATURE (vv. 24-27).

Peter put our Lord in a strange situation. When asked, "Doth not your Master pay tribute?" Peter answered with one word, "Yes." Our Lord used the occasion. He says to Peter, "I am King, and you are one of the children." But then He stooped to take the place of a stranger and associated Peter with Himself. As Master of the sea, He commanded and provided and said, "Take, take and give unto them for Me and thee."

Lesson 30.

Memory Verse—Mark 10. 15.

July 28th.

THE DIVINE KING—HIS KINDNESS

LESSON TEXT—Matthew 13. 1-14; 19. 13-15 (Read 18. 1-14.)

TRUTH TO BE EMPHASISED:
Our Lord was specially kind to the women and children. He not only

came to save them, but in all His dealings He manifested love. He had a special love for the little ones.

THE LESSON OUTLINED**I. HE CALLED A CHILD (v. 2).**

The child came at His call and willingly allowed the Lord to use him. There must have been an attraction in the Saviour for the willing response from the child. Jesus is still calling little ones to Himself, and they still respond more readily than others to His call.

II. HE USED A CHILD (v. 3).

The child was used by the Lord to illustrate the only way for entering into the kingdom. The child willingly yielded to Christ's desire. There was unquestioning faith in His word. And thus we are to come to Him. We need to be converted from self-seeking to humbleness of mind, lowliness, and obedience to His Word.

III. HE LINKS A CHILD WITH HIMSELF (vv. 4, 5).

"Whoso shall receive one such little child in My Name receiveth Me"; and to be great in the Kingdom of Heaven we must needs be like "this little child." What grace on the part of our Lord to link Himself with the simplest, youngest believer! What a rebuke to our pride!

IV. HE HAS SPECIAL CARE FOR THE CHILD (vv. 6-11).

Little ones who believe in Jesus are specially under His guardianship. He cares for them tenderly. No one but a malicious person would attack a child or cause it to stumble. Such a one would be better dead in the bottom of the sea than to offend one child. Let us be sure that we do not offend in any way. We can cause them to stumble by slighting them or causing them to sin by

our example. Little ones are dear to God and all heaven is interested in them. Let us share that interest.

V. HE CAME TO SAVE THE CHILD (vv. 11-14).

Christ came from Heaven to save the lost. He seeks the straying sheep until He finds it and it is not the will of the Father in Heaven that one little one should perish. He not only saves but He takes pleasure in doing so; it brings joy to His heart.

VI. HE WELCOMES THE CHILDREN (19. 13-15).

Loved ones brought their children to Jesus. Unkind disciples sought to hinder them from coming, but a loving Saviour gave them a warm welcome. "He blessed them." Happy are those children who are blessed by Jesus and find in His arms their resting place. How safe they are!

THE LESSON ILLUSTRATED

A little girl learned the verse, "Suffer little children to come unto Me, and forbid them not." She had difficulty reciting it before an audience. After three attempts she got to the last half of the verse and then stopped. The sight of all the people frightened her. Then she picked up courage and with a grand effort she said, "Jesus wants us all to come to Him; and don't anybody try to stop us."

(Continued from page 174).

als with the execution of judgment are described in the closing verses. The woman desires to get out of the ephah, because she wishes to escape its fate (vv. 10-11), but her complicity in evil commercialism imprisons her, and her sin becomes her undoing. (Prov. 5. 22).

Those who become wholly immersed in iniquitous trading are carried by the wings of an unclean bird, wings which are filled with the wind, a symbol of the unclean powers of evil spirits, and lifted up between earth and Heaven so that all may know that the curse of God is upon them. Shinar is Babylonia. (Gen. 10. 10; 11. 1-9; Dan. 1. 2). This was the oldest site of pomp and splendour where the first anti-christ organised a world-power in opposition to God's purpose. A house is built for the ephah containing wickedness to

dwell in; a fact which stands in broad contrast with the house being built in which holiness is to abide. The same spirit of Babylon manifested in Genesis 11 will be revealed in Babylon of Rev. 18. The vision speaks of the overthrow, and doom of final Babylon, that time when sin shall be rooted out of Israel, when they are back in the land and have turned to the Lord Jesus as their Messiah, Saviour and King.

To think over:

1. Trace the similarity of the facts in this chapter with the course of Christendom in Rev. 2-3.
2. Illustrate the cleansing of the land from the book of Revelation.
3. What is the prophetic significance of the flight into Shinar?
4. Note the subtle, implacable, inevitable consuming nature of the curse. It cannot be shut out; it cannot be resisted.

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

LET'S start this month by dividing the Letter into two parts: Chapters 1-4 : **the just by faith**

Chapters 5-16: by faith **shall live**

This simple, but fairly effective division is suggested by the original Greek order of the words in the main text of Romans (1. 17). Because of its position in the sentence, the phrase **by faith** may be understood equally well as modifying **the just** or as modifying **shall live**, although in the context it can hardly refer to both.

A division of this kind, however, (apart from being easy to remember) does provide a fair comment on Paul's reasoning in Romans and does help to highlight the importance of chapter 5 as a **turning point** in his argument.

Chapter 5 is a pivotal chapter. It has two distinct sections, both of which deal with the situation resulting from the fact, the historical fact, that Jesus our Lord was **delivered for our offences and raised again for our justification** (4. 25). The first section (vv. 1-11) is **personal**, outlining a Christian's position before God and his experience. It arises from and is closely linked with the conclusions of previous chapters. The second section (vv. 12-21) is **universal**, summing up the history of mankind in Adam and in Christ and leading immediately to the arguments of chapter 6 and subsequent chapters.

This month we shall deal only with the first section, which may

be divided for convenience into five sub-sections. The first two deal with Christian experience. The third is a parenthesis, illustrating the love of God. The fourth probably refers to the future and the fifth concludes by restating and crystallising the heart of our experience.

vv. 1-2 BEFORE GOD

vv. 3-5 IN THE WORLD

vv. 6-8 THE LOVE OF GOD

vv. 9-10 SALVATION

v. 11 THE HIGHEST JOY

In these verses everything is the result of **being justified by faith** (v. 1), although I sometimes feel that these commentators who claim to see in the section as many as seven clear 'fruits' of justification are either poor at grammar or poor at arithmetic.

Perhaps this is the best point at which to consider the tenor and purpose of Paul's argument. Either his mood is indicative, declaratory, stating the facts, e.g. **we have peace**; or, it is subjunctive, hortatory, making an appeal, e.g. **let us have peace**. There is numerically strong evidence for the latter view, but the evidence rests only on a very slight difference in pronunciation, a long or a short vowel, which, we are told, was not even apparent in ordinary speech at the time when Paul in all probability dictated his letter to Tertius (16. 22). The indicative mood, on the other hand, is clearly demanded by the context. In the next verse, Paul says **we have access and we stand**. Even more significant is the fact that in verses 10 and 11 he says **we were reconciled, being reconciled and we have now received**. By reading the subjunctive and stretching the tense of the verb F. F. Bruce (with N.E.B. and others) effects an interesting but rather doubtful compromise: "let us continue at peace with God".

Week 21.

BEFORE GOD

Read Romans 5. 1-2.

In scope these verses would take in the past—**being justified**, the present—**we have peace, we have access, we stand, we rejoice**, and the future—**the glory of God**. They summarise a Christian's position and experience before God.

NOTE

Therefore—one of Paul's great link words, indicating in this context that what follows, our standing, results from what goes before, our justification.

being justified by faith sums up the conclusions of earlier chapters. Note that the participle is in the aorist tense.

through our Lord Jesus Christ, who is central to all God's plans and all our experience, we are said to **have** at least two blessings.

We have peace—although we do enjoy a sense of God's peace, what is described here is the judicial state, consequent on justification, of being "at peace" with God.

We have access (prosagoge)—there are at least two suggestive word pictures here: the idea of being ushered into some magnificent presence (here, by Jesus Christ to the presence of God where we find a standing in grace); or, more objectively, the idea of finding a harbour or haven (this grace wherein we stand).

we rejoice (exult)—in hope of the glory of God, but also in tribulations (v. 3) and in God Himself (v. 11). Note that the same verb (kauchomai) occurs in each of these verses and is linked by the phrase **not only so**.

STUDY

In this section justification is linked with faith. With what else is it linked in the N.T.? (e.g. 1 Cor. 6. 11).

What did Jesus have to say about peace? (e.g. John 14. 27).

Week 22.

IN THE WORLD

Read Romans 5. 3-5.

Christians are too often accused of being escapists, of being unable to face up to the cruel and sometimes monotonous pressures of life. Here and in many similar sections of this and other letters Paul shows that such accusations are groundless. Christians of all people are best equipped to live righteously and achieve goodness in the world.

NOTE

In this section there are several illustrating images.

Tribulations (thlipsis)—The word literally means "pressure", and just as it would be hard to be a Christian in Rome because of all the different pressures (plural), so to-day all sorts of troublesome forces press in on us.

patience (hupomene). Tribulations produce in the Christian the spirit of the overcomer. He is able to survive, endure. He has, as the Scots put it, "stickability". In the words of the popular song, that is sung with determination and assurance, "we shall **not** be moved". This is the underlying meaning of the word translated "patience".

experience (dokime)—This word describes the forging of true Christian character. Like metal tried in the fire. Christians are being "purged" of everything that is base and valueless. At the end they should prove of "sterling" worth.

hope (elpis)—There is no suggestion in this word that those who express hope are in any way doubtful. The word is used more in the sense of confidently expecting. As the next verse says, Christian hope never proves false, never lets us down. We are sure because we already **know** the love of God, and there has been given to us, as an earnest of our inheritance

(Eph. 1. 13, 14), the Holy Spirit, the Spirit of Promise.

Christians don't go looking for trouble. They don't even actively enjoy it. But they **know** (v. 3) that through the circumstances God is purifying their lives and, therefore, they rejoice in their trouble, as well as rejoicing in the glory of God.

Note that the one thing **worketh** or produces the other. Christians are meant to grow and develop. The older you are, the better you should be.

STUDY

Compare these verses with other similar sections of the N.T. (e.g. James 1. 2-4 and 1 Peter 1. 6-7).

Week 23.

THE LOVE OF GOD

Read Romans 5. 6-8.

Beginning with **for**, this section is clearly explanatory. The verses form a parenthesis in which Paul shows that the manifestation of God's love is through a historical event. Previously (v. 5) he has shown that the application of it is by the Holy Spirit.

In verse 6 Paul makes his statement. In verses 7 and 8 he puts that statement into magnificent perspective.

NOTE

The key statement in these verses and indeed the key that opens all our understanding, is the twice repeated simple historical fact, **Christ died** (vv. 6 and 8).

in due time—when we most needed it and when in God's calendar the right time had come (when the fullness of the time was come—Gal. 4. 4). Three expressions, closely related in meaning are used to denote our desperate need: **without strength**—powerless to help ourselves, weak, ineffective, dying. **ungodly**—quite the opposite of what we should be. We were after all created "in the image of

God" (Gen. 1. 27). **sinner**s—having failed and by our deliberate transgression brought on ourselves the judgment of God.

In these circumstances, for the benefit of people like us, Christ died. In this way, God sets out, displays His own love, divine love, the love in the heart of God for us.

In contrast verse 7 tells the story of human love. Hardly anyone would die for an upright, honest man. A few might die for "the good man". But only God's love could ever provide such a sacrifice for sinners.

STUDY

Find other examples of words that describe human need.

Do you know of any people who have actually died for others?

Make a list of references to the love of God.

Week 24.

SALVATION AND JOY

Read Romans 5. 9-11.

There is a sense in which as Christians we stand poised between two decisive moments in God's work of redemption, and in these verses this taste of things becomes as clear as it ever does. The first great experience has already taken place. The second will take place soon. In the meantime, in the words of verse 11, **we joy in God through our Lord Jesus Christ.**

NOTE

Much more then, as in the second half of this chapter, suggests the superlative, superabounding quality of Christianity.

What already has happened is described as **being justified by His blood (v. 9)** and as **reconciled to God by the death of His Son (v. 10).**

What will happen (note the future tense) is described as **salvation from wrath through Him (v. 9)** and as **we shall be saved by His life (v. 10).** In this connection it is worth comparing 1 Thess. 1. 10 and 5. 9.

In these verses we are introduced to a new term—**reconciliation** (a better translation than the old fashioned at-one-ment), which in any case has now a different theological connotation). Justification and reconciliation, run parallel in this section and are probably two metaphors which describe the same fact from different points of view. Reconciliation becomes necessary when men are enemies, justification when men are guilty.

Verse 11 brings to mind the words of the Shorter Catechism, "Man's chief end is to glorify God and to enjoy Him for ever".

STUDY

What makes a man an "enemy" of God?

Are there other sources of Christian joy not mentioned in this section?

What does it mean when Christians say, "we shall be saved"?

DO WE CARE ?

by PETER THROWER, Oxford.

IT is perhaps true to say that for many of us the first chapters of 1 Samuel gave us our first contact with the Holy Scriptures. We remember well the story of Samuel's work in the temple and the way in which God spoke to him

and used him to pass on His message. Many Christian parents have used this story to impress upon their children the need to surrender their lives to God's service at an early age. But this part of the story is only the happy end-

ing to a most miserable situation, for Samuel was a child who was conceived through a miracle of God's grace when his mother had almost given up hope of ever having children. Hannah was one of the two wives of Elkanah. The other, Peninnah, had children, both sons and daughters (1. 4) but Hannah was childless, and hope of ever becoming a mother was fading away. In addition to this she had to suffer the ridicule and insults of the other woman, even on those occasions when she visited the house of the Lord (1. 7).

Childlessness is but one of the situations of life that cause great distress but about which one is powerless to do anything. The sympathy of friends and relatives is appreciated, but nobody is really in a position to understand the situation unless they have experienced it for themselves. How much worse it must have been for Hannah to have a companion who took advantage of the situation to boost her own ego. Where could she expect to find sympathy and understanding? Surely she would find comfort in the house of God.

The scene in the temple to which Hannah went was indeed a pathetic sight. She was in great distress, and as she poured out her heart in prayer to God her eyes were filled with tears of anguish. This time she was determined to get through to God and in great earnestness she promised that if only He would give her a son she would be prepared to give him back to the Lord for ever. A few yards away, sitting beside the temple door, was the priest, the one whose duty it was to represent the people before God and whose duties also touched the health and general social welfare of God's chosen people. Surely he would have a word of comfort and help for her. But no; he sat and watched for something that he could crit-

icise. Rather than look for the best in her actions he could only think the worst. "What was the woman doing, coming to God's house and putting on such a display? Why, from the way she was assuming to pray, she must be drunk." He saw her lips moving but could hear no sound and in his opinion her expression and her behaviour were not in keeping with a right approach to God.

What an unhappy incident this was! How could a priest so misjudge this anguished soul and dare to think such evil of her? We are probably shocked to think that it could ever happen, and yet when we stop seriously to think about it we must surely admit that this incident has often been repeated in our own priestly service. How often is the Christian indifferent to the needs and difficulties of his fellows? Like Eli we so often do not stop to think for one moment that a brother or sister in Christ needs any help or comfort from us. Our assemblies fall short of the family atmosphere that should be ours in Christ, and we are often insensitive to the needs of others. A human priesthood has its main failing in being out of touch with the sorrows and anxieties of others. Unless we are able to undergo the same experiences and be fully identified with them in their distress, we cannot hope to be of much comfort to them.

On a national scale our rulers and leaders try to understand the problems of famine, homelessness, redundancy and poverty. They give up valuable time to visit the people in their slums and hovels. They fly to the back lines of the fighting to encourage the troops in time of war. They institute sociological surveys and services, but in spite of it all, they remain as far above these problems in their daily living as do most of us. The gesture of goodwill is not to

be deprecated; but true sympathy and understanding can only come from within the situation, not without. It comes from a preparedness to humble oneself to the level of others, to share their joys and sorrows, indeed their very lives.

After looking at the problem in this way, the following passages from the Epistle to the Hebrews may strike us with the force that the writer intended: "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in **all points** tempted like as we are, yet without sin.' He had to be made like His brethren in every respect, so that He might "become a merciful and faithful high priest in the service of God" (4. 15 and 2. 17, R.S.V.). The emphasis of the double negative of the first statement surely implies that priests like this can exist, and we have seen already how true this is. Our Lord Jesus Christ is not a priest like Eli. He would never have talked to Hannah like that. He is unique in that He can completely understand the feelings and emotions of every one. He was not content to see man's plight from without, but entered into an identification with man that would enable Him to share his problems, successes, sorrows and joys.

The life of Christ is of supreme importance for us since its narrative shows us how far He went in identifying Himself with us. At the incarnation "the Word became flesh and dwelt among us" and His name of "Emmanuel" again speaks to us of this remarkable fact. From a very early age He showed that His purpose was to mix with people, however learned or lowly they might be. He was not ashamed to be known as the "Friend of publicans and sinners" and many times He was a guest in their homes. His life was not one of seclusion and separation,

but He was rather in touch with the realities of life in a way that nobody else had or has even been. He shared anxieties and bereavements, and was not unknown to shed a tear as He had compassion on the people He knew. In every respect He was made like us, felt like us, suffered like us, experiencing hunger and thirst, exhaustion and torture, so that He might be a merciful and faithful high priest and be able to help those who are tempted in any way whatsoever.

To be in touch with people, however, does not just mean that we share their complaints but it also implies a sensitivity to their needs and the significance of their actions. It is so easy to misjudge people, as Eli did, but here again our Lord shows Himself to have complete understanding. While others might have scoffed at the paucity of the widow's offering (Mark 12. 42), He alone saw its true worth. It would be so easy to say that He could do this as a result of His Deity, but it is more in keeping with His character to say that this knowledge came as a result of the way He got to know people by living alongside them. While the priests and Pharisees despised the offering He alone saw it for what it was, the sacrifice of a person's whole wealth.

One day, as Christ was walking along the road surrounded by a large crowd of people, He was touched by a sick woman, and immediately He was aware of her presence (Matt. 9. 20). While it was she who had touched Him, the incident reveals how closely He was in touch with her and her need. How sensitive He was! We could add many other examples of the way He understood people; the compassionate and sympathetic way He dealt with Peter after his denial, the way in which He took children to His arms and blessed them, and so on. These

incidents all confirm His right to the title of a "merciful and faithful High Priest" who has in every respect been made like you and me.

If we have now seen in this discussion a clear picture of our Lord Jesus Christ, should we not feel constrained to come boldly to the throne of grace so that we can experience for ourselves something of this mercy and understanding help that He so willingly offers us?

While we would all admit that never a day goes by in our lives without some transgression of God's law, how often do we allow the day to close without having confessed that sin and received this grace and mercy? So often we do not even stop to think that our 'minor' sins are important enough

for God to notice them and for us to seek their forgiveness, even though we may pointedly stress in our evangelism the horror of one single sin in the eyes of God. It is indeed true that the person who only commits one minor offence is guilty of breaking the whole law (James 2. 10) then how important is this act of confession. It is hardly surprising that one of the petitions of our Lord's model prayer should be "forgive us our sins." There should certainly be no reluctance, fear or shame on our part that would prevent us from coming to His throne of grace with our confessions; indeed the consequences of not coming may be worse than those of coming. (1 Cor. 11. 31-32).

(To be continued).

We regret that

TRANSLATION or TRIBULATION by R. W. Beales
has had to be left over to next month through lack of space.

SUMMER READING

(Continued from page 168).

age shine. Subjects are alphabetically arranged, and there is a helpful index. (21/-). Both are from Pickering and Inglis. Of a similar nature is 'A THOUGHT FOR THE WEEK' 42 broadcast talks of C. A. Joyce. Kindly, homely, provocative messages, calculated to stimulate sympathy and Christian love. A most readable collection. (Oliphant's Lakeland Series, 6/-).

From the Scripture Union Press, ONE BOOK (4/6) Sandra Carter tells the stories (some of them amazing) of men, women and young folks from various countries and different walks in life, who have become Christians through being introduced to the Bible by the witnesses of the Scripture Union. Other volumes from the same Press provide interesting and provocative reading. WE ALL VOLUN-

TEERED (4/6) tells the stories of twelve young people, urged by Christian principles, who volunteered to serve overseas and at the same time witness to their Christian faith. CHRISTIANS IN THE YOUTH SERVICE (3/6) supplies some good advice as to the most successful methods of interesting young people in the Christian message. STORY TIME ONE (3/6) is a collection of fourteen Bible stories told in simple language for younger children by Pamela Dowman. Well illustrated.

Two helpful booklets in 'The Witness Booklet Series' are WHY I AM STILL A CHRISTIAN by E. M. Blaiklock, and THE BAPTISM OF THE HOLY SPIRIT—BIBLICALLY EXPLAINED by Stephen S. Short. Published by Pickering & Inglis, 1/6. Both worthily commended.

CORRESPONDENCE

Recent articles by D. O. Murray on the history of the Greek text were interesting. May I correct two major errors however in the articles. I refer to the attitude of the Revised Version and the lack of regard for the Dead Sea Scrolls.

The A.V. was based upon an imperfect Greek text containing centuries of accumulated error. It was essentially the Byzantine (called Syrian by Westcott and Hort) or Eastern text. This text was not quoted in the first three centuries but other types of text were. The Byzantine text underlies the earliest printed editions of the Greek N.T.—the so-called *Textus Receptus*. It was the Greek text edited by Beza (1589) who closely followed Erasmus (1516). The earliest MS. which Erasmus used to any degree was a tenth century one! To-day, no one believes in the antiquity of the Byzantine text.

The R.V. is a distinct improvement on the A.V. since it has been adjusted mainly to the Neutral text which Westcott and Hort preferred as they were the two most prominent revisers. We do not to-day regard the Alexandrian text (called Neutral by Westcott and Hort) as a 'Neutral' text altogether but clearly the text used as the basis for the R.V. was earlier and better. The R.S.V. represents an eclectic text which is even better still. The scholarship of the Revisers cannot be questioned either. Ellicott, Trench, Lightfoot, Westcott, Deans Stanley, Hort, Moulton and Scrivener were on the N.T. Committee! Every portion to be translated was prayed about and work done in a more uniform way than in 1611. In 1 John 5. 7 the proof-text for the Trinity rightly disappears for it first appeared in a Latin version 300 years after John was dead. In Luke 2. 14 a slight change gives ". . . on earth peace among men in whom he is well pleased" (R.V.). The N.E.B. is even better here.

Mr. Murray criticised the Revisers, though without examples, about their 'knowledge on prepositions, the presence or omission of the article and tenses'. It was, on the contrary, in their treatment of these forms that

their best work was done. They invariably insert the article before CHRISTOS in the Gospels. There are only four verses in the Gospels where the article is not found—Mark 9. 41; John 9. 22; Luke 2. 1; 23. 2. Please look up Matt. 22. 42; 23. 8, 10; 24. 5, 23 and compare. Matt. 23. 8 has not HO CHRISTOS in any major text and can be ignored but the others illustrate the fact that the article is correctly translated in R.V. and in R.S.V. and N.E.B. Readers can no doubt see reasons for the omission of the article in the four exceptions just mentioned. The Revisers rightly show that the word denotes an office or title rather than a personal name. A comparison between the A.V. and R.V. of Matt. 23. 8 again illustrates the correct use of the article and the story is more meaningful as a result in the R.V. A prepositional change can be seen in Rom. 6. 23. 'The free gift of God is eternal life IN Christ Jesus our Lord' (R.V.). The preposition EN is correctly rendered. In Matt. 28. 19 the R.V. reads '. . . baptising them INTO the name . . .' instead of '. . . IN the name . . .'

EIS to ONOMA implies a transfer of ownership. On the improvement of tenses consider Rom. 6. 2 where R.V. reads, 'We who died to sin . . .' In Eph. 2. 5 and Eph. 2. 8 the R.V. correctly change ESTE SESOMENO to 'ye have been saved'. It is quite clear that anyone who does habitually use the R.V. does know Greek grammar.

The discovery of the Dead Sea Scrolls has opened up vast areas of importance for the study of the Holy Scriptures. We now have a Hebrew text of a large part of the O.T. older by a 1000 years than anything we possessed before. Portions of every book of the O.T. were found at Qumran except Esther. This material is shedding new light already on portions of the O.T. So the Scrolls are of immense value, chiefly for textual work as well as for historical and archaeological reasons. The Scrolls give us a picture of a religious sect which became so exclusive and bigoted that its theology and ethics became obscurantist too. Perhaps this is the most Scriptural lesson to be learned from the Scrolls!

Bromsgrove.

G. H. 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

Is it consistent with New Testament terminology for an assembly of Christians to call the building where they meet an "Evangelical Church"?

ANSWER

As the New Testament churches had no building set apart for their use or for Gospel meetings no terminology for buildings was required. They gathered in an upper room or house, Acts 1. 13; 20. 8; Rom. 16. 5.

We read in 1 Cor. 11. 18, "When ye come together in the church," but this means as the church. The word "church" is used of an assembly of Greek citizens in the open-air, Acts 19. 39, 40. The Greek word is 'ekklesia' meaning 'called out' and is descriptive of the people and not of the building. To use a denominational title such as "Evangelical Church" for a building or for those who gather there seems to be sectarian and contradictory of the ground of gathering.

The adjective 'Evangelical' is a pleonasm as those who do not hold the doctrine of the Gospel cannot be a church.
F. C. Scott.

QUESTION

Please explain Galatians 2. 17.

ANSWER

The context of this passage reveals that the apostle Paul had to withstand the apostle Peter because he had been among the ranks of the Gentiles in the unrestrained and unrestricted liberty of Christian fellowship. When news leaked out that some were coming from James, Peter withdrew from the Gentile converts. Peter, at this juncture in his history lacked moral courage—this being the first essential consequent upon faith in that addition sum of 2 Peter 1. Many were affected

by this action especially among the Jewish converts, even Barnabas being a dissembler with the rest. To Paul was given power to resist such an attitude and action. Paul's opportunity was now at hand and he went forward to the fray fearlessly. He threw out a challenge to Peter in those remarkable words: "If thou, being a Jew, livest after the manner of Gentiles (for this he had been doing) and not as do the Jews why compellest thou the Gentiles to live as do the Jews?"

Paul affirmed afresh that a man is not justified by the works of the law, but only by the faith of Jesus Christ. For by the works of the law shall no flesh be justified. If in seeking to be justified in Christ we also have been found sinners, is Christ then the minister of sin? Should we profess faith in Christ and then go back to the law the result is to reveal that we are sinners.

Why compel Gentiles to live as Jews in order to appreciate and enjoy full Christian communion when he, as a Jew, has felt free to live as the Gentiles? Jews they were by nature and not poor sinners of the Gentiles; they had given up the law as a means of securing the favour of God, and had taken refuge in Christ. But if they sought to rebuild the edifice of legal obligations in order to acquire righteousness, why had they overturned it? By so doing they made themselves transgressors. Further, since it was the right thing to do to come to Christ where they could discover the efficacy which they supposed existed in the law as a means of justification—that they had ceased to seek righteousness by the law—Christ was a minister of sin. His teaching had made transgressors for in rebuilding the edifice of the law they made it evident that they ought not to have overthrown it, and it was Christ who made them do so.

W. F. Naismith.

The Lord's Work Fund (Incorporated)

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For Furlough Purposes—Missionary Home, Mill Rd., Annbank, Ayr.

Gifts received during April, 1968.

For Missionaries and Labourers who look to the Lord alone for support.

G636	5	—	663	72	—	1119	20	—	691	40	—	719	21	11	6	745	5	—
637	8	—	664	18	—	1120	10	—	692	14	—	720	12	—	—	746	2	—
638	40	—	665	80	—	1121	20	—	693	10	—	721	21	—	—	747	46	13
639	22	10	666	45	—	1122	5	—	694	5	—	722	10	—	—	748	5	—
640	3	—	667	146	—	1123	150	—	695	40	—	723	3	5	—	749	5	—
641	19	—	668	45	—	1124	8	—	696	250	—	724	7	—	—	750	4	—
642	5	—	669	117	—	1125	5	—	698	24	—	725	5	—	—	751	5	—
643	4	—	670	10	—	1126	30	12	6	699	10	—	726	18	—	752	6	—
644	10	—	671	19	15	1127	15	—	700	2	—	727	20	—	—	753	8	7
645	13	—	672	10	10	1128	10	—	701	16	—	728	30	—	—	754	2	—
646	10	—	D1102	5	—	1129	108	14	6	702	15	—	729	10	—	755	4	—
647	12	—	1103	10	—	1130	5	—	703	20	10	—	730	40	—	—	—	—
648	10	—	1104	5	—	G673	5	—	704	36	—	731	5	15	6	—	—	£3949
649	14	10	1105	5	—	674	26	—	705	25	—	732	6	15	—	—	—	—
650	12	—	1106	70	—	675/8	71	—	706	20	—	733	18	3	—	—	—	—
651	10	—	1107	49	10	679	12	10	3	707	5	—	734	100	—	—	—	—
652	19	4	7	1108	40	—	680	79	10	709	5	—	735	39	—	—	—	—
653	10	—	1110	26	5	3	681	43	—	710	135	—	736	21	10	—	—	—
654	20	—	1111	85	—	—	682	5	10	711	12	—	737	10	—	—	—	—
655	20	—	1112	22	5	6	683	10	—	712	35	—	738	7	—	—	—	—
656	200	—	1113	16	12	6	684	98	—	713	5	—	739	20	—	—	—	—
658	5	—	1114	3	—	—	685	15	—	714	62	—	740	20	—	—	—	—
659	20	—	1115	9	12	6	686	5	—	715	20	—	741	10	—	—	—	—
660	10	—	1116	5	—	—	687	10	—	716	20	—	742	4	17	6	—	—
661	28	—	1117	16	—	—	688	50	—	717	48	—	743	120	—	—	—	—
662	50	—	1118	15	—	—	690	5	—	718	10	—	744	10	—	—	—	—

Missionary Homes G657 £20 — —

Fellowship in Expenses: Postal, Bank, Printing and other Office charges

G636	2	6	662	2	—	1116	10	—	683	10	—	706	1	10	—	731	5	—
637	4	—	663	3	—	1117	1	—	684	3	—	708	5	—	—	732	5	—
638	5	—	664	10	—	1118	10	—	685	10	—	710	2	—	—	733	1	—
641	5	—	665	2	—	1120	10	—	686	5	—	711	10	—	—	734	4	—
642	2	—	666	2	—	1121	5	—	687	10	—	712	10	—	—	735	5	—
643	2	—	667	10	—	1122	5	—	688	10	—	714	3	—	—	736	10	—
645	5	—	668	1	—	1123	1	—	689	2	—	715	1	—	—	737	3	—
646	5	—	670	10	—	1124	5	—	690	10	—	716	1	—	—	738	5	—
647	10	—	671	5	—	1125	2	—	691	1	—	717	2	—	—	739	2	—
648	10	—	672	8	—	1126	1	—	692	14	—	718	10	—	—	741	5	—
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650	12	—	1105	5	—	1128	5	—	694	10	—	720	10	—	—	744	10	—
651	12	6	1106	2	—	1129	10	—	695	1	16	1	721	1	—	745	5	—
652	15	5	1107	2	—	1130	5	—	697	1	—	722	10	—	—	747	2	7
653	5	—	1109	10	—	G673	5	—	698	15	—	723	3	—	—	749	2	6
654	5	—	1110	1	6	—	674	10	—	699	10	—	724	10	—	750	7	6
655	1	—	1111	2	6	675/8	2	10	—	700	5	—	725	2	6	752	10	—
658	2	—	1112	5	—	679	6	3	702	15	—	726	18	—	—	753	10	—
659	1	—	1113	10	—	680	10	—	703	10	—	727	1	—	—	—	—	—
660	10	—	1114	2	—	681	1	3	704	1	10	—	728	15	—	—	—	—
661	1	—	1115	1	9	682	10	—	705	10	—	730	1	—	—	—	—	£108

Includes Anonymous Gifts—J.R. 5/-: "Gratitude", Gloucester £5.

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The Secretary, Mr. William Irvine, 16 Dean Road, Kilmarnock.

DEVALUATION: In countries where there is no devaluation the pound is worth only 17/2.

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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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES

Forthcoming (D.V.).

Neston, Cheshire: Annual Conf. June 1 at 3.30 and 6. A. M. S. Gooding, K. Matier and missionary.

Ramsgate: Anath Hall, Station Approach Road. June 1 at 3.15 and 6.15, F. Cundick, R. G. Snaith. Mr. Cundick will continue in ministry Mon.-Wed. 3rd-5th June at 7.30 p.m.

Birmingham 10: Camp Hill Gospel Hall, Miles St. June 1 at 3.30 and 6.30. A. Shearman, W. Clark.

St. Austell, Cornwall: Seymour Gospel Hall. June 1 at 2.45 and 6. C. McEwen, J. Glenville.

Guildford: Manor Road Hall, June 3 at 3 and 6. R. North, G. Polkinghorne.

Lancashire Gospel Tent: Fred Whitmore commences on June 8 in Blackburn and hopes to be joined in later half of season by J. Noble in Bury. Our brethren request remembrance in prayer.

Warrington: Gospel Hall, Forster St. June 8, R. North.

Warrington: Hope Hall, June 8/9, W. F. Naismith. Mr. Naismith continues until June 13 at 7.30.

Llandoverly, S. Wales: Harold German hopes to pitch tent here on June 15. Nearest assembly 20 miles away. Will value prayer.

Luton: Onslow Road Gospel Hall, June 15 at 4.15 and 6.30. Reading—Rev. 3. 14-22. W. Wilcox.

London S.E.16: Gospel Hall, St. James Rd., Bermondsey. June 18 at 7. J. Glenville.

London W.10: Hope Hall, Kilburn Lane. June 29 at 3.30 and 6. A. Leckie, J. Riddle.

North Staffs. Tent: Opens June 2 on site in centre of Stoke. From June 29 pitched on estate at Clayton, Newcastle-under-Lyme. C. Goldfinch responsible.

Johnstown, Wrexham, N. Wales: Rehoboth Gospel Hall, Moreton Estate. July 13-21. B. Sutton. Prayer valued.

CANADA

West Toronto Easter Conference was well attended, with edifying ministry by brethren Crawford, R. Scott, D. Craig, J. Noble, N. Dougal, T. E. Wilson, E. Sprunt, A. M. S. Gooding.

ANGOLA

1st May, 1968: A return visa is not impossible to obtain, if one is interested enough to apply and wait. Four missionaries have been home and back within the last two years and three now on furlough have their return visas. Your prayers for the situation in Angola will be greatly valued. Later this month, we will be down at the river for more baptisms, so we can carry on for our God and our Lord Jesus. Pray for the authorities and for us. Jas. McPhie.

SCOTLAND: Forthcoming D.V.).

Bo'ness: Hebron Hall, June 1, J. Anderson, A. Foster, J. Burnett.
Sanquhar: in Town Hall, June 1 at 3. W. Prentice, R. McPheat, R. Steveley.

Wigtownshire Gospel Work: In Dunragit Community Hall, June 1 at 3. G. Waugh, R. Jordan, J. Burns. Mr. Burns will begin Summer Work in the Gospel Van (D.V.) on June 2.
Eastriggs: in Congregational Church, Annan, June 8 at 3. T. Wilson, J. Cuthbertson, J. Bathgate.

Lochore: Bethany Hall, June 8 at 3. J. Lightbody, G. Douglas, J. Hunter.
Alford, Aberdeen-shire. Harry Burness asks prayer for tent effort here in Council Car Park, commencing June 9.

Summer County Work: Special meeting in Elim Hall, Prince Edward St., Glasgow, June 21 at 7.30. Dr. A. Scott.

Fraserburgh: In Dalrymple Hall, Seaforth St., June 29 at 3. J. Dickson, D. Fyall, R. Rae.

Lesmahagow: Camp Meeting, Hope Hall, July 7. J. Currie, W. Prentice.

Dufftown: In Memorial Hall, July 20 at 3. E. H. Grant, R. Price, W. Mowatt, G. Lonsdale.

Inverurie: In West Church, West High St. Aug. 10 at 3. Dr. E. A. Ewan, W. K. Morrison, J. H. Hutchison, A. Carmichael.

St. Monance: In Town Hall, Aug. 31 at 10.30. Sept. 1 in Gospel Hall at 2.30. J. Cuthbertson, J. Douglas, J. Glenville, J. Gillespie.

Aberdeen: Annual Bible Readings in Hebron Hall. Sept. 14-19. H. Bell, S. Emery. Particulars from Mr. E. M. Rannie, Pymhurst, Milltimber, Aberdeen.

Lanarkshire Gospel Tent and Van Work: It has been found necessary to adopt a portable hall instead of the canvas tent and this season's work commences at Five Ways Rd, Netherburn for first half with R. Walker responsible. The Gospel Van with Dan Cameron will visit in Coalburn and Biggar areas with Saturday rallies at Carluke, Leadhills, Cielland, Shotts, Douglas and Biggar.

Ayrshire Tent pitched in Tarbolton with R. Jordan in charge.

John Campbell reports 8 weeks of sowing in **New Scone**—a good number of local people came to the gospel meetings—including an old man of 86 who had never been inside a church of any description. Despite the self-righteous spirit of this residential village, many were contacted through the children's work. In **Blaigowrie** interest is maintained at the weekly Bible Study meeting, three women who attended regularly have been saved in recent weeks. Here is a wide open door where a valuable work could be done by a couple of believers residing amongst them. In **Perth** a valuable avenue has been opened for a weekly gospel meeting to be held in a house in one of the housing areas.

IRELAND: REPORTS

Workers

E. Allen is having well attended and most helpful ministry meetings at Donacloney.

A. McShane and **N. Turkington** have made a good start in portable hall two miles on Markethill side of Armagh. **W. J. Nesbitt** and **D. Kane** have com-

menced in large tent at York Road, Belfast. Prayer requested.

R. Craig and **E. Wishart** saw some profess in portable hall at Tullygawley.

G. Stewart and **P. Johnstone** ask prayer for meetings in portable hall at Goleen, Co. Cork.

J. G. Hutchinson is having good attendance with interest at Annalong. Eight weeks at Newtownbreda were fruitful.

J. Hawthorne and **J. Thompson** hope to commence on 19th May (D.V.): in portable hall at Cabragh, near Ballygawley, Co. Tyrone.

J. Martin has commenced in portable hall near Ballylintagh, Co. Derry.

J. Brown and **R. Armstrong** have commenced in a portable hall near Newtownstewart, Co. Tyrone.

J. G. Grant and **S. Lewis** have commenced in portable hall outside Strabane.

G. McQuillan and **W. Graham** are having well attended meetings in a portable hall near Straidarran, Co. Derry.

W. J. Wells and **J. Stewart** have just finished 13 well attended weeks of meetings at Rathfriland.

J. Finegan and **J. Wells** are working at present in Co. Longford.

Conferences

Belfast: Easter Conference as large as ever and a good interest shown in the things of God. Ministry from brethren T. McKelvey, H. Bell, A. A. Allan, G. Waugh, A. Dudley, S. Schlosz, W. Nesbitt, A. McShane, R. Adamson, J. Mitchell, T. Larmour, J. G. Grant, D. L. Craig, D. Thompson, W. Graham, F. Whitmore. Good missionary and home reports and a large crowd at closing gospel meeting when J. G. Hutchinson preached and two professed conversion.

Cookstown: Hall well filled and happy time of fellowship. Ministry by S. Jardine, R. Beattie, S. Thompson, T. McKelvey, D. L. Craig.

Dublin: Rathmines Gospel Hall, May 4-10. Word profitably ministered by E. Allen, J. Turkington, W. J. Nesbitt, J. Hawthorne, J. Kells, J. Ritchie and J. Thompson. Most encouraging meetings.

Ballyshiel: May 11. Largest for many years when Word was ministered by E. Allen, N. Turkington, R. Adamson and W. J. Nesbitt.

Lurgan: Conference and Bible Readings, October 12-16 (D.V.). Correspondence to Mr. Wilfred McConville, 39 Windsor Ave., Lurgan.

Ahorey: July 12 at 11.30 a.m. in large tent.

"WITH CHRIST."

Daniel Ussher (late Garvagh) in his 71st year, after a long period of declining health borne with outstanding Christian fortitude, passed Home on 4th April from Coleraine Hospital. Saved Dec. 16, 1921 in a series of meetings conducted by the late John Darby Freeman. Associated with Killykegan Assembly for 40 years where he was respected as a guide and shepherd, his home being open for all the Lord's servants. His last year was happily spent in the Assembly in Portstewart. Our dear brother was a devoted disciple and will be greatly missed. The very large funeral manifest the high esteem in which he was held. At his request brethren J. Mairs, R. Stewart, W. W. Lewis and S. Thompson took part at the Hospital and graveside.

J. Oswald Campbell on April 7 aged 63. Converted when young and in fellowship in Wellington Hall, Masonic Hall and then Central Hall, Kilmarnock. Deeply interested in the spread of the Gospel indoors and in the open air. A fervent preacher. The large attendance at the funeral witnessed to the high esteem in which he was held. Survived by his widow and two sons.

Mrs. Lewis, Drumaness on April 9. Saved at meeting held by J. Jordan and T. Graham in old factory building over 30 years ago. Highly esteemed in the assembly and the district, where she will be greatly missed. Saw her husband and daughter saved. The very large funeral services shared by R. Jordan, J. Jordan, J. G. Hutchinson, J. Graham and S. J. Thompson.

Mrs. Crone, Belfast, on 12th April after many years of much suffering. She was in happy fellowship with the saints in Donegal Road Gospel Hall and attended the Assembly meetings until she was confined to her home. Prayer is requested for her husband, who is left alone and

far from being well. The funeral was shared by W. Smith, E. Patterson and W. Younger.

Samuel Crooks, Belfast, aged 65. Saved over 42 years ago and in happy fellowship in Cregagh St. Assembly ever since. Our brother was one of the few remaining original members of the Assembly. He took a keen interest in Sunday School work in earlier years and latterly found much joy in visiting the sick and aged. A constant attender at the Assembly meetings. Large funeral services shared by J. Martin, J. Cowan and C. Gillespie.

Mrs. Cunningham on April 16, aged 88. Saved in early life and for many years in fellowship in Annalong assembly. For the last 5 years she was confined to the house but never lost her interest in the Assembly and in the work of the Lord. Brethren Jordan, Thompson and Grant took part in the funeral service.

Mrs. Margaret Ruddock of Los Angeles, Calif., widow of the late Andrew R. Ruddock, Evangelist, passed peacefully into the presence of the Lord on April 16 in her 103rd year. She was born in the North of Ireland and over 80 years ago accepted Christ as her Saviour. She has given a good testimony ever since. With her husband and family went to the U.S. in 1921, and was connected with Jefferson St. Assembly until unable to attend. She is survived by a daughter, 3 sons, 4 grandchildren, and 15 great-grandchildren. Her oldest son, John Ruddock, has served the Lord in Central America for over 40 years.

Hugh Ruddock of Los Angeles passed into the presence of the Lord on 3rd May after a lingering illness, and just two weeks after his mother's homecall. He was born in the North of Ireland, and accepted Christ as his Saviour at the age of 13 while listening to his father telling a neighbour how he could be saved. He was a quiet, unassuming man, and gave a consistent testimony until called home. He was connected with the Culver City Assembly.

George Keenan, Stranraer on 23rd April, aged 68. Saved in early years at Auchinleck and received into fellowship there. Was in Canada for 5 years returning then to Dumbarton.

Last 33 years in Stranraer where his influence was greatly felt in the assembly and also in the town where he loved to witness in the open air. Will be greatly missed.

Mrs. L. Greer, Broomhedge Assembly, on April 28. Saved at meetings held by Mr. F. Knox. In earlier years had a difficult enough pathway but honoured God and lived to please Him. The esteem in which she was held was evidenced in the exceptionally large attendance at the funeral when J. G. Hutchinson preached and S. Livingston and J. Jordan shared.

Joseph Wilson, Tullyroan Assembly, aged 58. Saved 38 years ago at gospel meetings in the district and in assembly fellowship ever since. A quiet unassuming brother with a good testimony and concern for the ways of God. J. G. Hutchinson took the funeral service.

Mrs. Bond (Johnina Oag), beloved wife of George Bond, Evangelist, on May 6 at Woodend Hospital, Aberdeen. She bore a faithful witness to the Lord whom she loved to serve and was fearless though most gracious in her approach to precious souls whom she sought to win for the Master. For a number of years at Giffnock, Glasgow, doing Hospital visitation and conducting Women's Meetings, later removed to Helmsdale, Sutherland, where she bore a good testimony. Later removed to Wick where she was in fellowship. Will be greatly missed.

A. C. Brand, Ipswich. Saved through the ministry of Mr. C. Howlett in 1904, he was baptised and associated with the assembly then meeting in Princes St., and later in Carr St., before moving to Foundation St. He was aged 85, and led a very consistent life being held in high regard by all who knew him. Will be greatly missed.

Mrs. Lawson, aged 80 years. In fellowship at Bellevue Chapel, Edinburgh for many years, and in recent years at Gospel Hall, Oban. Much patience and quiet confidence shown over period of illness.

ADDRESSES, PERSONALIA, Etc.

Johnstown, Wrexham, N. Wales: Correspondence for Rehoboth Gospel Hall to Mr. N. Miles, "Glasfryn," Hill St., Rhos, Wrexham.

Mr. Harold S. Paisley has removed to 2960 Hoskins Road, North Vancouver, B.C., Canada.

Mr. George Skelly commended to the work of the Lord by assembly in Harrogate Gospel Hall, has a special interest in the Ottawa Valley, Ontario, Canada, where he is engaged in ministry.

Ayr: Correspondence for Victoria Hall now to Mr. F. R. Campbell, "Mereworth," 119 Ayr Road, Prestwick.

Oldham: Assembly formerly meeting in Gospel Hall, Park Road now meet in new hall, Bethany Chapel, Henshaw St. Correspondence to Mr. F. Ainscough, 70 Belmont St., Oldham, Lancs.

Ely: New assembly gathers in Tent Hall, Market St., in fellowship with assembly at The Gospel Hall, Littleport. Correspondent—Mr. J. W. Smith, 1st Westmoor, Wisbech Road, Littleport, Cambs.

Waterlooville, Hampshire: Believers moving to this growing town will find assembly meeting in Emmaus Hall, 33 Stakes Hill Rd. Correspondence to Mr. H. F. Norman, 81 The Brow, Widley, Portsmouth.

Dunoon: Believers visiting Dunoon will find assembly gathering in Masdaic Hall. Correspond with Mr. A. Campbell, "Ingleneuk," Shore Road, Innellan, Argyle.

INDIA

J. M. Davies has had a very full programme since arriving in India and reports a good interest recently in Kunnaukulam and Killeagal. His final meetings in India will be in Vepery Gospel Hall, Madras from June 30 to July 11th (D.V.). He leaves for Kuala Lumpur on July 12th, expects to spend a month or so there before proceeding to Australia.

The
Believer's
Magazine



The Lordship of Christ

by A. P. Campbell

Do We Care ?

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TABERNACLE STUDIES

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by THE EDITOR

THE LAMPSTAND

AS has been noted earlier in these studies there were three pieces of furniture in the Holy Place, and nothing other than what was divinely appointed was permitted therein. The significant lessons were to be perpetually taught, and were to be the same for generation after generation.

As the priest whose duty it was to minister in the Holy Place entered through the first veil, directly in front of him he saw the Golden Altar upon which incense was burning. To his right he saw the Table of Shewbread which conveyed its own messages to him. To his left was the Golden Lampstand placed to give light over against (i.e. beyond) itself. It was the priest's duty to attend to those three pieces of furniture. Every Sabbath day he carried in twelve hot loaves, and after he had removed those already there, he placed the fresh ones in order on the Table, setting beside them the frankincense which he had brought with him.

The regular daily duty of the priest was to attend to the Altar of Incense when he entered the Holy Place. The instructions were as follows: "Aaron (or one of his representative sons) shall burn thereon sweet incense every morning: **when he dresses the lamps** he shall burn incense upon it. And when Aaron lights the lamps at **evening**, he shall burn incense upon it, a perpetual incense before the Lord" (Exod. 30. 7-8). Morning and evening, too, it was the priests duty to attend to the Lampstand.

It might be helpful if a little thought were given to considering how these pieces of furniture viewed as a unit of divine signif-

icance taught lessons symbolically to the priest, and through the priest taught the people their duty towards God. The Altar stood against the Veil which shut off the Holy Place from the Holiest of All. Nothing was nearer to the inner Sanctuary than that Altar. On the Day of Atonement, when the High priest entered into the Holiest he took live coal from off the Altar of Sacrifice, and a handful of incense. Before he entered the Sanctuary where the Ark and the Mercy Seat were, he placed his censer on the Golden Altar, and sprinkled the incense upon the burning coal so that a cloud of sweet savour filled the Holiest of All. Every morning, moreover, and every evening, the priest burnt incense on the Golden Altar so that there was a perpetual fragrance filling the Holy Place. The fact that the incense was always burning was meant to intimate to the people that both national and individual life was one of unceasing devotion to God, by whom their prayers and praises were accepted.

Further, they had to learn that, if the significant lessons of the Table of Shewbread were to be carried into effect, and their lives were to be dedicated to God, that would be possible only as they had understood the message of the Altar of Incense. Life yielded to God can maintain itself only by the strength derived from worship and prayer. Besides, the burning of the incense twice daily was intimately connected with the morning and evening duty of the priest as he attended to the Lampstand. If that piece of furniture was meant to teach that the business of the nation of Israel was

that of bearing witness to their God in the midst of the moral and spiritual darkness amongst the heathen around, then such witness was possible only as they maintained fellowship with God.

Such lessons are none the less necessary for the 'Israel of God' to-day, those who are called upon to witness for God in a world in which spiritual darkness is intense and human lives are spent in selfishness and disregard for the claims of God. If our lives are to be yielded to God, as symbolized in the Shewbread, and our light is to shine undimmed, then we must learn the lesson of the Altar of Incense, that fellowship with God must be maintained by prayer.

The Lampstand was a most beautiful piece of craftsmanship, and evidence of the patience and skill of those who wrought it. Can it be too frequently impressed upon us that only the best service we can render should be offered to God? Just as the Lampstand, which must have been most difficult to make, had to conform to the pattern shown to Moses, and had to pass critical inspection, so, too, in the Christian dispensation, "every man shall receive his own reward according to his own labour" (1 Cor. 3. 8).

A talent of gold was used in the construction of the Lampstand and its accompanying vessels, tongs and snuff dishes. It was of beaten work, but no information is given about the method employed in the difficult task. Although some writers see symbolical significance in the details about the intricate ornamentation, it is scarcely necessary to spend time on interpretations which may derive mainly from the imagination.

These facts are patent and may have had symbolic signification to the priest and the people.

It was all of one piece. Did that signify that in bearing witness to

God the nation was united as one? The loaves on the Table of Shewbread symbolized unity, but in a different manner. As there were twelve loaves, each separated from the others, so in the nation, united because it was dedicated to God, there were twelve tribes each of which owed it to the others that that dedication was maintained. The Lampstand was one, although there were seven lamps. Only as the nation functioned in its oneness for God before men would its witness be effective. The lamps all burned at the same time, so that the Holy Place was filled with the light from the seven vessels, one at the upper end of the stem and one on each of the six branches. It was the priest's duty to light those seven vessels at the same time.

What an important lesson, not only for the nation of Israel long ago, but for us to-day. Concerted witnessing is likely to be more effective than individual testimony; but both are necessary.

The vessels were replenished with pure olive oil every morning when the lamps were dressed. Were the snuffers used to put the lights out in order that the priest might dress the wicks so that better light would be given? As he attended each lamp he filled it up with the oil so that the wicks were always moist and capable of being lit. In the evening the priest came again and lit the lamps, so that during the hours of darkness the Holy Place was suffused with light which fell across the floor to the loaves on the Table. Did that feature indicate to the priest, and through the priest to the people, that their lives, represented in the loaves given to God, were constantly passed before the Lord, and that He was cognizant of the reality of their dedication?

There are no specific indications that the people understood the olive oil to symbolise the Holy

Spirit. Perhaps the lesson they had to learn was this: as the olive oil is a product of nature as a gift from God the Creator, so the power to produce the light of witness for Him comes alone from Himself. They were dependent upon Him for the daily replenishment of power to let their light shine in the moral darkness which surrounded them. Zerubbabel had to learn that lesson in his day when he was rebuilding the Temple after the return from the Captivity. Zechariah the prophet had a vision of a Lampstand similar to the one in the Tabernacle, and oil was supplied from two olive trees. The explanation given to the prophet was this: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zechariah 4. 6).

Do we not require to learn that lesson to-day? "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out" (Prov. 13. 9). How true that has been in the history of Israel? Because of her unfaithfulness, her light has been put out, and she has been scattered among the nations even until this day.

The same principle has applied in the Christian dispensation. To the church in Ephesus the warning was sent: "I will remove thy lampstand out of his place, except thou repent" (Rev. 2. 5). Each local community of Christians is a lampstand, and the lesson is patent to all: unless there is a shining witness, the testimony may disappear. That possibility should be an incentive to faithfulness.

THE LORDSHIP OF CHRIST

by the late A. P. CAMPBELL, Leven

Given in Victoria Hall, Ayr, January 2, 1967.

(Continued)

Scripture Readings: John 14. 28-31; 16. 32-33; 17. 1-5.

IN our second passage Christ says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world". You notice, of course, that He speaks with the same confident assurance here as He does in chapter 14. We must obviously ask ourselves: "But what is the world that Christ is speaking about?" This, I think, is a classic example of one of the ways in which you must not use a concordance. You must not look up the word "world" and think that it means the same everywhere. I remind you that John 3. 16 says that God so loved the "world"—the kosmos. But in 1 John 2. 15 we are told "love not the 'world,'"—that's the kosmos, but that does not mean the same thing. The primary rule is that the

context of the passage determines the meaning of the word. The "world" represented here is that which is at enmity with God, that which is hostile to everything that is Divine, and that is characteristic of John's Gospel. Right at the beginning the apostle says, "The light shineth in the darkness and the darkness overcame it not". "He was in the world but the world knew Him not". Then He goes on to say to His disciples how that the world hates Him because He testified of it. Again He says, "Ye are of the world, I am not of the world". That is to say, I don't have the world as My origin, I am not "out of" the world. The world had done its worst, Christ had been charged with blasphemy, He had been charged with deception, He

had been charged with insanity. They say He is mad; they say He deceiveth the people; they say He blasphemeth. In other words they try to rob Him of everything that a man would hold dear—His sanity, His sincerity, His piety—they tried to rob Him of them all; and finally they were to arrest Him, mock Him, kill Him; and on the very eve of His crucifixion He says, as His last recorded message, "Be of good cheer; I have overcome the world". His resource was in God. He could say, "I live by the Father". It was not a stoical victory, it was the very opposite, He was the most sensitive of people. He said to Simon with that sensitive touch, "You gave Me no kiss; you gave Me no water to wash My feet". It was the fact that He had resources that were outside of this world, His soul was kept in peace because He was in touch with God. He says, "Be of good cheer; I have overcome the world". Surely the implication is this, that His victory can be ours. The clear implication is, they were to be of good cheer because His victory was to be the prelude of their victory over the world.

"In the world," says Christ, "you will have tribulation". Tribulation is pressure. That is the basic meaning of the word; it can come from all sorts of directions. There are brethren in Bulgaria, Cuba, Russia and China, and at this very moment they are suffering for Christ—in the world they are having tribulation. May God help us to bear them up in our prayers. The pressure can come from ever so many directions. We may justifiably include in this word everything that would deflect us from doing the will of God. When we think of worldliness we quite naturally think how the tyranny of materialism can gain the mastery over us? If we say we are going to have modernity in our homes, we are proclaiming to everyone that the

world has got the mastery over us, but that is not the context of this passage. This is the context for us, we have been slighted; we feel it very, very keenly. We have been sorely misunderstood. We have not got the place that we feel we ought to have had. We are smarting from a keen sense of injustice and you can add another half dozen. That's the world here. How do we react? Of course we can say, "If it's to be like that, they can have it their own way and I resign"; and we are proclaiming the world has had the mastery over us. How do we react? That is how the man of the world would react, why shouldn't we, we have our rights surely, we are not going to be made a doormat! But how do we react? That is what this means—"I have overcome the world". That is to say, those things which would normally deflect me from doing God's will, not that I am insensitive to them, not that I am having a stoical victory, but I am triumphing in Christ's victory. Nothing that the world can do to me, says Christ, will deflect me by a hair's-breadth from doing God's will. It is central. Is it to us? You see in the world we shall have tribulation, pressure—that is **unavoidable**; "In me," says Christ, "you shall have peace"—and that is **conditional**. Who is he that overcometh the world? says John. That is to say, who is he that "keeps on overcoming" the world in their daily life?—present tense. Says John, "He that believeth"—and again it is present tense. He that "keeps on believing"; that is to say, the man or woman who is in communion with God, the Christian who knows what it is to lay hold on Divine resources. Whatever the world can do to me, they will not deflect me from doing the will of God, from overcoming the world. I want to finish my little day, having done God's will in my day and generation. "I

have overcome the world”.

Lastly, Christ says, “I have glorified thee on the earth: I have finished the work which Thou gavest Me to do.” Not two things. Christ says, “I have glorified Thee on the earth”, and this is how I have done it—“I have finished the work which Thou gavest Me to do”. And here is the third of our Lord’s claims. If we can contrast—I doubt if we can—but if we can contrast these three things, then I would say that this is the greatest claim of all. He sees the Devil is coming and He says, “He hath nothing in Me”. Right on the eve of His crucifixion He says, “I have overcome the world”. Thirdly, He looks up into the presence of God—God immortal, invisible, and He says, “I have glorified You; I have finished the work which You gave Me to do”—and He says with the same quiet assurance and confidence—“I have finished the work which Thou gavest Me to do”. And on the ground of that He says, “Glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was”. By **Thine own side**—that is where He came from. You see, He was right at the side of God. He was God’s Companion. Now He says, “Glorify Me at Thine own side, at that place of sacred holy intimacy that I used to have”. In other words, “Glorify Thou Me in closest fellowship with You”. “But why should I do that?” says God. “Because I have glorified You on the earth, I have finished the work which You gave Me to do”. Liberal theologians ask, “Did Christ ever make any claims for Himself other than for His perfect manhood?”—they make me despair sometimes! Is John 17 not in their Bibles? How could any man speak these things if He was not the Son of God? “Glorify Thou Me with Thine own Self”. These are the self-revealing words of the Son of God, the One who claims absolute

Lordship, and at whose feet we adoringly bow. Stephen, in the hour of his martyrdom in Acts 7, looked up into Heaven. What did He see? He saw the glory of God and Jesus standing at the right hand of God. In other words Jesus was the central figure in the glory of God for Stephen. Jesus looked up into Heaven, and I reverently say that He saw that the glory of God was incomplete. It could not be complete until He was at the side of God. It was complete then for God—the Lamb is all the glory of Immanuel’s land. The highest place that Heaven affords is His by sovereign right.

“I have finished the work which Thou gavest Me to do”. What was the work? The work of Christ was to reveal God and to reveal God supremely as Father. Now that is surely one of the very dominant features of the fourth Gospel, to reveal God as Father. You know how that the word “Father” was constantly on the lips of Christ. It was the word “Abba”. We are apt to think that He only used this word once or twice; as our Lord spoke Aramaic, He was constantly saying “Abba”. No Jew would ever have said that. Professor Jeremias of Germany has spent two or three years studying this one word “Abba”, and he has given us the results of his investigation. He speaks of this in this way, “The use of the word “Abba” by Christ was something new, unique, unheard of—that Jesus should speak with God as a child speaks with his father—simply, intimately and securely”. That is what He did. His is a unique relationship; His is a unique authority. Says He: “He that hath seen Me hath seen the Father”. And when the disciples ask the Lord, “Teach us to pray”, what they meant was, “Give us a prayer that will mark us out as members of your family. After all John’s disciples are clearly distinguished as

'John's disciples'. Couldn't you give us a prayer that would mark us out as your followers?" "This is how you should pray," says Jesus, "say, 'Our Father'." It was His purpose to bring men and women, through His redemptive work, into this signal relationship, this priceless relationship, where we can bow in God's presence and say, 'Our Father'. Just a few weeks ago you would notice that Washington and Moscow made a decree "that all nations may have free access to the planets"—what presumption! When we think of this little world with its strife and bloodshed, and yet they have the audacity to give us free access to the planets! I thought to myself, "If there is life on any other planet, they can't be half as arrogant as we in this planet". But Christ says with perfect right, "I can take you through the heavens, I will lead you into the presence of the eternal God, and I'll give you the right to call Him

'Father'."

His absolute Lordship:—

"The prince of this world—nothing in Me".

"The world with all its hostility—I have overcome the world".

"I have glorified Thee; I have finished the work which Thou gavest Me to do".

Will you and I not allow Him, this all-glorious Lord, to put His gentle yoke upon you? Wouldn't you like to walk the treacherous path in fellowship with One like this whose power and Lordship are absolute, and who wants to take us gently by the hand in yoke with Himself, and day after day we are going to make a journey far beyond outer space, right into the white light of God's presence, and we are still going to feel His warm hand leading us to the very steps of God's Throne, and we are going to hear Him whisper in our ear, "Call Him Father", and we are going to thank God to all eternity for One like this.

THE SERMONS OF OUR LORD

THE OLIVET DISCOURSE

by E. W. ROGERS, Oxford.

THIS discourse which is recorded in Matthew chapters 24 and 25 (it is unfortunate the chapters have been divided) is characterised by features which are not found in the Upper Room discourse recorded in John 14-16.

This has **time-marks** such as 'then', 'when', 'not yet', 'the beginning', 'the end', 'immediately after' and so on.

This has **sign marks**, such as 'when ye see', 'then shall ye see the sign', 'the sun shall be darkened' and so on.

The Lord Jesus speaks of Himself here in the third person and uses the judicial title of 'Son of Man' which, when used prophetically, always assumes judgment. (John 5. 27).

In this discourse there is sep-

aration one from another, sheep from goats, wise virgins from unwise, faithful servants from wicked, and the like.

This sermon has to do with the Lord's return to earth, to Jerusalem, to the Jew, as will be plain from ch. 23. 39. It relates to times of the end when the Jews will have changed their mind, and will, after this time of severest tribulation, be ready to welcome back the One whom they previously crucified.

Now all this is in distinct contrast with the Upper Room discourse which has no time or sign marks, no title Son of Man, no separation one from the other, no judgment, for it does not relate to the Lord's coming to earth but to His coming to take us to the

Father's House preparatory to His later coming to Jerusalem.

The Apostles to whom the Lord was speaking occupied a double position. In Matthew 24 they are regarded as the remnant of Israel (for the Church, the body of Christ, is not mentioned or even contemplated in the chapter) but in other connections they are regarded as the nucleus of the Church which had its beginning on the day of Pentecost. It will greatly facilitate an understanding of this sermon if this is borne in mind, and further to note that no Pauline 'mystery' is found here. It is admitted that in the Upper Room discourse these may be found, not in openly declared fashion, but in covert language. But there are no such covert references here.

The Greek word 'parousia' often translated by the English word 'coming' (and in the margin of the R.V. as 'presence' which is closer to its proper meaning) is, it is granted, found in this chapter and in Paul's writings, but it must not be assumed that it refers to the same moment of time. The context must, plainly, determine its scope. This word 'parousia' sets forth the actual presence of a person and by implication his coming if previously he has been absent. The context must determine whether that presence is on earth or elsewhere. It is submitted that in Matthew 24. 27, 37, 39 the presence is on earth, but that in 1 Thess. 4. 15 and 2. Thess. 2. 1, it is His presence with His people in the air, and elsewhere.

The question put by the apostles to which this discourse is an answer should be carefully noted. It is in two parts. 'When shall these things be?' relates to the foreshadowed destruction of the temple and the city, and this we know took place when Titus destroyed it in A.D. 70. The other part relates to the future. "What shall

be the sign of Thy parousia and of (not 'the end of the world'—a most unfortunate rendering: that will not take place till very much later) the consummation of the age", the age which was inaugurated by the first Advent of Christ and will be consummated by His second Advent to earth.

As was the case in chapter 10, the present era from Pentecost to the Rapture is passed over in silence in this chapter, unless the general state of things in the world is outlined in broad terms which are as applicable to the end times as they are to our present era.

Seeing the sermon deals with the return to earth of Israel's now rejected Messiah it is no wonder the enemy should seek to deceive men by sending false Messiahs, as later he will produce the one great false prophet, the Antichrist. There are now many antichrists gone out into the world. There will come more. The godly must not be deceived. Chaotic tumultuous conditions will prevail. No wonder, the One who had come to bring peace to that obdurate people has been rejected, hence 'wars and rumours of wars' characterise the age. Even nature itself is upset for man, its proper head, is in rebellion against his Maker. But all this is the 'beginning of birth pangs', preliminary to the bringing of the Firstborn into the habitable world.

Betrayal, martyrdom, hatred, apathy, will all mark the end times to a greater severity than has been the case hitherto. But the one who holds out and endures unto the end, until the time when the King returns to earth, will be saved bodily. It is true this word 'bodily' is not added, but this salvation of v. 13 is far more than the present salvation of the soul. It has to do with the salvation of spirit, soul and body, as v. 22 makes plain. For the days will be so severe that

unless they are shortened no flesh would be saved.

In contrast with the present day good news, v. 13 of our chapter is the "gospel of the kingdom" mentioned in v. 14, as the definite article which should be inserted before the word 'gospel' makes plain: 'this, the gospel of the Kingdom'. That good news will at that time be proclaimed throughout the whole habitable earth, that is (as the present writer assumes) the prophetic earth, that is, the territory of the revived Roman Empire made up of ten nations. It seems plain both from the context and from the wording of the verse, as well also from a realistic point of view, that the verse cannot relate to the present day gospel, for with the population explosion it seems to be an utterly impossible task to proclaim it to every one. The tide comes on and on and the hope of His coming would thereby be put back and back and seem never to be realisable. But limit it, as it would seem to be justifiable, to the revived Roman earth and to the last week of Daniel's seventy weeks, all becomes plain and feasible.

The 'abomination of desolation' (v. 15) should not be equated with the Roman armies which destroyed Jerusalem long ago. Luke's account of the discourse selects items for his particular purpose in view, as led by the same Holy Spirit Matthew does the same, but each has a different vantage point. This 'abomination' is, presumably, the image which will be erected in the rebuilt temple at Jerusalem to which the False Prophet will seek to get everyone to bow, and thereby to worship the first beast of Rev. 13. No wonder the Lord spoke about 'understanding' the matter. Let the reader peruse carefully Daniel 9. 24 to to the end and the whole of Daniel 12, specially with v. 10 of that chapter in view.

History will repeat itself: as the Christians had a Pella to which to fly in the days of 'Iltus, so the godly will have a haven to which to flee in later days. But space forbids (though we would wish it were otherwise) our going into details culled from the Old Testament prophets. (See Isaiah 26. 20).

Verse 24 of our chapter should be set side by side with 2 Thess. 2. 9. In the light of present-day events who can doubt that the way is being got ready for greater deceptions yet to come?

Immediately preceding the advent to earth of the Son of Man there will be disturbances in the solar system (see Isa. 24. 23; Joel 2. 10; Isa. 13. 10; 34. 4) and then the Son of Man will appear. It will be known to all the earth. It will have a terrific effect upon the nation of Israel, whose tribes will be brought to sin-confessing mourning, and Zech. 12. 11f will be fulfilled, and Isaiah 53 will be their Psalm of Confession. Thereupon the angels will be employed to gather the 'elect' (that is the godly elect of Israel) from every corner of the earth to re-instate them in their land, under their true King whom once they despised.

It would seem that we are to-day witnessing preliminary steps to this end, though the clock of prophecy will not recommence till the Church has been raptured away. The all-important word in v. 33 is 'all'. Israel will be able to peruse this chapter in later days and to trace out, step by step, the things indicated and when they see all come to pass then they will know that 'He is near, even at the door'. There are no such indicators for the prior coming of the Lord to the air. Hence we ought to be much more on the alert.

When He comes He will initiate His kingdom by judicial acts just as Solomon did. (see 1 Kings 2

and 3). He will separate sheep from goats. There will be a parallel to the days of the flood. The flood came and swept all away save the eight who were in the ark. So when the Lord comes one shall be taken away from the field in an act of sovereign judgment, to go to the Lake of Fire. (25. 46). The other will be left on earth to enter the Kingdom and to enjoy millennial blessing. (25. 34). So, too, with women grinding at the mill, for it will affect both men and women, and all parts of the earth, and all times of day and night.

The judgment of the living nations spoken of in chapter 25 is not to be confused with either the Judgment Seat of Christ (which only has to do with the saved) or with the Great White Throne judgment. In each case the time is different: the place is different, for this is a judgment on earth: the criterion is different, for this has to do with the manner in which the brethren of the Lord have been treated (for the meaning of 'brethren' see Matt. 12. 50) and while at the Great White Throne there is only one party, here are two. Moreover in Rev. 20 there is a resurrection of the dead. There is no such thing here.

The tendency for all is to suppose the Lord is dilatory in the fulfilment of His promise, made either here or in the Upper Room. We must guard against saying, "My Lord delayeth His coming", for "He that shall come will come, and will not delay" (Heb. 10. 37). Where the truth of His return is

lost sight of, where it is held as a thing remote from the present, all kinds of evil are liable to be engendered, such as oppressing fellow-believers, or illicit commerce with a godless world (v. 49); or, spiritual sleep and lethargy; or, empty professors mixed up with real possessors, such as the five wise and five foolish virgins. Moreover, diligent labour for an absent Lord is apt to be neglected, and the world allowed to swamp the talent entrusted. (25. 18).

The simplest way of understanding this sermon is to read it at full length in faith, asking to whom does it relate? to what time does it refer? and how does it bear upon me?

Where there is a clear understanding of the distinct and highly privileged position of the believer of the present calling, there will be no failure to glean the practical lessons of this Discourse on the one hand, and there will be no confusion of thought on the other. But if we fail to distinguish between our heavenly calling and Israel's earthly calling we shall never understand this sermon. For us the Lord Jesus is as the Morning Star; for Israel He is to be the Rising Sun. The reader is urged to give himself more to the close study of the Word, and not to books written about the Word, be those books never so accurate a guide. Nothing that the Spirit of God teaches us from the Word is ever lost: book learning is often forgotten and deep convictions are lacking.

DO WE CARE ?

by PETER THROWER, Oxford

IN spite of His many temptations and trials while in the flesh, our Lord was accredited before His Father as "without sin." There was never any thought of sin in His mind, and to think

of Him ever wavering in the face of temptation is to discredit His sinlessness. How then can He understand our feelings if He has never sinned Himself? There is no difficulty here, for it is not the

sinning that He understands and sympathises with, rather the weakness of human flesh that encompasses the sinner and brings him low. He knew no sin, but He did know in a far deeper way than any of us, the pressures of life that cause man to sin. He never stole anything, but He experienced an extreme of poverty that would drive many men to do so, for He had not place to lay His head and even had to borrow a penny. He never "got His own back," but throughout His life He was taunted and insulted in ways that would have been ample provocation for us. He experienced the complete isolation and desertion of His closest friends that would lead many men to deepest despair and possible loss of faith. He knew the extreme stubbornness of men's hearts to His message of grace and love. He knew what it was to be rejected by one's own people and hounded to death, betrayed by one of His close circle of friends. In spite of all this He was seldom angry with them, but He did sometimes weep over them (Luke 19. 41) and finally He prayed for their forgiveness. His own personal encounter with the Devil is something few of us can even partially understand, yet He came through untainted. Truly He was in every respect tempted as we are, and even though sinless He completely understands our failings, and is able to offer us the help that we need.

We can therefore come to Him in full assurance of faith, knowing that He is not out of touch, as Eli was, but that He is so completely in touch with and sensitive to our every need and failing, that He is certainly able to give us strength and encouragement in our Christian life. We can come to Him knowing that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9).

We cannot leave the matter there, however, because our Lord would not only have us confess the things we do amiss but also the things that we leave undone. In the words of the general Confession, "we have done those things that we ought not to have done and we have left undone those things that we ought to have done." It is here that we return to the subject with which we began, but it is now ourselves who are the subject and not Eli. We have seen how our Lord was so in touch with the people's needs, and in this as in everything else He left us an example to follow. We can certainly praise God for the way Christ has instituted a better priesthood, so unlike that exhibited by Eli, but as for ourselves, the "holy priesthood" of God, which of these two examples do we tend to imitate most?

The story of the sheep and goats in Matthew 25 has been subjected to various prophetic interpretations, and the ensuing controversy has often hidden the unquestionable lesson it has to teach us about man's inhumanity to man. Here is a vivid picture of our general insensitivity to the needs of others. Will the condemnation come to us, "I was an hungered and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; sick and in prison and ye visited Me not. . . . Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto Me." The Church is supposed to be a family, but so often we treat our fellow-believers with a complete indifference that would not be tolerated in a well-ordered household. It is unfortunate that we need reminding of the commands such as, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13. 2). Admittedly it is very difficult for a Christian to know

what he can do to alleviate the mass of human misery and suffering that exists in the world to-day with its political and racial barriers. Such large-scale problems should rightly trouble us, but what of the situation around us where we live and in the assembly with whom we meet? Our churches contain many people with deep personal problems outside the commonly recognised ones of sickness and death. Are we awake to the possibility that God would use us to help them through their difficulties? May He preserve us from a couldn't-care-less attitude and an insensitivity to the needs of others, and may He stir us up to an awareness of our priestly responsibilities.

The power of prayer is rightly stated, but so often unconvincingly demonstrated, to be superhuman. Oh that we were more sensitive to our need of it! Prayerful confession of our own faults and failures may in turn make us increasingly sensitive to the unfulfilled needs of others. What an example we have in our Lord Jesus, who had such great need of prayer and yet had no sin to confess. Was it here that He obtained the power that allowed Him to enter into man's suffering and really under-

stand it? Certainly it was characteristic of Him as He faced the ultimate in suffering that was to be His on the cross. It was here that suffering with others and for others was shown to be worthwhile, and so it is for us, for the 'light affliction' borne now will be completely dissolved in the light of an eternity with Christ. The problems of the world are not within our power to tackle; of silver and gold we have such an insignificant amount, but such as we have do we use and freely give? We were probably enraged by Eli's attitude to Hannah, but how do we see it now in the light of our own behaviour?

Jesus cares. He is both merciful and faithful, sympathetic and sensitive. We have no reason to be afraid to approach Him even though He is on a throne, because He has been made like us and has been tempted like us in every respect. He understands human frailty and the powerful onslaughts of the tempter and is therefore able to succour and help those who are tempted. Let us therefore come boldly to Him with our own confessions and needs and those of our fellows so that we may obtain mercy and grace to help in time of need.

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine

IN the first half of chapter 5 we could quite easily imagine ourselves looking in close up at some of the results of "being justified by faith". Without I hope, becoming too trivial, it's almost as if we were seeing one or two snapshots of our new relationship with God.

In the second half (vv. 12-21) there's a slightly different emphasis. If we persevere with our analogy, it's as if we were now

using a wide angle lens in order to capture an impression of the overall cumulative effect of what God has done for people in Christ; or even a telephoto lens in order to pierce through the detail of our immediate surroundings and bring into focus what, or perhaps better, whom it is that everything in our world is moving towards.

This month we'll be concerned with the second half of chapter 5, which, incidentally, is almost ack-

nowledged to be one of the most difficult parts of the Bible. But don't let that put you off . . . because it's also one of the most encouraging parts and from a theological point of view certainly one of the most important.

It seems fairly clear that the subject is still justification by faith. Paul has already shown (vv. 1-11) what a difference this can make between God and men. In this section (vv. 12-31) he now proceeds to put the whole thing into some kind of perspective. He seems to be trying to show something of the magnificence and magnitude of what Christ has made possible. It's almost as if he wants to make sure that in the middle of the explanations and arguments we are at least beginning to appreciate just how big and grand and wonderful it all is.

To help him in this Paul makes the most fundamental comparison he could make . . . a comparison between the effects of the action of Adam and the effects of the work of Christ (vv. 12, 18, 19). In a kind of parenthesis he explains the validity of using Adam in this way as a "type" of Christ (vv. 13, 14), but qualifies his comparison by admitting its very obvious limitations (vv. 15, 16, 17). He concludes the section with a postscript on the real function of the Jewish Law and describes how God's purposes will be fulfilled (vv. 20, 21).

This provides the following fairly rough working division:

A COMPARISON BETWEEN ADAM AND CHRIST

ITS NATURE (vv. 12, 18, 19)

ITS VALIDITY (vv. 13, 14)

ITS LIMITATIONS (vv. 15, 16, 17)

THE END IN VIEW (vv. 20, 21)

It may help to keep in mind that in these "mixed up" verses the apparent confusion (or more accurately, profusion) of thought

arises from two main sources: firstly, from the basic ideas themselves, the precise meanings of which may be difficult for us to grasp, especially nowadays; and secondly, from the relationships of these ideas to one another within this section, which seem somewhat obscured by the way in which Paul expresses himself.

Week 25.

ITS NATURE

Read Romans 5. 12, 18, 19.

The difficulty here is that Paul never really completes the opening sentence of his first paragraph. In v. 12 his basic adverbial "as" clause, which contains the first and (please note!) the subordinate side of the comparison, loses itself in other subordinate clauses, which in turn develop into an explanatory parenthesis (vv. 13-17). A second and principal "so" clause is only found in v. 18, after the subordinate "as" clause has been restated in slightly different terms.

NOTE

Wherefore is probably best understood as referring somehow to the immediate context. It may either indicate a development from the previous verses, which, like the subsequent verses, stress the blessings we have in Christ; or it may anticipate the clause immediately following and mean: "For this reason, namely, . . ."

for that all have sinned—what is meant by these words is explained in the next two verses. The Latin Vulgate gets the right meaning, but probably the wrong translation when it renders for that (eph ho) as in whom.

The main point of comparison is that in Adam (naturally) and in Christ (through faith) many others share in the curse or the blessing of one man's action. Adam's sin,

offence, disobedience, brings to others sin, death, condemnation. Christ's righteousness and obedience brings to others righteousness, life, justification. As is taught in many parts of the Scriptures there are two distinct groups of people—a kind of physical and a kind of spiritual solidarity: unsaved and saved, lost and found, dead and alive, in the flesh and in the spirit, in Adam and in Christ.

STUDY

Read and study the relevant parts of 1 Corinthians, chapter 15.

Week 26.

ITS VALIDITY

Read Romans 5. 13-14.

These two verses are clearly linked with the last clause of v. 12 and are an explanation of what Paul meant when he said: **for that all have sinned**. There have been, and there still are, many controversies about the exact meaning of these words in this particular context, and it is our first duty, therefore, to examine Paul's own explanation of them.

NOTE

In verses 13 and 14 Paul makes three main statements. Firstly, a fact—even before the Law sin existed in the world. Secondly, a principle—where there is no law to be broken a person cannot be charged with sin. Thirdly, another fact—although no one from Adam to Moses could be held accountable for sin, nevertheless people died. This leaves a question to be answered: If these people did not die because of their own sins, why then did they die at all? The answer to this question Paul has already given in v. 12 which we must now take as meaning, "all have sinned in Adam". He says virtually the same thing in v. 19: "by **one man's** disobedience many were made sinners". In v. 15 he

says: "through the offence of **one** many be dead". In 1 Corinthians 15. 22 we find: "**in Adam all die**".

There are, of course, alternative explanations of these difficult verses, and it would be unwise to be too dogmatic.

The last statement of v. 14 indicates that Adam was a "type", that is, he bore a certain, albeit limited, resemblance to the person who was to come. This is the **only** instance in the N.T. where **anyone** is explicitly described as a **type** of Jesus Christ.

STUDY

With what other O.T. characters is Christ compared in the N.T.

Week 27.

ITS LIMITATIONS

Read Romans 5. 15, 16, 17.

Any analogy is bound to have limitations. Even Adam cannot compare with Christ, except in a few respects and then only very faintly. Paul is always ready to highlight the ways in which his Christ is immeasurably greater. After all, it was in order to achieve this end that he referred to Adam in the first place . . . just to establish some vantage point from which to regard with deeper understanding the scope and effectiveness of the work of Christ. In this section, therefore, Paul mentions three aspects of that work which far exceed any comparison with the work of Adam. Here is where Adam and Christ appear in contrast.

NOTE

In v. 15 the contrast can hardly refer to numbers. It must be a difference of degree—Christ has procured far greater blessings than Adam ever lost; or a difference of kind—there is now revealed the grace of God, which was not known in its fullness

before Christ.

In v. 16 the contrast is more of a quantitative nature. In this respect Adam and Christ are exactly opposite. Adam's one original sin issued in condemnation; God's free gift results in justification from many sins.

In v.17 the contrast is even more comprehensive. Because of Adam's sin death had ruled like a king; but now those who receive of God's superabounding grace will participate in a new reign in life through Jesus Christ.

In these verses the remarkable feature which distinguishes the achievements of Jesus Christ is this overflowing quality of God's grace shining through them at every point. Paul is careful to actualise this aspect of divine activity. He speaks not only of grace and the abundance of grace but also of the free gift, the gift by grace and the gift of righteousness. He makes it seem, as indeed it is, something real and tangible.

STUDY

What else can you discover about the grace of God?

Week 28.

THE END IN VIEW

Read Romans 5. 20, 21.

There is a sense in which these last two verses bring to a climax not only the second half of chapter 5, but also the whole of Paul's argument so far in this Letter.

In declaring the Gospel to the Romans Paul has swept in thought through several eras of time, pausing only occasionally to answer an objection or provide an illustration. He has raised and dealt with a wide variety of topics, and in the past few paragraphs has been considering some of the larger issues. In this section he has been asserting that the grace of God is universal in its scope and he now concludes by maintaining its

eternal significance.

Verse 20 looks back and reviews what has happened in our world. Verse 21 looks forward and describes the purpose behind it all. NOTE

Verse 20 reads more like a footnote or a postscript dealing incidentally with a fairly unimportant point that had just arisen. It's as if Paul were saying: "And what's more the Law only came into the picture later as an additional, secondary factor. Its real purpose was to enable people to identify and, therefore, repent of their sin". This view is suggested by the precise meaning of 'entered'—came in alongside. In that situation there was, as it were, a surplus of grace.

Verse 21 beautifully describes the ultimate end in view. Sin and death will have had their day and universal rule will be marked by grace, righteousness and eternal life . . . and all of this made possible and sustained "through our Lord Jesus Christ".

STUDY

Where else in this Letter have references already been made to the future?

SPIRITUAL BLESSINGS

The believer will soon realise the utter impossibility of counting his blessing and naming them one by one, for "they are more in number than the sand" (Psalm 139. 18). These blessings are heavenly in their origin, spiritual in their character, innumerable in their quantity and incomparable in their quality. All these blessings are found in the Person of our Lord Jesus Christ, to whom each believer has been linked by the Spirit of God in a bond that can never be broken. These blessings, like God's ways, are "past finding out!" (Rom. 11. 33). A. P. Gibbs.



Notes

Lesson 31.

Memory Verse—Matthew 5. 20.

August 4th.

THE DIVINE KING—HIS DEMANDS

LESSON TEXT—Matthew 19 (Read vv. 16-30).

TRUTH TO BE EMPHASISED:

The righteousness that God demands is beyond man's ability to produce. For sinners there is only one way

of salvation—not by works of righteousness which we have done; only by grace.

THE LESSON OUTLINED

I. A SINCERE QUESTION (v. 16)

The desire of the young man was good. Eternal life is the greatest possession possible. This man was anxious about his soul. He was reverent in his approach and courageous in coming openly to Him. (Contrast Nicodemus). He was ignorant of two things: his own sinfulness and God's grace.

II. A SEARCHING ANSWER

(v. 17)

There was a question in His answer that should have shattered all his hopes of being saved by doing good. It also tested his knowledge of the Person of Christ. In effect, our Lord said, "If I am good I am God, for only He is good. All men are sinners". The test of man's goodness is the law. If he could measure up to its demands he would never die. A sinless life is an eternal life.

III. A STANDARD OF LIFE

(vv. 18-20)

Into the scales that would decide the question of the young man's goodness, our Lord places the commandments of the second table of the law: Love to one's neighbour. The man tips the scales in his own favour with an air of self-satisfaction. He marks his own examination papers and gives himself a perfect score.

IV. A SURRENDER OF SELF

(v. 21)

But it was a different story when our Lord looked at the scales. Love means the surrender of self. Here was his opportunity to prove his

keeping of the law. Christ was both his neighbour and his God. Did he love with all his soul? Then let him part with his possessions; let him surrender self, for that is what love does. It was only too evident that self-love was at the root of all his goodness.

V. A SORROWFUL PARTING

(vv. 21, 22)

The hopeful inquirer did not become a grand convert. He turned from the Saviour who loved him to the riches he loved. There was a love greater than the love for his soul and his Saviour. His sorrow was as genuine as his desire had been real, but his departure was none-the-less tragic for we never read of him again. How sad was that "good-bye"—he went away from Jesus in sorrow. None ever trusted Christ to his sorrow.

VI. A SOLEMN WARNING

(vv. 23-26)

This world's goods are an effective barrier to God's salvation for it is difficult to have riches and not to trust in them. However, God can remove all difficulties. Nothing is impossible with Him. Both His power and grace are active in the gospel.

VII. A SATISFYING PORTION

(vv. 27-30)

Forsaking all and following Jesus brings rich dividends. There is an hundredfold recompense, a reign with Christ in glory, and an inheritance that is eternal. Best of all, there is Himself, a sufficient reward for all who know Him and love Him.

Lesson 32.

Memory Verse—Matthew 21. 9b.

August 11th.

THE DIVINE KING—HIS ACCLAMATION

LESSON TEXT—Matthew 21. 1-22.

TRUTH TO BE EMPHASISED: Our Lord received a little foretaste of what awaits Him when He as King shall enter the city of the King and all shall be brought under His

sway. How soon those cheers and acclamations turned to loud demands for crucifixion. Let us offer Him the throne room of our hearts now and ever more.

THE LESSON OUTLINED

I. CREATION'S LORD (vv. 1-3)

Disciples perform at His bidding, the owner releases his animals, and the ass and the colt are brought to the One who created them, for "the Lord hath need of them". The Lord hath need of us as well. Let us serve Him joyfully.

II. ISRAEL'S KING (vv. 4-6)

This was the third and last presentation of our Lord as Israel's promised Messiah. First as the newborn King acclaimed by wise men of the East. Then as the Sun dawning upon Israel's dark night acclaimed by His illustrious forerunner, and then finally as the King promised by Zechariah. The manner of His coming was pictured and promised long before. He would not, like Solomon, fetch horses out of Egypt to minister to His pride; but greater than that king of glory, He is the King of Grace and comes in lowliness and meekness as Saviour.

III. OBJECTS OF PRAISE (vv. 6-8)

It was a triumphal procession for our Lord. Crowds accompanied Him, marching before and behind. The way is carpeted for Him. He receives a royal welcome as the people sing His praise. Truly the shout of a King was among them and the "Son of David" is on the way to David's throne. But first comes the cross.

IV. UNKNOWN LORD (vv. 9-11)

"Who is this?" Riding into His capital, the King is not recognised. He came with all the identification marks that God put on Him—acclaimed by Heaven, earth and hell, and yet "His own" knew Him not. Instead of a glad welcome He is met with cold curiosity. He is to them an unknown identity. The answer to the inquiry reveals the dying enthusiasm of the day. Hailed as the "Son of David" He is now merely "the prophet from Nazareth". Too soon their loud hosannas would be changed into the cruel cries that would send Him to the cross.

V. LORD OF THE TEMPLE (vv. 12-14)

Throne and sanctuary belong to our Lord. He will yet, as Priest, sit upon His throne. But Israel was not ready for Him. The leaders in Israel knew Him not, the priests had desecrated the temple. They had made of the Father's house a den of thieves, and the Son over that house must needs purge it. This He will do when He comes again.

VI. RECEIVER OF PRAISE (vv. 15, 16)

When the hosannas died out in the streets the children took over in the temple. The chief priests were annoyed at them but the Lord acknowledged the children's acclamation. He still delights to have children praise Him.

THE DIVINE KING—HIS REJECTION

LESSON TEXT—Matthew 21. 23 to 22. 14. (Read 21. 23-32).

TRUTH TO BE EMPHASISED: Our Lord was rejected by the leaders in Israel; and in rejecting their

Messiah they sealed their doom. The Stone on which they could have built would crush them in judgment.

THE LESSON OUTLINED

I. REJECTED AUTHORITY

(21. 23)

Our Lord acted with authority. In the temple He had driven out the commercials, and received the lame and the blind. In spite of the displeasure of the chief priests and scribes, He had vindicated the children in their songs. He had cursed the fig tree and He was teaching in the temple. This would never do, and so Christ is assailed and questioned as to His authority.

II. REJECTED TESTIMONY

(vv. 24-27)

They refused to accept divine testimony as to His word to man. Our Lord met their question with another that searched their conscience and revealed their utter incapacity to be leaders of God's people. Men pleasers, they were obliged to be politicians. They refused John, then how could they accept Jesus?

III. REJECTED REPENTANCE

(vv. 28-32)

They believed not, they repented not. Our Lord tells a story to illustrate the question of obedience to God's commands. There was a father's request that contained a father's rightful claim, a son's bounden duty, the character of that duty and the sphere of it. The one son was wilful and wayward, rude, rebellious and ungrateful, but he repented and did

what his father desired of him. The other son, deceitful and false, assented and consented but with no intention of obeying. There was no obedience and no repentance. It was a clear case of rejection of a father's will.

IV. REJECTED LOVE (vv. 33-41)

Our Lord told a story that illustrates the longsuffering of God towards His rebellious people. Israel was the vineyard of the Lord. God had planted them and preserved them, and they were the objects of His tender care. But they were responsible to Him as His garden to bring forth fruit. But there was nothing for Him. They persecuted the servants who sought fruit for their Master.

V. REJECTED SON (vv. 37-38)

"Last of all, he sent unto them his son, saying, They will reverence my son". But they took him and cast him out of the vineyard. Israel took the Son of God and nailed Him to the cross. Thus they brought upon themselves the wrath of God.

VI. REJECTED STONE (vv. 42-46)

Christ was the Stone on which Israel could have built and been established as a nation. He was the precious corner Stone, the tried Stone, and the sure Foundation. But to Israel He became a Stone of stumbling and a Rock of offence.

Lesson 34.

Memory Verse—John 7. 46.

August 25th.

THE DIVINE KING—HIS WISDOM

LESSON TEXT—Matthew 22. 15-46 (Read vv. 15-22, 35-40)

TRUTH TO BE EMPHASISED:

A greater than Solomon! Our Lord is the personification of wisdom. No problem is too difficult for Him to

solve; no question that He cannot answer. Unbelief cannot stand before Him.

THE LESSON OUTLINED**I. THE POLITICAL QUESTION**

(vv. 15-22)

Our Lord was no politician, nor did He in any way interfere in the affairs of state. The Herodians were the political time-servers of that day, and the Pharisees were the most religious people in Israel. Politics and religion combine against the unworldly Christ of God. Cunningly they set a trap for the Lord Jesus, feathering it with glib, treacherous, lying flattery. If they actually believed He was true and taught the Word of God in truth, why did they not trust Him? They thought they had Him. If He refused to answer they would twit Him with being a coward, daring not to speak out lest He offend. If He said it was lawful to pay the Roman tax they would charge Him with disloyalty to His nation. He would be unpatriotic. If He said, "It is not lawful," they would report Him to the Romans as a revolutionist.

II. THE TAX QUESTION

(vv. 19-22)

Our Lord's answer was very simple. "Show Me the tribute money." They all accepted as current coin the tribute money. Like it or not, they were subject to Rome; and Caesar had a right to what was his. Our Lord used the penny as an object lesson: as the penny bore the image of Caesar so they wore the image of God as His creature; and it was because they had refused to render to God that which was His that they were compelled to pay tribute to Caesar.

III. THE MIRACLE QUESTION

(vv. 23-33)

In nothing is divine power more manifest than in resurrection. The Sadducees were the infidels of the day. They did not believe in anything they could not reason out. Scoffing at the fact of resurrection, they come with a ridiculous question to our Lord. It is not likely that the story of the seven brothers was a true one. The story was told to ridicule the truth of the resurrection, and they thought it would puzzle the Lord. But our Lord laid bare their hypocrisy and reached their conscience by giving them the Word of God. It was simple downright ignorance, however much their self-conceit. A living God can raise the dead, and earthly relationships cease where all is divine and heavenly.

IV. THE LEGAL QUESTION

(vv. 34-40)

The Pharisee loved to display his knowledge of the law. He was eager to enter upon a discussion of it. Our Lord avoided mere argument by summing up the entire law in just one word, LOVE. There is nothing greater than love. The law demands love; the Gospel reveals and declares the love of God. We love because He first loved us.

V. THE ALL IMPORTANT**QUESTION** (vv. 41-45)

The question, greater than all others, is concerning the person of our Lord Jesus Christ. Psalm 110 is quoted by our Lord to show that David's Son is David's Lord, and the throne of glory is His.

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 6—Resistless Might and Regal Splendour

THE object of this eighth vision was to convey the assurance that the re-established order and peace of Israel, depicted in the foregoing visions, would not again be disturbed by the powers which had hitherto molested and oppressed God's people. Babylonia and Egypt especially would be visited by such Divine judgments as should appease the Spirit of God aroused to anger by the sufferings of Israel (v. 6).

God has not ceased to carry on a government in the world, though He has taken His throne from Jerusalem. Solomon sat on the throne of Jehovah (1 Chron. 29. 23; 2 Chron. 9. 8). Israel had forfeited everything, and authority was placed in the hands of Gentile powers.

The Vision Presented (vv. 1-3).

This last vision completes in thought what was presented in the first vision. There the horsemen, as scouts, were bringing back their reports to the Angel of the Lord; here the chariots go forth to carry out the Lord's commission. These four war-chariots of God are sent forth for the overthrow of Gentile world-power, and to prepare the way for the Kingdom of Messiah.

Chariots the symbolic of authority and of resistless might (Psa. 68. 17; Isa. 66. 15; Hab. 3. 8; Hag. 2. 22, 23); they are four, because God's agents are sent to every quarter. These chariots emerge from between two mountains of brass (mountains from which Divine judgments issue). "Brass" or rather "Copper", may indicate the strength of the impregnable seat of Divine government, of One who will bring forth judgment unto victory. The Psalmist says, "Thy

righteousness is like the great mountains" (Psa. 36. 6). "The two mountains are probably Mount Zion and Mount Olives, viewed as ideal mountains, as the place whence God's judgments go forth over the world. The Valley of Jehoshaphat lies between these two mountains, or hills, and is associated in the prophetic scriptures with God's judgment upon the nations" (Joel 3. 2, David Baron).

While the four empires are in view in the first vision (1. 18) they are not presented here. The chariots are clearly defined as the four winds of Heaven (v. 5); they are different agents of God's providences in judgment toward the nations that have dealt ill with Israel.

The colour of the horses is not necessarily significant, but may represent the commission of their hurrying drivers to the different nations.

Pusey has interpreted them thus: "Red", as the colour of blood, represented Babylon as sanguinary (Rev 6. 4); "Black" doubtless symbolises the heavy lot inflicted by the Medo-Persians; "White" is a symbol of joy, gladness (Eccles. 9. 8), victory (Rev. 6. 2), perhaps also from its relation to light of acute intelligence; the "grizzled", the Romans in their mingled character, so prominent in the fourth empire of Daniel (2. 8-39)".

The Vision Explained (vv. 4-9).

Attention is focussed on the mission of these chariots; they are angelic ministers (e.g. Dan. 7. 10; 1 Kings 22. 19; Psa. 103. 20-21; 104. 4; Heb. 1. 7; Luke 1. 19) who are the celestial agents executing judgment against the nations (v.

5). The horses portray the judgments, the chariots the angelic executors administering these judgments (Rev. 8. 2, 7, 8; 16. 12), the instruments of Divine wrath.

The black and white horses go toward the north, Babylonia, black telling of sorrow and mourning in consequence of the sore judgments to be inflicted. White is symbolical of victory and triumph over Gentile world-power. The speckled horses go south to Egypt, another hostile power to Israel (Daniel 11. 5). The red horses are passed over in silence, perhaps due to the fact that when Zechariah saw this vision Babylon had already been overthrown and its empire taken over by the Medo-Persians.

The bay horse, margin suggests "strong", seems to have been allocated to the work of going to and fro in the earth, on a general mission of patrol and defence.

It is good to know that over against the might of man and the powers of darkness there is the might of God, and He is ever stronger than His foes. The word 'spirit' in v. 8 has the meaning of anger (Jud. 8. 3; Isa. 33. 11; Eccles. 10. 4). All this has a future aspect when God's judgments will be poured out, every enemy overthrown to make room for the Kingdom of Christ.

Thus the seventh vision is a crowning climax to all those that have preceded. The unveiling of the Branch, who in His two-fold office, supersedes all earthly sovereignties and sacerdotal worthies.

The Symbolical Coronation

(vv. 9-11).

This actual historical event, Joshua's Coronation, is a fitting climax to those eight visions. A deputation of three Jews came to Jerusalem, bringing a present of gold and silver, no doubt intended to aid the little band of returned exiles in their heroic work.

The meaning of the names of the men who offered their gifts

are very significant. Each one expresses a Divine attribute of the coming King-Priest. Heldai, "The Lord's World", suggesting the Controller; Tobijah means, "The Lord is my God", suggesting the Compensator; Jedaiah means "God knoweth to care for", which indicates the Caretaker. Josiah means "The Lord supporteth"; in v. 14 Hen means "graciousness" and both tell of the Co-worker. Zephaniah means "The Lord secretly hides", implying the Concealer. Zechariah also accompanied them, whose name means "Remembered of Jehovah", which declares His Constancy. Let us remember that the great High Priest Himself bears the name that is above every name, therefore His name is a memorial throughout all generations" (v. 14).

This diadem, or combined crown, was to be placed on the head of Joshua the high priest to set forth a great fact in the future, which is explained in the succeeding verses. (Psa. 110. 1, 2). Why then was the regal crown not placed upon the brow of the civil leader Zerubbabel? This would have been misleading, and could have been misunderstood as an attempted restoration of the dynasty, which was not the purpose of God then. The reason is given in Jer. 22. 30; 36. 30-31. See also Ezekiel 21. 25-27. This last verse has the Messiah in view, "Until He come whose right it is, and I will give it Him" These eight visions pointed to the kingdom restored to Israel under Messiah King-Priest. (Psa. 110. 4; Heb. 7. 1-3).

The Splendid Proclamation

(vv. 12-13).

The proclamation which accompanied the coronation explains its typical significance. This prediction in the name of Jehovah, that in due time there shall grow up the Branch who shall be the true Builder of the temple of the Lord, who shall be both King and Priest,

and in the exercise of those two offices the Author and Dispenser of peace (vv. 12-13). Here is one of the most inclusive and complete portraits of the coming King of Israel to be found in the pages of the Old Testament; He will bring into reality the golden dream of the nation, and shall build the millennial temple. (Ezek. 40-42; Isa. 2. 2-4; Micah 4. 1-2). The Messiah is introduced here as the Branch. "Behold a man, Branch is his name", here presented as majestic in His Kingship and mediatorial in His Priesthood universally. The word rendered 'Branch' signifies rather a shoot or sprout. The Branch was an accepted title of the Messiah (3. 8), and Branch was used as a proper name. 'Out of His place', literally 'from under him' or 'He shall sprout from under himself', send forth shoots as from a parent stem, may be a description of His obscure origin, His lowly birth in humiliation. From the nature of the Messiah we pass to His work, "He shall build My temple, even He Himself". The pronoun is emphatic, and twice repeated. This reiteration is to call attention; it is as much as to say, you are building a temple of the Lord, but the building of the true temple is reserved for Him. He Himself (and no other) shall bear the glory, the royal majesty, the word used in Dan. 11. 21; 1 Chron. 29. 25. The word is used almost exclusively of the divine splendour. (Psa. 8. 1; Isa. 45. 31; Psa.

After this blessed work of redemption on Calvary He has borne a measure of Glory. (Psa. 110. 1; Phil. 2. 5-11; Heb. 2. 9). But He is to bear the millennial glory of the Son of David on His throne, and this into eternity. The seven 'shalls' tell of permanence and security, a finished redemption, a kingly Priest, and a priestly King.

There is another temple of which the Messiah Himself is actually

the Builder, and in which we may see a partial fulfilment of this prophecy. (Matt. 16. 18; Eph. 2. 19, 22, R.V.; Heb. 3. 3; 1 Peter 2. 5). The phrase in v. 13, "the counsel of peace shall be between them both", may refer to the union of the priestly and kingly offices in the work of the Messiah, to bring about the glorious plan of redemption purposed by God for Israel from all eternity. There is also the enjoyment of peace bestowed upon His saints to-day by reason of His redemption work. (John 14. 27; Eph. 2. 14-18).

Provision for a Memorial

(vv. 14-15).

The crown was to be preserved in the temple as a memorial of the godly concern of the deputation for the things of God. While those godly Jews had not risen to the call of God to rebuild the temple, they were in fellowship with those who had, and had travelled all the way from Babylon to bring their offerings to the work. The Lord had noted this, and this act of theirs was precious in His sight. It is also a figure of those who in the days of Messiah's glory should come to build in the temple of the Lord. (v. 15; Isa. 63. 10-13).

The crowns were to serve as a standing representation of the dispersion, and as a pledge of that ingathering of which this deputation was an earnest (v. 15a). The realisation of what had here been predicted in symbol and verbal prophecy would be the Divine authentication of the Message and the Messenger (v. 15b). The chapter concludes on a note of responsibility, "if ye obey" (v. 15c). Their individual blessing now (and material blessing in that day) is conditional upon their obedience (Deut. 28. 1). Thus in Acts 3, by the mouth of Peter, the return of Christ to the Jewish nation was offered on condition of their repentance. Thus the remnant

from Babylon would only be guarded, prospered and brought forth into the enjoyment of present blessing in the building, the temple, if they diligently obeyed the voice of the Lord.

For your meditation:

1. Study the first and last visions in this series.
2. What do the four chariots

represent?

3. Is there a link between the colours here and in Rev. 6?
4. Why was Zerubbabel not crowned?
5. What is the picture of the Messiah in this chapter?
6. How are royalty and priesthood to be linked in the Messiah? Cite proof.

THE PRAYER OF JABEZ

by JOHN WATSON

1 Chronicles 4. 9-10.

"And Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my border, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested".

(1 Chronicles 4. 9-10).

How often has the ardent Bible reader been delighted by finding among the genealogies of 1 Chronicles this delightful word about Jabez. The genealogies are not, of course, without their value to the student of the history of God's people, but to the average reader they represent a desert in which the story of Jabez suddenly appears as an oasis to refresh the spirit.

It is the essence of a biography in some 70 words. The actual events upon which this life turned have dropped away and we are left with the vital spiritual events which made Jabez the man he became and gave him an enduring memory, not only in the sacred records, but perhaps also in a city which bore his name. (1 Chron. 2. 55).

His story is written "for our learning that through patience and through comfort of the scriptures we might have hope" (Rom.

15. 4). We can discern in the bold lines of his story those dark experiences which can engulf the Christian, and in his deliverance we can see the pattern of the Lord's deliverance.

The life of Jabez started in a time of family tragedy. Was this the loss of the father of the house together with the loss of some major part of the family's inheritance in Canaan? The text suggests that this might have been the case but all we know for sure is that because of the trouble his mother named him Jabez—"because I bare him with sorrow". One is tempted to think that the tragedy lingered on in his mother's mind and that her son felt that life stopped for her in her hour of grief, since he prays that he himself might be saved from such crushing sorrow—the life which never recovers its composure after a personal tragedy.

But how could this be achieved? His brothers had their own ways of countering their family's misfortune and, no doubt, Jabez weighed all these up carefully before he firmly rejected them all and decided that he could take only the way which upheld the honour of his God—which was to commit himself, his life, and his interests to the God of Israel. His faith would be in God who had led Israel into their Promised

Land. That same God would care for him and bring him into his personal promised land.

Jabez's actual prayer is significant. He does not plead, first of all, for a restoration of what the family had lost in its darkest hour, but simply asks, "Oh that Thou wouldest bless me indeed!" All the personal blessings in Israel would be nothing to him without the warmth of God's blessing. This was his pre-eminent need.

Then, when he voices his central request he does not limit God by framing it too narrowly. (cf. Jas. 4. 3). He does not specify exactly what action he wants God to take. He might have asked God to restore a particular piece of land or some special possession which the family had been forced to surrender. But he knows that God restores in His own divine measure and kind; so he simply asks, "... enlarge my border".

But Jabez looks beyond the actual granting of his central request. He understands the dangers of answered prayer, for he doubtless remembered men who, in the multitude of God's mercies, had let their hearts drift away from Him. And so he asks that the hand of the Lord might remain with him, as if he feared that the material blessings which God would give might deaden his appreciation of God Himself. There would be no blessing in receiving back the most cherished possession if it were gained at the expense of the divine presence.

Finally, Jabez prays a prayer that seems to be a direct reflection of the unhappiness of his

birth which, from his earliest days, may have been mirrored in his mother's unrelieved sorrows. He envisaged that he, too, even amid the blessings which God would give, might face loss and the evil temptation that comes in its train. But he pleads that such experiences might be purified and leave upon him no evil mark of bitterness. "... keep me from evil that it be not to my sorrow".

The life of the Christian is not immune to those losses which are the lot of mankind. Sickness, death, disability, poverty, business failure, loneliness and many other deprivations will meet the Christian as they meet other men. The Lord may not choose to save him from such natural buffetings but he can keep him from the evil which resides within them. He can save from the grief that spoils the soul's communion with Himself and with it all add His own gracious gifts.

Let us all echo the prayer of Jabez—before the evil days come—lest when the blow falls we are found unprepared and we lose the brightness of His presence in the gloom of our own sorrows. For such a prayer of faith will receive God's answer—"and God granted him that which he requested".

"Still nigh me, O my Saviour, stand,
And guard in fierce temptation's
hour;

Hide in the hollow of Thy hand,
Show forth in me Thy saving power;
Still be Thine arm my sure defence:
Nor earth nor hell shall pluck me
thence".

(Charles Wesley)

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

THE GOSPEL

WE have been told that the early believers could not possibly be expecting an early return of

the Lord because of the many incidents which must take place before this; but the same argument

would apply to His coming to earth. Those who say they preach the Gospel of the Kingdom, could not and cannot even now preach it, and neither could the apostles after the resurrection, and indeed they did not. Acts 20. 25 and 28. 31 have been produced to disprove this, but our friends, with their usual carelessness, have quite failed to note that these Scriptures do not refer to preaching the Gospel of the Kingdom, but only the Kingdom of God. "What is the difference?" it may be asked. All the difference in the world, if terms are again clearly defined. When John the Baptist, then the Lord and then the disciples preached the Gospel of the Kingdom they preached, "Repent ye, for the kingdom of heaven is **at hand**." This Gospel was to be preached only to the lost sheep of the house of Israel. Of course it could be said that it was "at hand", for the King was there in person ready to set it up if only Israel would repent and believe. It will be quite possible to preach such a Gospel again when the King is on the way, which He will be, especially if He has come to the air and caught the Church away. Since He showed that there were events to occur before that coming to earth, it could no longer be preached after He had gone, and cannot now, but it can be in that day.

The preaching of the Gospel of the Kingdom was accompanied and authenticated by special signs and miracles, having specially in mind the testimony to "the lost sheep of the house of Israel" who were always demanding signs as if there were not plenty before their very eyes. Those who say they preach this Gospel should therefore produce these signs and miracles. We intreat our readers to read carefully Luke 9. 5-6; 10. 3-19; Matthew 10. 1-8; 11. 1-5, and tell us when they have themselves

wrought these miracles or have heard of them being wrought especially that of raising the dead. We are not here questioning that miracles were still being performed initially under the preaching of the Gospel of Grace, but saying that they **must** accompany the preaching of that of the Kingdom.

Some forty years ago we heard a well-known speaker with a sheaf of newspaper cuttings in hand proving that the calamities spoken of in Matthew 24 were upon us, but it was wrong, and those incidents have long been forgotten. Prophecy was not given us in order that we become prophets but only that we should see beforehand the tendencies in the world and take heed and set our course accordingly; but how many do so? Many true Christians cannot even see the true character of the ecumenical movement to-day, nor where it leads. Such "prophesying" has brought the truth of God into disrepute and caused many to give up considering or speaking of the Lord's coming. The "counterfeit" teachings have put the true out of circulation. What a great pity it is that God's people should be thus robbed! It is wrong therefore to say that prophecy is being fulfilled, though the stage is being set for it.

We are now accused of saying that there is more than one Gospel and bring ourselves under the anathema of Paul (in Gal. 1. 6-9), but our friends should know as well as we that the Apostle is speaking about preaching an admixture of Law and Grace, as in all this epistle, he says it is a **different** Gospel and not merely **another**, using two dissimilar Greek words. That there are "other" Gospels or other phases of the Gospel, is only too evident, one of which we have just indicated. Paul's Gospel to Jew and Gentile alike was about the cross

and resurrection of the Lord Jesus, through which God could now justify both Jew and Gentile (constituting them righteous in His sight without a claim upon them) apart from works or law keeping. Is this the Gospel of the kingdom which the disciples were sent forth to preach BEFORE those events, events in which they did not then believe? Does it coincide for instance, with the terms of Luke 18. 18-25?

This Gospel of the Kingdom is to be preached again in all the world, and then shall the end come. (Matt. 24. 14) and we believe it will be so preached by this spared remnant from Israel and that it will result in the great multitude from among all the nations referred to in Rev. 7, and just as no resurrection is there referred to so there

is none in Matt. 24. This preaching we believe will be during the last seven years (Daniel's seventieth "week") and will have world-wide effects, even though the Antichrist will be in power and persecuting.

Preaching "the kingdom of God" is quite different. Whenever Christians are exhorted with regard to running the race, gaining the crown, the prize, witnessing, holding fast to the Word etc., then they are being instructed about the kingdom of God, and this is what the Apostles did after the cross and resurrection, as well as preaching the Gospel of the Grace of God. The cross and resurrection and coming of the Holy Spirit brought in an entirely new dispensation.

THE MORNING WATCH

"The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary: He wakenethⁿ morning by morning: He wakeneth mine ear to hear as the learned."

Isaiah 50. 4.

AWAKE! Arise! Beloved,
Hear, and incline thine ear,
And diligently hearken—
The Father doth draw near.

Awake, He softly calls thee,
Turn not again to sleep,
Arise with joy to meet Him,
Thy trysting hour to keep.

First worship, praise, adore Him,
And His all-glorious Son,
Pour out thy heart before Him,
Pray that His will be done.

Then wait thou in His Presence,
And He will speak to thee,
The very word in season,
Whate'er the day may be,

To comfort, guide and teach thee,
That thou His will may know.
Then with a heart o'erflowing,
To others thou shalt go

With words of life and blessing,
of light and truth, and they
Will praise the Eternal Father,
For sending thee that day.

—V. P. Webb (late of China).

TRUTHS REALISED IN A MOMENT

by Ernest Barker, London.

SSAUL, Saul, why persecutest thou Me?" (Acts 9. 4). These familiar words imply, at least, four facts.

I. The Resurrection of Christ.

Saul of Tarsus had been under the impression that Christ was dead, but now, hearing the voice from Heaven, he realises that Christ is a living Person. Thus the resurrection of Christ formed one of the greatest factors in the conversion of Saul of Tarsus. Little wonder that Paul emphasised the truth of the resurrection so strongly in his epistles, as well as in his addresses recorded in Acts.

II. The Perfect Oneness Between Christ and the Believer.

Here we have one of the clearest illustrations on record that "Christ is our life" (Col. 3. 4). It has been truly said that Saul was persecuting the body on earth, and the Head cried out in Heaven.

This is a great mystery, but a glorious fact, that Christ and the Church are one. When the weakest member of the Church suffers, the Head suffers with it—and more.

Little wonder that Paul gloried in the truth of the oneness between Christ and His people, the Church, as seen so clearly in his inspired writings.

III. The Futility of Resisting the Truth.

"Why persecutest thou Me?" Saul of Tarsus had thought that by his thorough persecution of the Christians he would thereby exterminate them from the face of the earth. He is now shown the hopelessness of such a desire

ever being realised. The more the Christians were persecuted, the more they increased numerically. Like Israel, "the more they were afflicted, the more they multiplied and grew" (Exod. 1. 12).

Little wonder that Paul wrote to the Corinthians: "For we can do nothing against the truth, but for the truth" (2 Cor. 13. 8).

IV. The Perfect Knowledge of Christ.

Saul was addressed by name, and the occasion was so important that the name was repeated. Christ was perfectly acquainted with Saul before Saul was acquainted with Him. The same was true of Nathanael, Zacchaeus, and others. The same is true concerning ourselves. He knows us thoroughly. There is not a word on our tongue but He knows it altogether. We can hide nothing from Him, and if we are in a healthy spiritual condition we shall have no desire to do so.

Little wonder that Paul emphasised so strongly and constantly the Deity and Resurrection of Christ.



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by

DR. A. T. SCHOFIELD.

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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

In Luke 9. 32, John 1. 14, John 12. 41, mention is made of the glory of the Son of God. What is the distinctive difference in each?

ANSWER

The glory referred to in Luke 9. 32 is that of the millennial coming of Christ as the Son of Man (see v. 26) of which the 'transfiguration' was a prophetic glimpse.

John 1. 14 refers to a glory associated with and inherent in Christ as the Son of God—a unique intimacy with the Father.

John 12. 41 mentions the vision of Isaiah 6, in which Christ is seen as the Lord of Hosts, occupying the throne.
P. Parsons.

QUESTION

Are the headings of the Psalms inspired? It is being questioned that many with the heading "A Psalm of David" were not by the sweet singer of Israel.

ANSWER

I am indebted to the late C. E. Stuart, that able Hebrew scholar, for the following statement:

"Among the authors of the Psalms, David, of course figures largely; but Moses, Asaph, Heman, and Ethan also appear, and it may be Solomon as the writer of Psalms 72 and 127. Then as to the circumstances which gave rise to many of the compositions, all so described are attributed to the history of David—Psalm 102 alone excepted. But whether the different headings can be depended upon, that of Psalm 18 excepted, is a matter on which there is not agreement, though they must have been inserted very early, being found in the Greek Septuagint version. In that version, however, there are headings to other Psalms which have no authority from the Hebrew text."
W. F. Naismith.

QUESTION

In thanksgiving and prayer is it reverent to use the expression "Thy Son", and to conclude by saying, "In the name of Thy Son"?

ANSWER

A study of Paul's salutations shows that his thanksgiving acknowledged the Lordship of Christ; believers are described in 1 Cor. 1. 2 as those who "call upon the name of Jesus Christ . . . Lord". See also v. 10 and 5. 4 and 6 11.

The "name of His Son" or "the name of the Son of God" is set before us in 1 John 3. 23 and 5. 13 in connection with faith in His saving power and Person.

So, while doing what you mention might not be, or be meant to be irreverent, it would not be in line with scripture, and is better avoided.
P. Parsons.

QUESTION

Is there any Scripture to guide as to ministry at a gathering for the Lord's Supper? Should ministry be permissible before the breaking of the bread, or only afterwards?

ANSWER

A study of 1 Cor. 11. 17 to the end of the Epistle suggests that, in those early days, believers met on the first day of the week for one long meeting, beginning with the celebration of the Lord's Supper, followed by praise, prayer, doctrinal ministry, and so on.

The Lord's Supper should stand by itself, without any extensive "surround" of hymns, "prayers" etc. Some Christians tell me that they need hymns etc. to "work them up" to the Supper! We ought to come not "worked up" or requiring it, but with hearts already wrought upon by the Spirit.

If we remember how brief the Supper, as instituted by our Lord, must have been, we shall realize how
(Continued on page 224).

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758	10	—	790	10	—	822	32	—	853	20	—	885	39	14	916	150	—				
759	92	13	—	791	74	—	823	19	3	6	854	25	—	886	30	—	917	75	—		
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761	60	—	793	95	—	825	40	—	856	27	10	888	200	—	919	50	—				
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775	140	—	807	10	—	839	30	—	870	7	—	902	70	—	933	19	15	—			
776	200	—	808	11	15	4	840	10	—	871	16	—	903	5	—	934	19	15	—		
777	13	10	809	13	—	841	49	15	872	40	—	904	10	—	935	2	—	—			
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786	5	—	817	20	—	849	16	—	881	20	—	912	2	—	—	—	—	—	—	—	—
787	8	10	818	20	—	850	10	—	882	10	—	913	30	—	—	—	—	—	—	—	—

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759	3	7	795	2	10	827	10	—	855	10	—	885	6	—	923	10	—				
760	5	—	796	3	—	828	5	—	856	14	—	889	10	—	924	1	—				
761	1	—	797	1	15	829	5	—	857	5	—	890	10	—	925	5	—				
762	10	—	798	10	—	830	10	—	858	1	—	891	3	—	926	2	5				
763	3	—	799	5	—	831	5	—	859	1	—	892	5	—	929	10	—				
764	1	—	801	7	6	832	10	—	860	5	—	893	3	—	930	1	—				
765	2	—	803	5	—	833	10	—	861	1	—	894	3	—	931	1	—				
767	1	—	804	5	—	834	12	6	862	1	—	895	2	10	932	5	—				
772	11	1	805	1	—	835	2	—	864	1	—	897	10	—	933	5	—				
773	1	8	807	1	—	836	1	—	867	2	6	898	2	—	934	5	—				
774	2	—	808	5	10	837	10	—	868	1	10	900	2	6	935	5	—				
775	8	6	809	5	—	838	1	—	869	1	—	901	20	—	936	2	—				
776	12	9	810	1	—	839	10	—	870	10	—	902	5	—	937	3	—				
777	2	4	10	811	10	—	840	1	—	871	5	—	903	5	—	938	10	—			
778	5	4	3	812	1	—	841	5	—	872	1	10	904	5	—	—	—	—	—	—	
779	5	4	3	813	5	—	842	5	—	873	1	—	905	5	—	—	—	—	—	—	—
781	10	4	3	814	5	—	843	5	—	874	15	—	907	4	—	—	—	—	—	—	—
783	2	—	815	10	—	844	10	—	875	4	6	909	10	—	—	—	—	—	—	—	—
784	8	—	816	1	—	845	5	—	876	2	6	910	5	—	—	—	—	—	—	—	—
785	5	—	817	1	—	846	1	—	877	1	—	911	2	—	—	—	—	—	—	—	—
786	3	—	818	10	—	847	10	—	878	5	—	912	1	—	—	—	—	—	—	—	—
787	7	6	819	3	3	848	10	—	879	18	—	914	3	—	—	—	—	—	—	—	—
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791	3	10	823	10	—	851	5	—	882	1	—	919	2	—	—	—	—	—	—	—	—

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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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

Zambia: James Ford requests prayer for two special efforts. Firstly, a month's Gospel effort in Dar es Salaam, the capital of Tanzania, when the Gospel will be preached in English and translated into Swahili. Two previous campaigns were owned of the Lord in the salvation of many precious souls, some of whom are now in active assembly fellowship there. The coming campaign will be throughout the month of August (D.V.). The second special effort will be centred at Mwinilunga in the North West Province of Zambia during the last two weeks of September. We are praying for a time of reaping where much faithful sowing has been done and solicit earnestly the prayers of the saints.

Vancouver: Nine assemblies in this city participate in large tent campaign from June 16 with Harold Paisley preaching. Prayer asked for this effort to reach the unsaved.

ENGLAND & WALES

Forthcoming (D.V.).

North Staffs. Tent: Opened on site in centre of Stoke. From June 29 on estate at Clayton, Newcastle-under-Lyme. C. Goldfinch responsible.

Johnstown, Wrexham, N. Wales: Rehoboth Gospel Hall, Moreton Estate. July 13-21. B. Sutton. Prayer valued.

Lancashire Gospel Tent: Fred Whitmore commenced on June 8 in Blackburn and hopes to be joined in later half of season by J. Noble in Bury. Our brethren request remembrance in prayer.

Warrington: Hope Hall, Sept. 7, 14, 21, Ministry; 8-22, Gospel, H. G. Murphy.

Hornsey, London N.8: Alexandra Hall, Alexandra Rd. Sept. 14 at 3.30, J. Anderson, J. Riddle: 6.15. Bible Reading, J. Anderson, 1 Cor. 3.

SCOTLAND: Forthcoming (D.V.).

Lesmahagow: Camp Meeting, Hope Hall, July 7. J. Currie, W. Prentice.

Dufftown: In Memorial Hall, July 20 at 3. E. H. Grant, R. Price, W. Mowatt, G. Lonsdale.

Wishaw: Lanarkshire Tent Conf. in Ebenezer Hall, Young St. Aug. 3 at 3.30. J. Hutchison, J. Tennant, R. Walker. D. Cameron will give report of work with Van.

Inverurie: In West Church, West High St. Aug. 10 at 3. Dr. E. A. Ewan, W. K. Morrison, J. H. Hutchison, A. Carmichael.

Bowhill, Fife: In Miners' Institute, Aug. 17 at 3. Ministering brethren expected.

Irvine: Waterside Hall, Aug. 23-25. Conf. on 24th at 3. A. Greenwood, J. Lightbody, W. F. Naismith. Mr. Greenwood continues Mon.-Thurs. at 7.30 p.m.

Muirkirk: In Community Centre, Aug. 24 at 3.15. J. Douglas, A. Noble, R. Price, H. Scott.

Portessie: Assembly Hall Conf. in Rathvee Parish Church Hall, Aug. 24 at 3. J. Hunter, J. Gillespie, N. McDonald, J. McDonald.

Stirling: In Tolbooth, Broad St. Aug. 24 at 3.30. R. Scott, A. Allan, A. M. S. Gooding. Mr. Allan will give a Report on Bible Class Work carried on at Glenochil Detention Centre.

Dalmellington: In Church Hall, Aug. 31 at 3.30. R. McPike, J. Forrest, J. Dickson.

Forth: In Miners' Hall, Manse Rd. Aug. 31 at 3.30. A. Leckie, W. Prentice, G. Bull, S. Emery. Mr. Leckie continues in ministry to Sept. 5.

Maddiston: In School Hall, Aug. 31 at 3. Dr. A. Hanton, J. Anderson, W. Gilmour. Dr. Hanton will minister the Word in Bethesda Hall from Sept. 2-5 at 7.30 p.m.

St. Monance: In Town Hall, Aug. 31 at 10.30. Sept. 1 in Gospel Hall at 2.30. J. Cuthbertson, J. Douglas, J. Glenville, J. Gillespie.

Aberdeen: Annual Bible Readings in Hebron Hall. Sept. 14-19. H. Bell, S. Emery. Particulars from Mr. E. M. Rannie, Pymhurst, Milltimber, Aberdeen.

Reports

Alford, Aberdeen-shire. Harry Burness asks prayer for tent effort here in Council Car Park.

Ayrshire Tent in Tarbolton. R. Jordan encouraged with good numbers and some professing salvation.

Lanarkshire Gospel Work: Tent at Five Ways Road, Netherburn for first half with R. Walker. Gospel Van with Dan Cameron will visit in Coalburn and Biggar areas with Saturday rallies at Carluke, Leadhills, Cielland, Shotts, Douglas and Biggar.

Renfrewshire: Large meetings with Hedley Murphy at Renfrew where some professed conversion and restoration. Going on at Elderslie.

Wigtownshire: J. Burns in Gospel Van at Dunragit.

Stirling: The assembly at Stirling have recently purchased premises in Bow St. This was a Co-operative shop and it is hoped to convert these premises into a hall suitable for assembly testimony.

IRELAND: REPORTS

Workers

S. W. Lewis and J. G. Grant continue with some blessing in portable hall near Strabane.

J. G. Hutchinson saw some profess at six weeks meetings in Annalong. Now with T. McKeivey at Mullafernaghan.

E. Allen hopes (D.V.) to have ministry meetings at Kilkeel.

A. McShane and N. Turkington have just finished encouraging meetings in a portable hall between Armagh and Markethill.

J. Hawthorne and J. Thompson continue with interest and some fruit in portable hall at Cabragh, Ballygawley.

W. J. Nesbitt and D. Kane have just ended encouraging and fruitful meetings in tent at York Road, Belfast.

J. Brown and R. Armstrong continue with blessing in portable hall near Newton Stewart.

S. McBride and G. Marshall are getting good attendance and interest in portable hall at Richmount corner, Scotch St., near Teaguy.

J. Finegan and J. Kells continue to labour in the gospel at Tivaconway.

Conferences

Drumlough: 15th May. Most encouraging for some years. Speakers—F. Knox, A. Lyttle, J. Thompson, W. Nesbitt, J. Bingham, T. Flaigan, A. McShane.

Edenderry: 18th May. Large company and helpful ministry by A. McShane, R. Adamson, W. Graham, N. Turkington, J. Hawthorne.

Ballyhmacashon: 25th May. Large tent full. Seasonable ministry given by A. Lyttle, J. Hutchinson, D. L. Craig, J. Thompson, F. Knox.

Portarlino, Leix, Eire: The small assembly here had the Annual Whit Conf. The Lord was pleased to help them and a good many visitors rallied around to encourage. Brethren D. Leech, Dr. Gooding, R. Beattie (France) and J. G. Hutchinson shared the ministry. Our brethren greatly need and would value prayerful remembrance.

Monaghan: 6th June. Hall packed to capacity. God's presence and help enjoyed while seasonable ministry was given by F. Knox, A. Lyttle, W. J. Wells, J. Thompson, A. McShane.

Magherafelt: 11th June. Large company of saints and helpful seasonable words from J. Turkington, W. Graham, J. Hawthorne, N. Turkington, A. Lennox, W. J. Nesbitt.

Lungs: 12th June. Ministry by F. McClenaghan, R. Beattie, J. K. Duff, W. Wills, F. Knox, J. Grant.

Creduff, Co. Tyrone. Helpful time of happy fellowship and encouraging ministry given by Messrs K. Duff, W. Graham, R. Love, W. Abernethy, R. McLuckie and J. Watson to a full hall.

Ahorey: July 12 at 11.30 a.m. in large tent.

Dunmullan, Omagh, Co. Tyrone: July 12 commencing 12 noon.

Lurgan: Conference & Bible Readings, October 12-16 (D.V.). Correspondence to Mr. Wilfred McConville, 39 Windsor Avenue, Lurgan.

"WITH CHRIST."

George Howat on March 26. Saved in early life and in fellowship with believers in assemblies since 1906,

first in Ardrossan, then in Troon for over 50 years and the last 8½ years in Elim Hall, Glasgow. He had a particular concern for the work and welfare of the assembly especially in Bethany Hall, Troon, and both there and in Glasgow he is remembered for his kindly manner and loving ministry. His interest in the gospel at home and abroad was widespread and many of the Lord's servants enjoyed the hospitality of his home.

Mrs. George M. Johnson, Taree, N.S.W., Australia, on 5th April, aged 86. Saved when 16 in Scalloway Shetland Isles, baptised and received into fellowship in Ebenezer Hall, Lerwick in 1908. Married in 1909 and in 1913 with husband and family went to Australia settling on Manning River. Saw her family of 3 sons and 5 daughters saved and gathered to the Precious Name.

Simpson Dunsmore on 14th April, aged 86. In happy fellowship in Bethany Hall, Gourrock for many years. A man of sterling Christian character who was beloved by all who knew him. A true and trusted guide, and a devout Bible student who oft refreshed the saints by his ministry. He will be greatly missed by all in the assembly.

William Sleight, Gateshead, on April 17, aged 59 years. Was 45 years in Bewick Hall, Alfred St. Gospel Hall and latterly Chow Dene Chapel, Low Fell. He continued quietly consistent in the fellowship of the Lord's people, serving in Sunday School, Gospel preaching, and ministering the Word. Greatly missed by his widow, son and two daughters and the assembly.

Mrs. Jean Calderhead, Strathaven, in her 95th year on 8th May. Saved in girlhood, she was for over 80 years in fellowship with the saints at Larkhall, Stonehouse, and for the past 40 years at Strathaven. She bore a quiet faithful witness throughout her whole Christian life.

Mrs. Margaret Aitchinson on 10th May. In fellowship with the saints in Cambuslang for 63 years. For many years was a faithful worker in the Women's Gospel meeting.

George Graham Buckie, on 14th May aged 78 years. Saved in early years and associated first in Dufftown. For the past 35 years in happy fellowship

at Buckie, where he bore a quiet, consistent testimony, and will be much missed.

Gilbert Bradburn suddenly on May 15. Saved for over 58 years. A quiet, consistent brother in fellowship in Clones, Co. Monaghan, for many years. Brethren S. Lewis and W. Nesbitt spoke at funeral.

Samuel Glenn, Ballymagarrick, on May 15 after a short illness. Saved 48 years ago. A warm hearted brother and leader in the assembly. Ever interested in the Gospel. Very large funeral services conducted by T. McKelvey and J. G. Hutchinson in which F. Knox, R. Love, A. Little, and J. K. Duff took part.

Mrs. McCormick in her 90th year saved 60 years ago and for many years in assembly at Ballypockane. A good woman, given to prayer, and whose passing is a loss to the people of God and her large family. S. M. Minn and J. G. Hutchinson conducted services. **Robert Storey**, Belfast. Saved 59 years ago at Ballybollan Co. Antrim. In fellowship there and in Bloomfield, Belfast. Passed away 17th May, in hospital after a short illness caused by a stroke, one of several recently. He was a true shepherd, leader and an earnest gospel preacher. Will be much missed in the assembly, in the district and in his home. Survived by his wife and on. Prayer is requested for his wife in the frailty of her advanced years. Funeral services shared by J. G. Hutchinson, T. McKelvey and J. Hawthorne.

Matthew Williamson, Glasgow, beloved husband of Jean Williamson, on 18th May. Saved in 1912 he continued walking in the old paths till his homecall. Last few years in Hebronn Hall, Rutherglen.

Stewart H. Abernethy, Portrush on 19th May (formerly of Dungannon). after a lingering illness. He was one of three brothers saved in their teens in Cookstown. Always had a great interest in spiritual things, especially the spread of the gospel. Well known to many earlier workers at home and abroad. In Christ for 63 years. Much given to hospitality.

William Watt, Bo'ness, on May 20, aged 75 years. A man of quiet sober testimony, whose service for many years was to lead the praise in the assembly.

Mrs. I. Gore on 21st May. In fellowship with the saints in Cambusing for 30 years. A quiet consistent sister.

Tom Mair, Burnbank, on 25th May, aged 56 years, after a long illness patiently borne. Our brother was an example to all in suffering uncomplainingly, often encouraging those who visited him. He is remembered for his faithfulness to the Lord and his consistency in the assembly.

Mrs. Isa Shepherd, Paisley, on May 25, aged 63. In fellowship with the assembly in Cumberland and Shuttle St. Halls since her early days. Spent the first 6½ years of her married life serving the Lord in the Philippines. Deeply interested in work amongst girls but served the whole assembly. Known by many of the Lords servants for her hospitality. Greatly loved and greatly missed.

John McLellan on 17th May in fellowship at Gospel Hall, Lanark for over 18 years. A faithful brother who will be greatly missed in the assembly.

Mrs. John McCormick on May 27. Formerly of Parkholm Assembly, Glasgow; in Lanark Assembly for the past 20 years.

William Hay, Buckie, on 1st June, aged 69 years. Was in happy fellowship in Gospel Hall for the past 45 years. Loved the Lord and His people bore a quiet and consistent testimony, and will be much missed in the assembly.

Abram Simmonds, Ipswich, on June 4, aged 85. Converted in 1912 and associated with assemblies since; latterly at Foundation Street. A steady consistent Christian with a splendid testimony, bold and courageous in Open Air Gospel witness, well respected by all. Will be greatly missed.

Mrs. Elizabeth Maud Mitchell on June 12th. Saved when a girl of 14 years, afterwards was in happy fellowship in the assembly at Omagh. During almost 20 years illness she maintained a happy contented disposition and the Lord's people were always welcome at her home. Will be much missed by her family and the assembly at Omagh. A. McShane and R. Beattie shared the funeral services.

ADDRESSES, PERSONALIA, Etc.
Plymouth: Correspondence for the Underwood Gospel Hall, Plympton, Plymouth to Mr. R. G. Leonard, 69 Lucan Lane, Plympton, Plymouth, Devon.

Stranraer: Assembly will meet in Lewis St. Gospel Hall, Lewis Street, Stranraer from Sunday, 14th July, 1968 (D.V.). Correspondence to Mr. W. P. Johnstone, "Enfield," London Road, Stranraer.

George Bond now at "Hebron," 25 Beaufay St., Wick, Caithness.

Aughrim, Co. Derry: Correspondence for assembly now to Mr. Sam J. Scott, "Scott Motors," Moneymore Road, Magharafelt, Co. Derry.

Oldham: All correspondence to Mr. H. Summerscales, 4 Carrington St., Oldham.

Brakpan: Assembly meets at 81 Victoria Ave., cor. Cavendish Street, Brakpan, Trans., So. Africa. Correspondence to Bence Master, 50 Hills Rd., Selection Park, Springs, Transvaal, So. Africa.

Dalmellington: Assembly correspondence now to Mr. David Buchanan, 30 Riecawr Ave., Dalmellington, Ayr.

Hamilton: Low Waters assembly, Correspondence now to Mr. A. Mathie, 12 Hall St., Hamilton.

Belfast: Correspondence now to Mr. T. Muiholland, 24 Mountainview Drive, Belfast B.T.14. 7G½.

(Continued from page 219).

far the pattern generally is ignored. A hymn, a brief thanksgiving, and then the distribution of the elements was all that constituted the Supper: too short and simple to call for any "rules", or give rise to the queries now raised.

However, wherever it is the custom of the Church to have a prolonged "introduction" to the Supper, I suggest that ministry should be centred upon the Person, work and glories of Christ: and, whenever I attend such a meeting, I accept it and make the best of it, and would refrain from gratuitously making any criticism which might disturb or divide the saints.

P. Parsons.

**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



The Godhead

by W. F. Naismith,

Translation or Tribulation

by R. Woodhouse Beales

The End of the World

by J. C. M. Dawson B.A.

Gleanings from Zechariah

by J. B. Hewitt

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

TABERNACLE STUDIES

(15)

by The Editor.

THE WAY INTO THE HOLIEST

It should be understood that only broad principles are being considered in these papers. The discovery of the symbolical meanings (if any) of minor details is being left to the exercise of individual readers. Where Scripture is silent as to the significance of these details it is unwise to dogmatize on a meaning suggested by an individual's reading.

In the Tabernacle structure there were three entrances, all facing in the same direction, towards the east. The building was a small oblong erected in the western end of the court which was formed by a linen wall supported on pillars. The three entrances are to be distinguished. Dr. David Gooding in 'The Account of the Tabernacle' marks the distinction as follows: "The entrance to the court was called the gate, the entrance to the tabernacle the door. The curtains which hung at both gate and door were called screens. (Exodus 26. 36; 27. 16).

"The curtain which divided the building into two compartments was given a special name. It screened off the holy place from the holiest of all; it was the veil *par excellence*. The Hebrew term for it . . . is applied to no other curtain." Evidently attention was to be drawn to the veil which separated the Holy Place from the Holiest of All.

The gate of the court is described in these words: "a hanging of twenty cubits, of blue, and purple, and scarlet, and fine-twined linen, wrought with needle work" (Exodus 27. 16). The hanging for the door of the tent is described in the same words (Ex. 26. 36). The materials and colours for the veil are the same, but this

addition is given, "with cherubim shall it be made" (Ex. 26. 31).

It is obvious that the veil which screened off the Holiest of All was meant to have some special significance, for cherubim had a symbolical meaning to the Israelite. Everywhere the high priest on the Day of Atonement was confronted by those winged figures. As he looked around and upwards he saw them on the innermost curtain of the Tabernacle. As he advanced towards the Holiest of All he was confronted by them on the veil. When he had entered the Sanctuary he saw them all around; and on the Mercy Seat his gaze fell upon the two cherubim of gold with wings outstretched and faces looking inward and downward to the Ark of the Covenant in which had been deposited the two tablets of stone containing the Ten Commandments.

What did those strange figures symbolize? One commentator thinks they represented 'the throne of Jehovah's invisible presence'; another describes them as 'supporters of Jehovah's throne'. The footnote in 'The New Scofield Reference Bible' reads, 'The cherubim are symbolic of God's holy presence and unapproachability. They are celestial beings who guard and vindicate the righteousness of God, the mercy of God, and the government of God. In the holy of holies God's glory dwelt between the cherubim'.

Wherever the ministrants within the Tabernacle turned their eyes, as they attended to their duties at the Table of Shewbread (the Bread of the Presence), at the Golden Altar, or at the Lampstand, they were made aware by the symbolic figures that the eye of

God was upon them; and they could not escape from an awesome sense of His holiness and majesty.

Do we not need to cultivate an attitude similar to that? Are we not in danger of suffering from a diminished sense of the greatness of the God who has revealed Himself in the person of His Son, Jesus Christ, our Lord? He still dwells in the light unto which no man can approach. Familiarity in His presence ill becomes those who draw near. It is said that one of the reasons for John Henry Newman's going over to the Roman Catholic Church was his grief at the lack of reverence he encountered in the evangelical circles of his generation. God is still God, immeasurably removed from His creatures; and although we know Him as the God and Father of our Lord Jesus Christ we should draw near with a reverence begotten of the consciousness that we are in the presence of a holy God.

Those hangings, or screens, had their distinctive messages for the children of Israel. The screen at the gate invited rather than repelled. There was no other entrance to the court where the Altar of Sacrifice was; and ingress was easy. No steps had to be mounted. No massive door had to be forced open. The linen hanging was not forbidding. The veriest child could make his way in. God welcomed those who came to worship.

The door into the Tabernacle proper had a double function. It excluded those who were not entitled to minister in the holy things pertaining to the Holy Place. The people stood without. The ministrants saw in the beautiful hanging screen an invitation to draw near. No insuperable barrier was erected against their entrance.

The veil within the Holy Place had a similar double function. It shut off the ordinary ministrants

from the Holiest of All. They dared not to enter. But the veil provided no obstacle for the high priest on the Day of Atonement. His access on that one day was easy. He could enter within the veil because he carried the blood of atonement. Progress towards the inner Sanctuary was in three stages, through the gate, past the door, and beyond the veil! The Israelite had to learn that he drew near, symbolically, in the person of the high priest.

How different now in the Christian dispensation! Our great High Priest appears uninterruptedly and always in the presence of God for us, and we, any one of us in Christ, may draw near with the assurance that we are accepted in the Beloved One. (Heb. 9. 24; 10. 19-22; Eph. 1. 6). For the Israelite 'the way into the holiest was not made manifest' (Heb. 9.). Liberty of access was restricted. The 'new and living way' has been opened, and 'consecrated' for the use of all who desire to draw near. (Heb. 10. 20). We rob ourselves of inestimable privileges if we fail to make use of the provision made for us.

The writer of Psalm 84 knew the blessedness of tabernacle joy. 'How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord'. In all probability the Psalmist was recalling the profound joy and satisfaction he had had when he had gone in pilgrimage to the Temple, the house of God (v. 4). Three aspects of that joy are depicted.

1. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (v. 10). Even the meanest occupation which would bring him near the place where his God had promised to meet with His people was far more desirable than a life of unrestrained wickedness.

2. "A day in thy courts is better than a thousand" enjoyed any-

where else (v. 10). The 'courts' was the place where the like-minded people assembled on the great festive days, and joined in praising and worshipping God. One day of joy there eclipsed all others.

3. "Blessed are they that dwell in thy house; they will be still (always) praising thee" (v. 4). There is almost a touch of holy envy in those words. The Psalmist could spend only one day in the courts. There were others, the priests, who dwelt in the house of God. Their home was by the Temple. Their business was to be always singing the praises of God. The picture may be somewhat

idealized, but the basic feature of it is the fervent joy which the Psalmist experienced when he visited the Temple to mingle his praises with those of others.

With our greater privileges than his, we would do well to emulate his spirit. He was permitted into the courts only; we can enter within the veil and worship. We sing—

Lamb of God, through Thee we enter,
 Inside the veil;
 Cleansed by Thee we boldly venture
 Inside the veil.
 Not a stain, a new creation;
 Ours is such a full salvation;
 Lo! we bow in adoration,
 Inside the veil.

"CHRIST IS EVERYTHING"

by W. SHEARER, Clarkston.

THE last clause of Col. 3. 11 reads: "Christ is everything, and in all" (New Trans.). Here is a lesson in values. It means that Christ is the greatest value known. The greatest value to most is life. Christ is greater than life. Scripture says: He is "The Author of life", and again, that He is "the reservoir of life" (Acts 3. 15, Sco. Mar.; John 1. 14). Relating Him to time which is also a value we have, the same authority says: "He is the first and the last". To put this another way: He had existence before everything, and will be after everybody else has gone. He is the Way (superlative and personal): The Door: The Word: The Judge of all the earth: The Saviour of the World (present and future): the Great Priest of His people: the King of kings and Lord of lords.

But there is an immediate context to Col. 3. 11. It brings the believer into the realm of the New Man, "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ

is all, and in all" (R.V.). The New Man is Christ Himself, also the position or state into which He has brought the believer. The context says: "And have put on the New Man . . . where there cannot be any human distinctions".

Eph. 2. 14-18 expands the truth about the New Man. It declares that Christ has broken down the middle wall of partition which the Old Testament makes between Jew and Gentile. This He did by becoming Son of Man: also He hath, by His death and resurrection, made possible the removal of all charges made against both, and brought into being, in Himself, a new creation or New Man, which includes all believers. In the New Man all Adamic distinctions have been abolished—by Adamic we mean, all about which the flesh boasts—therefore if the New Man alone is acceptable to God, there cannot be any other distinctions such as Jew or Gentile acceptable to Him.

But we must hold the truth in balance, appreciating that by gift and culture, there are distinctions,

as the Bible teaches, between men. In fact we should pay deference to some, as to all who are in authority; but in acceptance before God, "Christ is everything." Mr. Phillips, in his translation renders the clause as: "Christ is all that matters." This translation makes the meaning plain, showing that there is an estimation of Christ's worth by God, which shuts out all earthly glorying, and supersedes all.

This is corroborated by the teaching of Christ. Scripture says, through Christ, that He is the only begotten of the Father. In other words, there was no other Son . . . not in the sense that He is. He, Himself, said: that on Him depended the salvation of men (John 1. 18; 12. 24): and He constantly affirmed this by other teaching: and when men would put Him on a level with others, such as Moses and Elijah, it is God who removes Moses and Elijah, and refers men to His Son alone, signifying that He is 'everything'. Peter learned the lesson, for he said afterwards: "Unto you therefore which believe He is precious" (1 Peter 2. 7).

In the wider context of the Bible "Christ is everything". The Lord Himself said so. He alluded to the Old Testament scriptures when He said they "testify of Me". The law refers to Him because He kept it, and when all others had failed to keep it He justified God's judgment in making it. The prophets point to Him (Deut. 18. 15). Kings and rulers either show some quality like His or are in direct contrast to His holiness. The sacrifices and ordinances of the Old Testament are meaningless, unless fulfilled in Him.

The word 'Everything' or 'All in all' in Col. 3. 11 is the same as the word 'All in all' in 1 Cor. 15. 28. There the Holy Spirit envisages Christ bringing all under subjection to Himself, which means the judging of all in opposition to Him-

self and the cleansing of this earth. It will be done by judgment and by Christ alone—just as He cleansed the temple by judgment, and alone. The temple cleansing could not, and the cleansing of the world cannot, be done any other way: and when this judgment has been completed He will hand over the completed work to God, and He, Himself, will be subject to God, that God may be 'all in all', or 'everything'. Then God will get the place in men's hearts that He should get—the place He lost at the Fall—but which place, after 1 Cor. 15. 28 will never be lost again. Then will be fulfilled the saying: "Then I restored that which I took not away".

The trouble at Colosse was, that Christ did not get His place as 'everything'. Believers were there misled by other teachers who said that other agents or emanations from God were responsible for creation, hence the need for the declaration that 'Christ is the sole creator'; also they were sidetracked by some who said, "There were other revelations besides the Christian one; and on the same level". Therefore Paul had to say, 'Christ is everything' . . . the Creator, the Reconciler, the Image of the invisible God, the Head of the Church, the Creator of principalities and powers (in whom they were so interested), the First-born from the dead, the Reservoir of all the fulness of God and the Exemplar of all.

How up to date is the epistle to the Colossians! Especially in a day when Christ's place is, as in the first century, challenged! There are teachings today like Theosophy, Comparative Religions, Millennium Dawnism and Buddhism which give Christ a place, but not the place God gives Him.

The text is unqualified. The context does not say, for instance, 'If Christ be raised He is everything': it implies, whether He is

the Babe of Bethlehem, the Son of Man, the Son of God, the Sacrifice or, in whatever role He is found, 'He is everything'. Therefore, because the assertion is unqualified the context widens out to present Him as our Exemplar. It says, in effect, 'put on the character of Christ' (vv. 12-17): and the exhortations cover all our character and relationships here.

This level of appreciation brings into relief the foolishness of man's under-appreciation of Him. If God's appreciation is right, how far short was Herod's when he and his men 'set Him at nought'? (Luke 23. 11); and how far short was the appreciation of the Jews when they counted Him as nothing? Yet it is refreshing to read of Mary Magdalene, Mary of Beth-

any, Thomas, Peter, Paul and others, who, despite human weakness and failure, rose to this height of spirituality. To them no one else mattered; to them 'He was everything'. They listened to Him: they served Him with their substance, devotion and strength: they appreciated that His Kingdom was the true Kingdom of blessing, and that other pursuits were of lesser value. This does not mean that they were unbalanced, for Paul who put Christ first, said, 'Husbands love your wives: wives be in subjection to your own husbands: children obey your parents: servants your masters: masters give to your servants that which is their due: respect all power and authority' for, this is in effect 'putting Christ first'.

STUDIES IN HEBREWS

PROPITIATION (continued)

Hebrews 2. 17.

by W. SANDERSON, Linlithgow.

THE wrath of God and the grace and mercy of God—His being propitious—cannot be opposing or contradictory, attributes in God, as though there could be conflict within God, Who must be the one truly harmonious being in Whom all attributes exist in perfect balance, nothing salient. He is eternally Himself and is not conditioned by anything external to Himself and can never become to us other than He eternally is. God often speaks of Himself as 'fire'. If we are seated around a fire on a cold evening its whole aspect towards us is wholly beneficent, kindly and good. But if I foolhardily put my hand into the fire it will "turn to be my enemy", giving me pain and suffering. The fire has not changed, it is I who have changed by disobeying the governing laws. The fire is beneficent, kindly and good, suffering and pain-giving altogether, all the time without any change in itself. It is the transgressor who knows

and feels the change. There is no conflict in the fire; it holds both attributes in itself without any change or conflict however contradictory they may appear; it is not partly one and partly the other but wholly, equally both at once.

God's wrath is not an attitude taken up by Him or having its commencement when sin and sinfulness appeared in man, but when sin became manifest there was manifest with it the attitude which Holiness must have towards it. Holiness cannot tolerate sin any more than harmony can tolerate a discord, order tolerate disorder or truth compromise with error. They are antagonists; one or other must give way, and we know which one it must be. Sin and sinfulness with all their effects must go. Only one will can be supreme in the Universe, and that will is the will of God; His holy will, yet loving will—'a just God and a Saviour'—One who will judge the sin and save the sinner,

and it is in Himself to do both.

But wrong can only be righted where it was put wrong. Man had put everything wrong and man must put everything right. Where is the man to do it? "Wherefore when I came was there no man, when I called was there none to help? Is My hand shortened at all that I cannot redeem? or have I no power to deliver?" (Isa. 50. 2). "I wondered that there was none to uphold, therefore Mine own arm brought salvation unto Me and My fury it upheld Me" (Isa. 63. 5). God answers the need Himself, God in Christ became man that He might answer for man, suffering the judgment of His own law, the consequences of our sin. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8. 3), thereby judging sin where it took place—in man, and that in Him who took our place. He who was ever propitious provides in Him who is one with Himself the ground upon which grace could be righteously available, that thus "grace might reign through righteousness unto eternal life" (Rom. 5. 21). Since Christ Himself is the propitiation the benefits that accrue have their residence in Him. To have this salvation we must have this Saviour; His person and His saving work are inseparable.

This should remove all pagan notions of having to buy the favour of God. In the light of revelation, the propitiation is not to change the face of God towards us but to show how much His face IS towards us in that "He sent His Son to be the propitiation for our sins". The Son endures the wrath of God against sin and expiates by His sacrificial death the sin that occasioned it. "God made to alight on Him the iniquity of us all". There was fulfilled in Christ in history that which it was eternally in Him to be. The Eternal

and the Historical are one. As all creature good has its cause and ground in God, all redemptive good is equally so. All is in Him and there is no good apart from Him, as the Psalmist confessed: 'I have no good beyond Thee' (Psa. 16. 22). We take the Prodigal as an illustration here. If someone had come to the father and said, "Your son who is in the far country is destitute," and the father had replied, "Oh, I cannot have him destitute. Take this bag of gold to him, that will save him from destitution and let him remain in the far country." Would that have satisfied the Father of Whom our Lord speaks? Surely not. Propitiation is not to provide for man at a distance, but to bring man back to God. "He died, the Just for the unjust, to bring us to God". This involves reconciliation. While our Lord speaks of the Prodigal as being "dead" He also shows him as able "to rise and go to the Father". He is not incapable of action nor is any object put in his way, although his action has no virtue in it, being out of sheer necessity. He could do no other than cast himself on the father's love and grace. As Paul writes: "We have access unto this grace wherein we stand—by faith", and to continue in unbelief is culpable, not a fate imposed. All blessing resides in Him. "Christ is made unto us wisdom from God, even righteousness, sanctification and redemption" (1 Cor. 1. 20). All good is in Him outside of Whom everything is lost.

It has been suggested by one theologian that while the Son suffers the wrath of God it is in the sense that He suffered at the hands of wicked men who were the instruments of God's wrath and not in any direct sense. That we have the wrath of God given shape in secondary causes is clearly taught in Scripture. We have already alluded to this hav-

ing taken place in Isaiah's day when the power of the Assyrian was the instrument employed. We have a similar instance in the days of the prophet Habakkuk, when the instrument was the Chaldeans, that bitter and cruel nation. It greatly mystified and perplexed the prophet that God should use a greater evil to judge a lesser one. In Joel's day the instrument of God's wrath was a terrifying and destructive plague of locusts. We have many similar examples even in the New Testament where the Romans are the instrument of God's judgment on the obdurate nation. In all these instances God is exercising His rule as the moral governor of the nations, and it is for a remedial, corrective purpose, to bring the people to repentance. "When Thy judgments are abroad then shall the inhabitants of the world learn righteousness" (Isa. 26. 9). But when FINAL judgment is spoken of God in Christ is the sole executor of His wrath. There are no human instruments employed for there are none then to employ. Now it is THIS judgment—the final judgment—into which the man in Christ will not come and must therefore be the judgment which Christ underwent for such.

When "God made to alight on Him the iniquity of us all", when God made Him "to become sin-offering for us", the direct judgment of God it must be and at depths which we cannot fathom. He who believes on Him "shall not come into judgment but is passed from death unto life" (John 5. 24). The judgment here referred to cannot but be final judgment, and we can be delivered from that only because He has gone through it on our account. In Hebrews 9. 28 we see that on Christ's second appearance, His coming for those who look for Him, the sin-question will not be opened up, having been fully

entered into and settled once for all at His first appearing. Therefore the judgment into which He entered on our account cannot but be final judgment, therefore penal, eschatological in the full sense.

There is the further fact of our Lord's victory over all the forces of evil, the devil and all demoniac powers. This great fact is fully attested in the New Testament, both by the Lord and His apostles. He came to bind the strong man (Matt. 12. 29), to judge the Prince of the world (John 16. 11), to cast him out (John 12. 32), to destroy the works of the devil (1 John 3. 8). Man need not be under Satan's dominance when he is offered release through Christ. This is a glorious truth but it is out of all Biblical perspective if it is taken to be the major factor, to the minimizing of sin and its concomitant, the wrath of God, as some would almost suggest, treating this solemn fact as one of minor significance. The truth is that Satan is not the major factor or the causative agent of the human situation. It was through man's disobedience sin entered into the world and death by sin, giving Satan the armour in which he trusted, man's bondage to sin. Adam's transgression put him and his inheritance within Satan's orbit, and man lost everything to him. But his transgression was first, and voluntary; he was under no compulsion from the evil one. Although Eve was deceived, Adam was not; the serpent was not present at THAT point. Adam preferred to go down with Eve rather than to stand upright with God. He fulfilled his own desire for her which in its own place was perfectly lawful but wholly out of place and unlawful when made the supreme rule. It was the enthronement of self and the dethronement of God. That which was to be subject takes the ruling

place—the essence of lawlessness. The subjective rules—and is this not still the evil, Satan's most powerful stratagem of which we must constantly be sensible? God and His truth must rule and no other.

We note that in 1 Corinthians 15 where Paul speaks of the kingdom, the last enemy is not Satan but death. In fact, the apostle makes no reference there to either devil or demons. The main factor is death, sin as the sting of death and the law as the strength of sin. In the human context these are to Paul the major factors. When, some time afterwards, he comes to Corinth and writes his epistle to the Romans he adheres rigidly to these three factors in the human situation, Law, Sin and Death. "The law came, sin revived, I died" is his own experience. "By one man sin entered into the world and death by sin" (Rom. 5. 12). The universal fact! It was this that gave Satan his rule over man and only by the sin-question's being settled could Satan lose his dominance. God could destroy the wicked one by the 'breath of His mouth', but He could not answer the sin-question save by the 'death of His Son'. There is no difficulty in seeing which is the greater matter. On the cross He answers

for our trespasses, the things that were against us, and at the same time, He spoiled the principalities and powers (Col. 2. 13). We must not upset the balance of Scripture by minimizing in any way the nature of sin and its corresponding fact, the holy wrath of God against it. What bows the heart of the believing man in wonder and worship is that God in Christ satisfies His holy demands, suffering the wrong that we had done. "This is our God and we have waited for Him, He will save us" (Isa. 25. 9).

"Let him that glorieth, glory in the Lord" (1 Cor. 1. 21). We drew attention previously to the story of Jacob and Esau. While Jacob did not need his "gift-offerings", in order to obtain grace, they were accepted as thank-offerings for grace received; "receive my gift-offerings at my hand for I have seen thy face as though I had seen the face of God and thou hast accepted me"—and he took them.

So with ourselves. We need no offerings to obtain God's favour, but He will accept all we can offer in thanksgiving for all we have received. "I beseech you by the mercies of God to present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Rom. 12. 1).

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 7—Regulations Requested, Principles Rejected.

FROM visions, the style of the book now changes to direct discourse from the Lord through Zechariah. We pass from the **Apocalyptic** (Ch. 1-6) through **Didactic** (Ch. 7-8) to the **Prophetic** (Ch. 9-14). Chapters 7 and 8 forming the central section of the book revolve around the question of fasting. By comparison with chapter 1. 1-7 it will be seen that about two years have elapsed since the occurrence

of the visions previously described in chapters 1-6.

During the captivity the Jews had been accustomed to observe certain fasts in acknowledgement of their afflicted condition and its course. One of these fasts had been appointed to commemorate and bewail the destruction of Jerusalem by Nebuchadnezzar (2 Kings 25. 8; Jer. 52. 12). A deputation sent from Bethel to Jerus-

alem enquire whether they ought still to observe a national fast instituted at the time of the captivity.

They thought the fast was out of place as the restored city and temple daily assumed promising proportions. This gives occasion for a full treatment both of the general subject of fasting and of the days set apart for it. The reply of Jehovah may be thus summarised:—

Obedience is better than fasting.
(7. 4-7).

Disobedience the cause of past misery.
(7. 8-17).

Future blessing for Israel (8. 1-17).

Fasting turned into feasting.
(8. 18-23).

THE PROBLEM RAISED

(vv. 1-3)

Nearly two years have passed since the memorable night visions were given to Zechariah, and we are brought to the fourth year of Darius' reign, the year 518 B.C. During this year things seemed to go well, and looked promising to those who had returned to the land. The city of Bethel sent a deputation to Jerusalem to visit the leaders and ask some petty questions about ceremonial fastings because they begrudged the irksome necessity for discipline in the exercise of religious ceremonies. The well-known city, with a historic past, and once filled with idolatry, sent its representatives on this important mission. Many of the city's former inhabitants had returned from exile (Ezra 2. 28; Neh. 11. 31). The names of the deputation are in striking contrast to those mentioned in ch. 6. 9-15. The latter bore names all expressive of some relationship to Jehovah, those who came from Bethel were Babylonian and heathen in character. "Sherezer" is an Assyrian name, meaning, "May He

preserve the Prince", see 2 Kings 19. 37; Isa. 37. 38. Here is a Jew with a heathen name which savours of an idolatrous prayer. "Regemmelech" means, "The King's friend". Both were men of importance and held positions of office in the court of Babylon.

The object of their mission was to seek the favour of Jehovah and to enquire concerning certain national feasts. "To pray before" literally is to "stroke the face", see ch. 8. 21, 22; Exod. 32. 11; Psa. 45. 12; Psa. 119. 58. It is also used of imploring the favour of men (Job. 11. 19; Prov. 14. 12. Perowne). Those men spoke unto those considered authorities in the things of God, the priests and the prophets (Hag. 2. 11; Mal. 2. 6; with Deut. 17. 9 and Matt. 2. 4). The fasting was being done as irksome and burdensome. Their weeping and separation from food and normal pursuits were wearisome to them. They came to request release from some of the minor austerities which were requested of them. The words "separate thyself" is the root from which is derived 'Nazarite', one who vows abstinence, a consecrated person (Num. 6; Isa. 58. 5). Those fasts had been instituted by the nation and had not been ordered of the Lord, and now they want to know, whether they should continue them or abolish them. How true it is that men are always looking for rules, but God gives them principles whereby they can conduct their lives for His glory.

THE MOTIVES EXPOSED

(vv. 4-7)

The response is given to "all the people" once not only to the citizens of Bethel. God is always faithful in all His dealings with His people. He reveals to us what we are, and rebukes our sins as He did in answering the questions asked by this deputation. There is first a word of rebuke (vv. 4-7),

and a word of reminder (vv. 8-14).
Formality (vv. 4-5)

The Jewish year was filled with sad retrospects and their national life was oppressed with gloom. God in His answer indicates that the fasts, not specifically commanded by Him, were not an act of repentance, but a mere formality. His reply exposed the sham and hypocrisy in their attitude. Since they had inaugurated the fasts, they were at liberty to discontinue them when they chose. Instead of honouring God by true repentance, those fasts were done solely to gratify themselves. The whole answer falls into four parts, each of which begins with the words, "And the word of Jehovah of Hosts came unto me, saying" (7. 4, 8; 8. 1, 18), the formula which shows that the prophet's message came from God. The people said (v. 3) "so many years," but God was specific, and said, "those seventy years," thus informing them that He knew the duration of the weary period in their painful experience.

Insincerity (vv. 6-7)

While they regretted the destruction of their country, there was no real acknowledgement of the cause of their calamity. God demanded reality and this was sadly lacking in their lives. "Did ye fast unto Me?" They had approached Him with feigned modesty and an imagined humility, all in pretence. All their acts were self-centred, and this did not please God. Their fasting, like their feasting, was done for themselves and not unto Him, and neither was effectual in His sight. Going through various religious formalities is no indication that all is well between you and God. Outward formalities are worthless if the heart is not right towards God. See Isa. 58. 3-8; 66. 1-3; Jer. 7. 21-24; 25. 3-7; Amos 5. 21-27. This is the stern message of the prophets (v. 7). God desires obedience more than anything else (1

Sam. 15. 22, 23). They should rather obey the words of the prophet, spoken in the days before the exile when the land was settled and inhabited (v. 7). How easy it is for unreality to creep in, even when we are engaged in the most sacred activities!

REALITY DESIRED

(vv. 8-14)

Here the Lord gives a summary through Zechariah of the words which He had "cried by the former prophets". He required them to be impartial and unprejudiced in judgment; to be insistent and unstinted in mercy.

Respect (vv. 8-9)

We note that it is particularly man's duties to his neighbours which are here summarised. Those precepts which inculcate love and mercy to our fellow men also infer our obligations to God. This will lead to the execution of true judgment, not to show respect of persons. None is to imagine evil by remembering old injuries and injustices, not to bear ill-will and malice toward his brethren. Surely there is need for this exhortation in every church in the land today. How much spiritual blessing is lost or hindered by local faction!

Rebellion (vv. 10-11)

In vv. 8-10 respect for one another is encouraged, but in vv. 11-14 we see rebellion and refusal. They by indifference and impenitence, refused to hearken to the voice of God. They refused to heed the warnings and loving entreaty of God, like the ox refusing the yoke (Neh. 9. 29; Matt. 11. 20). The results were devastating—unbelief, disobedience, decadence and desperation. They resolutely turned away from the pleadings and admonitions of the prophets, a sign of terrible moral corruption (2 Tim. 4. 3, 4). When we

refuse God's sacred word, it is easy to be callous and destroy all spiritual sensibility. God speaks of their hearts as being "stony", "adamant stony". Coldness, deafness and hardness are usually caused by an attitude of reluctance and disobedience, and the final captivity results.

Retribution (vv. 12-14)

The remnant knew very well the past history of their nation; the captivity and the desolation of the land. No graver warning could have been given of the grievous state the people were in, than for God to direct their attention to so dire a calamity. The closing words of the Chronicles are a sad commentary on the Jewish nation, "till there was no remedy" (2 Chron. 36. 14-16). It was for this reason the prophet was instructed to hold up this picture of the past, that they might learn a lesson, take warning for themselves. (Prov. 1. 24-31).

Divine retribution in infinite righteousness overtook His erring people. Later when they turned to the Lord for help, they found that the Lord had turned His ear from

them. (Isa. 1. 15; Micah 3. 4; Jer. 11. 11; 14. 12). The Lord scattered them with the violence of the whirlwind. There may be here a greater dispersion in mind as well, consequent upon their rejection of their Messiah. We can learn from their failure and give to God unhesitating obedience which brings life and boundless joy. The way of blessing is to be not only a hearer of God's word but also a doer (James 1. 22-25). Verse 12 is interesting because it distinguishes two of the great divisions of the Old Testament—the law and the prophets. Here is a clear claim of verbal inspiration. In vv. 8-11 we are shown what God desired; in vv. 11-12 what the people actually did. The chapter closes on a sad note, "for they laid the pleasant land desolate."

For your study:

1. With your concordance trace the teaching on "fasting" in the Old and New Testament.
2. What does the Lord require of us to-day?
3. Can you name others who suffered through disobedience?

THE GODHEAD

by W. F. NAISMITH, Kilmarnock.

IT is noteworthy that the word 'Godhead' is found three times in the King James Version of Holy Scripture.

The Fact: Acts 17. 29—

Its Existence.

The Act: Romans 1. 20—

Its Evidence.

The Pact: Colossians 2. 9—

Its Envelopment.

The Godhead is not something of human imagination, a figment of the mind. The Apostle Paul affirmed the fact of the Godhead in the city of Athens when he stated: "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." The fact has been

affirmed through the witness of that great servant of God—the Apostle Paul.

The Godhead is manifested in creation, for Paul attests, "The invisible things of Him from the creation are clearly seen being understood by the things that are made, even His eternal power and Godhead". Paul's testimony declares the act corroborated.

The fulness of the Godhead dwells in Christ: "For in Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him."

In Old Testament Scriptures men were taught that God was one: in the New Testament Christ

presented the Godhead as three in one. The Lord Jesus Christ affirmed: "I and My Father are one." In coming into manhood He brought Godhood and Manhood in one commingled essence, manifested without any Adamic or racial constituent whatsoever, so that when we see Jesus we see the Father.

Most, if not all, of the false teaching regarding God flatly denies the existence of the Trinity. It is therefore wise to be forewarned that we may be forearmed.

The superficial reader of Holy Scripture must have noticed the important part the number '3' plays in the numerical structure of Scripture. At the baptism of Jesus, He, the Son, was present to be baptised of John; and He was acknowledged as the Son by the Father who made that remarkable announcement from high heaven: "This is My beloved Son in whom I am well pleased". Then the Holy Spirit descended in dove-like form and abode on the Lord. Paul in his benediction alludes to the Trinity: and our Lord before He ascended on high in presenting the formula for baptism said: "In the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28. 19).

The product of such a wonderful God is threefold as it relates to the universe. The great universe of which we form a part is, as has been affirmed, a space universe: a time universe: and a material universe. Each of the three factors alluded to may be subdivided into three. Space—suggests length, breadth and thickness. Time—proposes a past, a present, and a future. Material—postulates energy, motion, phenomena; so each of the three can be appropriately subdivided into their three integral parts.

Man—the greatest and most wonderful of all the divine products is tripartite—spirit, soul and

body.

The universe beyond is vast beyond any human comprehension. There are new discoveries of universes of stars beyond anything already appreciated coming within the reach of the human mind. All seems to our finite minds to be infinite. It has been pointed out that there is absolute threeness associated with the Godhead; and still there is absolute oneness. The absolute threeness suggests the fact that there are not more than three persons, and yet there are not less than three. No two could exist without the third, nor could any of the three be either of the others.

Absolute oneness—each is God, not a part of God. Personality is indivisible. God is three in one, and each is God. No one is first in Deity because each is divine. No one is first in time for each is eternal. No one is greater than the other for each is infinite.

The Father is the source of all: He is the Mind behind everything. The Son is the visible embodiment of the Father.

The Holy Spirit is the unseen One who reveals the Son, as the Son came to reveal the Father.

The Father is logically first; but He is not chronologically first.

The Son is the visible expression of the Father.

The Holy Spirit is the revealer of the Son, who is the executive.

The question is often asked, "Who holds the great universe together so that it works as one immeasurable whole?" Or, "Who holds the stars in their order and harmony?" The answer to all such questions is found in the Holy Scriptures, for "In Him all things hold together". The universe centres in the Son; as we are reminded in 1 Cor. 15, "He must reign", and then He shall bring all things into harmony with the mind of God. No longer shall One of the Three make it His work to

reclaim the universe from sin and disaster. God, the Three in One, and the One in Three, is at last "all in all" in His great universe.

One has said that all things are of God in their foreordination: all things are of God in their origination: all things are of God in their perpetuation: all things are of God in their consummation. With God things do not merely happen, they come to pass.

In Hebrews 1 (vv. 10-12) we are introduced to the unchanging God—note the terminology used when alluding to the past: "They shall perish, but Thou remainest". With reference to the present: "They shall be changed: but Thou art the same". Gazing down the dim vista of time, and by faith piercing the uncharted ages of eternity we exclaim: "Thy years shall not fail".

In Hebrews 13. 8 there is brought before faith's vision the unchanging Man. As to the past of His manhood it is summed up in these words, "Jesus Christ the same yesterday". How often we sing:

"We change, He changes not,
Though changing years roll by;
His love, not ours, the resting place,
We on His truth rely."

As to the present it is "Jesus Christ the same to-day". There sits a Man on the right hand of the throne of God, and that One is He who in the pathway of obedience glorified God, and who now has been glorified by Him. The future is still ahead, and relative to it we can say, "Jesus Christ the same forever". Love actuated Him in the stoop He took from the heights of transcendental glory into this sin-darkened scene; and He loved the Church and gave Himself for it. That love is limitless, for the pathway of submission did not exhaust the love which He has so gloriously manifested, for love continues to express itself through the cleansing of water by the

Word: for the Lover of our souls cannot bear to see a stain upon the dearest object of His affections. Nor will this exhaust the grandeur of that love: for throughout eternal ages the redeemed will know the profundity of that love as the majestic paean of praise rings out to Him that loveth us, and has loosed us from our sins by His own blood.

Paul indicates the significance of those truths which we have alluded to by saying in his letter to the Romans (11. 36): "For of Him, and through Him, and to Him are all things: to whom be glory for ever".

It will appear obvious to the believer in our Lord Jesus Christ that we not only need a revelation from God, and how wonderful does it appear; but we need a revelation of God; and this has been provided in the person of the Son of God.

Faber wrote these words:—

"Thou hast no youth, great God!
An unbeginning end Thou art:
Thy glory in itself abode,
And still abides in its own tranquil
heart:
No age can heap its outward years
on Thee;
Dear God! Thou art Thyself Thine
own eternity."

When Christ was here on earth He made some remarkable observations, one of which reads thus: "The Father that dwelleth in Me, He doeth the works". He further stated: "If I by the Spirit of God cast out demons", revealing the unity which ever exists in the Godhead: and now we can apprehend in some small degree what Paul meant when He stated: "In Him (Christ) dwelleth all the fulness of the Godhead bodily". In manhood on earth Colossians 1. 19 indicates: "It was pleasing that in Him should all fulness dwell"; and as the glorified Man at God's right hand: "In Him dwelleth all

the fulness of the Godhead bodily" (Col. 2. 9). Proceeding the Apostle Paul by the Spirit informs us: "ye are complete in Him".

Human philosophy will never bring us nearer to the enjoyment of this fulness which is resident in the person of our Lord Jesus Christ. All that the believer requires is in Christ: for in Him there dwells all the fulness of the Godhead bodily. Whether we view Him as the humble Man doing the will of the Father in this hostile scene, or as the glorified Man at the right hand of God, we know that all fulness dwells in Him. To be enveloped in the embraces of the unchanging Christ is to appreciate the wonder of the pact into which we have been introduced,

and the glories of which we shall share through the ages of the ages.

One has said of our Lord Jesus Christ: "He was not inferior to God, but He was subordinate. Subordination is not inferiority. The principle is imbedded in the very cohesion of the Eternal Trinity, and it is inseparable from the unity, fraternity, and true equality of men. It is not a mark of inferiority to be subordinate, to have an authority, to obey. It is divine. To suffer no lord or master—that is Satanic; to discard all control but superior force is the demonic form of sin, which soon passes into the brutal. To have no loyalty is to have no dignity, and in the end no manhood."

JOB—THE SERVANT OF JEHOVAH

THE teaching of the Book of Job gives us a peep behind the scenes in heavenly places, and we find that Satan is the great accuser of the saints, and that those who excel in practical righteousness are peculiarly the object of attack. Job was unaware, of course, of the transactions that occurred in the Heavens. He merely knew that one disaster after another came upon him. He felt assured that these troubles were not in the nature of chastisement, and he was accordingly faced with a great enigma.

We know, however, that Satan charged Job with faithfulness to God, merely because God blessed him with temporal mercies in abundance. The Lord said, "No, that is not so, and you will see that he trusts Me even if these blessings be removed." Satan is accordingly given permission to put Job to the test. The Lord said, in other words, "I am proud of My servant

Job—he will trust Me in all circumstances, and you, Satan, may prove him if you wish." And so Job was sorely tried! What an honour to be selected by Jehovah as an illustration to the great Adversary of Souls of one who will trust his Lord at all times!

You may be a Job.

Did it ever occur to you that you might be passing through similar circumstances, in order to show to Heavenly powers a man or woman who trusts the Lord because He is a Lord worthy of trust, and not merely because He gives good gifts? Do we trust the Lord for what He is, and love Him rather than merely His gifts?

For the sake of the Heavenly principalities and powers, let us say, "Though He slay me, yet will I trust Him" (Job. 13. 15). G.R.R.



CHRISTIAN

Worker

Notes

Lesson 35

Memory Verse—Matthew 26. 38.

September 1st.

THE DIVINE KING—HIS SORROW

LESSON TEXT—Matthew 26 (Read vv. 20-30, 36-39).

TRUTH TO BE EMPHASISED:

The sorrows of Gethsemane were in anticipation of the cross. Christ became the Man of Sorrows because

He entered into our sorrows and bore our sin's heavy load. Love took Him from the garden to the cross.

THE LESSON OUTLINED

I. THE SORROWING DISCIPLES

(vv. 20-25).

As the twelve were eating, our Lord told out the grief of His heart. That one of them would betray Him and thus bring upon himself unspeakable woe touched the heart of the Saviour to its very depths. The reality of the affection of the disciples is seen in their deep grief: "They were exceeding sorrowful."

entered the garden of sorrow. He took with Him His disciples—eight to wait, three to witness His suffering, to watch with Him. He desired their companionship, their sympathy. As we enter that garden we reach the holy of holies in the life of our Lord here below.

II. THE SIMPLE FEAST (vv. 26-29).

We sing, "Sweet feast of love divine", and such it is! It is the memorial of dying love. The shed blood in the sacrifices of old spoke only of the remembrance of sins. The blood of Jesus declares the glorious truth that there is remission of sins. The sins are gone and the believer is brought to God. Our Lord loves His own and He would have us never forget His redeeming love.

V. THE SORROWFUL SAVIOUR

(vv. 37, 38).

Our Lord anticipated Calvary in Gethsemane. The cross and all its unfathomable anguish was ahead of Him. Its shadow entered into His soul and the sorrows of death laid hold upon Him. If the anticipation of the cross was so terrible, what must it have been for our Lord to enter into its dreadful reality!

III. THE SMITTEN SHEPHERD

(vv. 30-35).

Our Lord had gathered loved ones round Himself, but all would leave Him in the hour of sorrow. He, the Shepherd, would be smitten and the sheep scattered abroad in the time of testing. But He would not forsake them. "When I am risen again I will go before you into Galilee."

VI. THE SUPPLICATING SAVIOUR

(v. 39).

Our Lord was alone in the darkness of Calvary, but in the garden He was in communion with His Father to whom He poured out His heart "in prayer and supplication with strong crying and tears." Three times our Lord prayed as His holy soul shrunk back from the awful thought of drinking "that dire and dreadful cup of wrath." The Father heard that agonising prayer and the answer was given when He raised His Son from the dead. He was not saved from death but out of death.

IV. THE SYMPATHETIC

SAVIOUR (v. 36).

From the upper room our Lord

Lesson 36.

Memory Verse—Isaiah 53. 8.

September 8th.

THE DIVINE KING—HIS TRIAL

LESSON TEXT—Matthew 27. 1-28 (Read vv. 11-25).

TRUTH TO BE EMPHASISED: Judgment was taken from our Lord when He stood before His accusers. Jew and Gentile joined in His rejection.

tion. Not a voice was raised in His defence nor did He open His mouth in self-justification. "Condemned in our place He stood."

THE LESSON OUTLINED

I. LED AS A LAMB (vv. 1, 2).

Isaiah had pictured this scene centuries earlier. Israel's Messiah would be rejected by His people, and being bound would be led as a lamb to the slaughter and delivered over to be tried. He who controlled the universe would be a prisoner of His creature man!

less. He was warned by his wife to have nothing to do with 'that just Man.' How absolutely impossible! Everyone has to do with him, Christ stands on trial to-day. What have you done with Him?

II. ACKNOWLEDGED AS A KING (vv. 11, 12).

Our Lord testified to the fact that He was God's chosen King for Israel. He replied to Pilate courteously for Pilate had judicial authority, which the Lord respected. Pilate would not understand that His kingdom was a future one and had a spiritual sway.

V. REJECTED BY HIS PEOPLE (vv. 16-26).

The people were under the influence of the chief priests and elders who *persuaded* them to ask for Barabbas and destroy Jesus (v. 20). This world's religion and its politics united in rejection of the Righteous One. If the world rejected Him, I must be prepared for the same thing, for man has not changed. The natural heart of man is the same, but there are times when it is manifested. There was only One in this world who was perfect in every way; who came to bring in heaven's blessings, but man would not have Him. To this day "the multitudes" are persuaded to do the will of the enemies of our Lord. Rome gloried in her justice but it meant nothing when put to the test. True righteousness is only found where God governs.

III. DUMB BEFORE HIS SHEARERS (vv. 12-14).

Our Lord witnessed a good confession before Pilate (1 Tim. 6. 13); but when the chief priests accused Him, He was silent (Isa. 53. 7). His silence speaks volumes. You never find the Lord defending Himself. The flesh can always retort, answer, speak back; but it takes grace to keep quiet and refuse to answer. Even Paul opened his mouth.

"But silent, undisturbed and pure,
The great Redeemer stood;
No stain of sin did e'er defile
The Holy Lamb of God."

IV. A JUST MAN TRIED (v. 19).

The conscience of Pilate forced him to admit that Jesus was guilt-

VI. DELIVERED TO BE CRUCIFIED (v. 26).

What a commentary on the righteousness of the judge. This was he who had recently called Jesus a just man. But all was of God for He was delivered by the determinate counsel of God in His foreknowledge to be taken, and by wicked hands crucified and slain.

THE DIVINE KING—HIS CRUCIFIXION

LESSON TEXT—Matthew 27. 29-66 (Read vv. 29-42).

TRUTH TO BE EMPHASISED: of divine love. The spear that pierced The cross stands in the centre of two eternities as the crowning sin of mankind and the greatest manifestation His side drew forth the blood to save. Grace abounds where sin abounded.

THE LESSON OUTLINED

I. CROWNED WITH THORNS

(vv. 27-30).

Behold the Man of Sorrows—robed in mock purple; crowned with thorns; reed in hand for a sceptre. The soldiers bow the knee in cruel mockery. They had no pity for the suffering Saviour. They were like wild beasts that torment their prey before killing it. How patiently our Lord endured it all, even the vilest of insults, the spitting as well as the smiting.

II. CARRYING THE CROSS

(vv. 31, 32).

The soldiers' tyranny is seen in their compelling one who was in no wise implicated to carry the cross for Jesus. But God changed that indignity to blessing for Simon. His two sons were later in the church as well known converts.

III. LED AWAY TO CALVARY

(vv. 31-33).

The words "led Him away" bring to mind the story of the scapegoat led out of the camp of Israel to die beneath the load of sins confessed upon him. Our Saviour trod the weary way to the cross to put our sins away. They led our Saviour to the place called Golgotha, that is to say, a place of a skull. What a place for Israel to bring their King—the place of death—where the bones of the criminals lay bleaching in the sun. Many died there for their own sins, but His death made that place the door to eternal life and bliss.

IV. THE CRUCIFIXION (vv. 35, 36).

"They crucified Him." There is a world of meaning in that short sentence. Oh, the unfathomable wonder of it all! The sin that needed it, the love that ordained it, the malice that wrought it, the patience that endured it, the hard heart of man that could gaze upon that sight unmoved. On that cross man's utmost sin and God's boundless love are seen in the One who endured all that hatred of man and revealed all the love of God.

V. THE CRIMINAL'S DEATH

(v. 38).

In the midst of the transgressors they placed Him with the only accusation they could find against Him written overhead. His accusation was His title. At His birth Christ was acknowledged as King, on His cross He was proclaimed King. He was alone in the grace and the moral glory of the cross, but they put Him between two malefactors as if they were partners in crime. The thieves found time to revile Jesus, venting their bodily anguish in mockery of the Son of God. There was none to pity Him.

VI. THE CONDEMNATION (v. 42).

God put into the mouths of His enemies words only too true. "He saved others," and that is why He could not save Himself. "He trusted in God"; that was why He willingly gave Himself into the hand of God to die for us. He did say, "I am the Son of God."

Lesson 38.

Memory Verse—Romans 10. 9.

September 22nd.

THE DIVINE KING—HIS RESURRECTION

LESSON TEXT—Matthew 28 (Read verses 1-15).

TRUTH TO BE EMPHASISED:

The resurrection is the central truth of Christianity. Christ was delivered for our offences and He was raised

for our justification. A risen Christ is our receipt. Full payment was made and accepted.

THE LESSON OUTLINED**I. THE DAWN OF A NEW DAY**

(vv. 1-5).

It was a dark night when Jesus died; the heavens were robed in blackness. But it was a bright day when He rose victorious over death and the grave. The first day of the week would henceforth mark time as the sabbath had heretofore. The night of death and judgment was passed, and the bright shining of the Sun introduced the day of eternal life and joy.

II. THE POWER OF RESURRECTION

(vv. 2-4).

The power of Rome was seen in sealing Christ within the tomb. The power of God was seen in robbing the grave of its prey and shaking the very foundations of the earth. The keepers of the tomb were paralysed with fear at the demonstration of divine power. "The foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils" (Ps. 18. 15). The angel rolled the stone away to reveal the empty tomb. He was not there.

III. THE GOOD NEWS OF**RESURRECTION (vv. 5-7).**

The angel from heaven told the wonderful story of a risen Christ. "Fear not ye." The keepers might fear, but not you for every fear for the believer was buried in the grave of Jesus. A risen Christ has in His death met every foe and triumphed, and He has brought us into a sphere of perfect peace. "Come, see" an empty tomb, Christ's death has robbed of all its gloom. Sin reigned unto death but grace sits enthroned

now that Christ rose from the dead. The resurrection was the greatest work of power, righteousness and glory that God ever wrought.

IV. THE MESSAGE OF**RESURRECTION (vv. 7, 8).**

As women were the first to view the empty tomb, so they were the first to bring the message of a risen Christ. They had a wonderful story to tell. He who died for them, rose again and went before them to gather them around Himself. The place, the time, and the experience had all been indicated beforehand. And as He appeared in the midst of His own then, it is still the joy of loyal hearts to have a risen Lord reveal Himself to His gathered saints.

V. THE FRUIT OF**RESURRECTION (vv. 9, 10).**

In resurrection our Lord links Himself with His own in a most blessed relationship. He is the First-born among many brethren who are one with Him in resurrection life and united to Him in bonds that are eternal. And as such He becomes the Object of worship. The women who carried the message held Him as the Object of their heart's affections. Their service was the more delightful because worship came first. As we go to tell others, the little season of worship will put joy in our hearts and wings to our feet.

VI. THE DENIAL OF**RESURRECTION (vv. 11-15).**

For money Christ was betrayed, and for money the fact of His resurrection was withheld. "They took the money and did as they were taught," is still the mark of the enemy's attempt to deny the truth.

THE DIVINE KING—HIS COMING AGAIN

LESSON TEXT—Matthew 24 (Read verses 35-44).

TRUTH TO BE EMPHASISED:

He who came once in grace is coming again in glory. For those who love Him He will come as the Bridegroom;

for those who have refused Him He will come as the Judge. "Be ye ready therefore."

THE LESSON OUTLINED

I. THE SIGNS THAT PRECEDE

HIS COMING (vv. 4-14).

The course of this age is outlined for us by our Lord as He sits upon the Mount of Olives. Three things would mark this age. There would be religious deception (verse 5); there would be political and world-wide unrest (verses 6, 7); there would be natural disturbances—famines, pestilences and earthquakes in divers places (v. 7). These would be "the beginning of sorrows" that would be intensified and would culminate in the Great Tribulation that would mark the end of the age.

II. THE SPECIAL TESTIMONY TO HIS COMING (v. 14).

As John the Baptist heralded His coming in grace, so there will be the preaching of the gospel of the kingdom to herald His coming in glory and power. This testimony would incur the hatred of the world (v. 9); it would be in a time of apostasy and abounding iniquity and coldness of heart (vv. 10-12). Salvation would consist in patient endurance to the end (v. 13).

III. THE SORROWS OF THE GREAT TRIBULATION (vv. 15-31).

The "great tribulation" stands alone in the annals of time. No period of time, before or after, can compare with it in the intensity of suffering or the fierceness of wrath (v. 21).

The Beginning of that period will be marked by the placing of an idol in the temple at Jerusalem and the flight of the godly remnant to the hills of Judea (vv. 15-20).

The Duration will be limited in God's mercy for the elect's sake who are beloved for the Father's sake (v. 22; Rom. 11. 28).

The End of the period will be marked by the signs of the coming of the Son of Man with power and great glory.

IV. THE SADNESS OF HIS

COMING (vv. 37-39).

Our Lord uses the times of Noah as an illustration of the times of His coming again. Suddenly the judgment came upon them even though they had been warned by the preaching of Noah. Noah and his family picture those who will be preserved through the judgment while Paul illustrates our hope according to the pattern of Enoch caught away to heaven entirely apart from the scenes and circumstances of Judgment here below.

V. THE SEPARATION AT HIS

COMING (vv. 41, 42)

As there was a division in Egypt in the day of judgment then, so the coming of the Lord will make a division in that day. Now the wheat and the tares are found together, saved and unsaved walk together, work together and sleep together. An eternal separation will take place when Jesus comes.

VI. THE SERVANT AT HIS COMING (vv. 44-47).

Service will be rewarded when Jesus comes. May we be found in faithful service for Himself, seeking to minister to "His household."

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

RAPTURE

IT has been said that the catching away of the Church is referred to in Matthew 24. 40, 41, but this is likened to the days of Noah and those 'taken away' were for judgment, and those left in the earth were for preservation. That is the meaning here also; it is not the rapture of the Church. We do not have to watch as for a thief, but for a returning all-glorious Lord. We are looking for Him, the Christ, not the Antichrist, and this hope is a blessed hope, not a fear-some dread.

Noah, is, therefore, we believe, the chosen type of those who pass through the tribulation, and Enoch that of the saints who are 'raptured' or translated that they should not see death; although this is not actually stated in Scripture, the analogy seems plain.

It seems to us that Lot is likewise a figure or foreshadowing of those who are in an invidious position in the world, yet must be rescued before judgment can fall. See the angel's explicit words in Gen. 19. 22, though some may feel that Lot is more like those who flee to the mountains and thus escape the tribulation, and that Enoch typifies those who are saved away from the judgment. We would not press this however.

The fact that Enoch was not mentioned in the Lord's words when He spoke of Noah and his day was undoubtedly because He was not revealing the truth of the Rapture but speaking of judgment.

Who could possibly put together side by side what the Lord said to His own in the upper room in John 14 with what He said in Matt. 24, and say that these are one and the same places and events described.

THE TRUMPETS

It is quite correct to say that the word 'parousia' is applied to the Lord's return in Matt. 24, but that word simply means 'presence' and can signify His presence with His people when He catches them up into the air as at 1 Cor. 15. 23, as well as His later presence with His people in the earth.

We are also informed that the last trumpet referred to in connection with the catching away of the Church is the seventh trumpet of Rev. 15. 15-19, but since that trumpet appears to introduce a final summing up of all events on the earth up to and beyond the resurrection, where, one may ask, is the catching up the Church referred to? And how can the rest of Revelation be fulfilled? There are many events to follow, and therefore this trumpet may only herald the coming of Christ to introduce these events; if so there is another trumpet to follow to regather Israel (see Matt. 24. 31). We prefer to believe, since Revelation was not yet written, that the last trumpet of 1 Cor. 15 and 1 Thess. 4, refers back to the trumpets of Numbers 10. 2-10, trumpets of redemption which governed the movements of Israel's camp in the wilderness, the last sounding of which would send them into the land of their inheritance; and the last trumpet call to the Church will send us into our heavenly inheritance of glory. (See 1 Cor. 10. 1-12 where Israel is used as a type of us).

"This generation shall not pass away until all these things be fulfilled" (Matt. 24. 34) refers, we believe, to that generation of Israel, i.e., that nation called elsewhere "an adulterous genera-

tion", "a faithless generation". Israel always had been such (read Deuteronomy). All endeavours of the Antichrist and his kingdom will not obliterate that nation. Although that has been attempted again and again, they are to be preserved to the end of time.

Tares and Wheat

(Matt. 13. 24-30, 36-43).

The tares and wheat growing together until the end of harvest is also produced to indicate that the Church will be here until then, but this also appears in Matt. 13, under similitudes of the kingdom of heaven, not the Church.

The reference to tares and wheat is highly symbolical, for if this only referred to those on earth when the Lord returns, "let both grow together," it would not include the false who had passed on; or is it suggested that they

are raised to be thus burned at the Lord's coming, and not await the Great White Throne judgment? If so, where is this said?

Just as there were several harvests in Israel, barley harvest, wheat harvest, and of the vine and the field, so we believe there will be when He comes. It appears that the sheaf of firstfruits would more correctly envisage the Church, for Christ is THE firstfruits of His creatures. (See the waving of the sheaf of firstfruits, Lev. 23. 10, 11). When in Revelation it says, "this is the first resurrection", we believe it means this completes or embodies the first resurrection. There are no tares in the Church universal, all is pure wheat; there may be in 'churches', but it is not they who are to be caught up, but the Church which is Christ's body and bride.

THE ASSEMBLY FOUNDATION

by O. B. WYLIE, New Zealand.

TWO of the figures used to illustrate a church of God are mentioned in 1 Cor. 3. 9, namely, God's husbandry and God's building. Of the latter Paul declared, "As a wise masterbuilder, I have laid the foundation" (v. 10). Most important to any building intended to stand in all storms is the laying of the foundation. Our Lord stressed this in His reference to the wise and foolish builders in Matt. 7. 24-27. Assemblies bear their witness in a world that Satan claims as his domain (Luke 4. 5-6), and inevitably will meet the storms of his opposition, ever challenging their right to continue in obedience to Him whom the world rejected, and cast out by the way of the Cross.

The foundation of the assembly is Jesus Christ, and there can be no other (1 Cor. 3. 11). To be linked with Him in newness of life, and united with Him as the

foundation of the assembly are two distinct conditions. As to the former, obedience to the truth of the Gospel is involved; and for the latter, obedience to "the Word of God which effectually worketh also in you that believe" is essential. The making of disciples is the initial work of the sent-servant of the Lord; and none are His disciples without assurance of eternal life in Him. The teaching of those disciples "to observe all things whatsoever the Lord commanded" will place them in Scripturally constituted assemblies whose dependence on Christ as the foundation of each is acknowledged in the renunciation of all human and worldly principles. To bring this about was the labour of Paul as he laid the assembly foundation at Corinth.

Paul and Barnabas having reached the furthest point in their first missionary journey, returned

through the same cities where the Lord had honoured their labours in the salvation of souls and the planting of churches. One aspect of their service as they returned was "confirming the souls of the disciples" (Acts 14. 22). The word translated "confirming" bears the idea of settling down upon the supports or foundations. Judaizing teachers had greatly disturbed the assembly at Antioch and created a special need of this confirming ministry. Judas and Silas being prophets were able to fulfil this (Acts 15. 32); and since the unsettling work of "the synagogue of Satan" was spreading wherever the Gospel had been received, the same work of settling the churches on the foundations was needed further afield. This was undertaken by Paul, an apostle, and Silas, a prophet, on the second missionary journey (v. 41).

There can be no security in assembly testimony apart from whole-hearted obedience to the fundamental principles of the assembly as revealed to the apostles and prophets (Eph. 2. 20). Men presume to "form assemblies" with apparently little or no concern as to the foundations upon which God's assemblies are based, and even walk out from an assembly where foundations have been well laid to form something new, as though they had the power to carry the lamp of testimony with

them.

The First Epistle to the Corinthians reveals that all churches of God were founded on the same teaching (see 4. 17; 7. 17; 11. 16; 14. 33; 16. 1). There was but one pattern for all. Their blessing lay in their conformity to it, and obedience to the doctrine that brought them into being. But they could be lured from that condition, as was Corinth, Judaisers having evilly affected the saints against Paul as an apostle, and against that which he had taught them. Little wonder that they sank into such a low moral state as a result! The Scriptural pattern of assembly life presented in Paul's First Epistle to them reminded them of the wide gap between God's order and what they were allowing, and brought them to repentance and ultimate recovery (2 Cor. 7. 8-11).

Men with deep convictions as to that pattern, and fully identified with apostolic teaching, are needed amidst similar defection to-day. But let it be understood that recovery implies the regaining of ground that has been left. There is no Scriptural warrant for gatherings whose beginnings involved the refusal, at least in part, of the very foundation truths of the assembly. Where there is sustained, united opposition to Scriptural teaching delivered in the grace and unction of the Spirit the true servant of Christ has no place.

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine

IN politics or business or social or family or private life . . . in fact in anything **SIN**—and you can't escape from it by referring to it in the current psychological or sociological terminology; too many students nowadays burying their consciences in their text books—**SIN**, however defined or disguised, is still the

individual's and the world's most urgent human problem.

It is also the Christians. That is why Paul tackles it firmly at the beginning of chapter 6. In chapters 1-5 he has described the basis and scope of Christian faith. In chapters 6-8 he begins to probe the personal implications of Christian living. As he moves on from the blessings of

chapter 5 through the disciplines of chapters 6 and 7 to the climax of assurance at the end of chapter 8, his theme grows steadily from justification to sanctification to glorification. Expressed in engineering terms, chapters 6 and 7 deal with the **mechanics** of Christian experience. Chapter 8 reveals the **dynamic**, the power, the energy which brings the whole thing to life and makes it work.

In chapters 6 and 7 Paul answers four main questions, each of them introduced logically to the argument by the word "then":

1. Shall we continue in sin that grace may abound? (6. 1).
2. Shall we sin because we are not under law but under grace? (6. 15).
3. Is the law sin? (7. 7).
4. Was then that which is good made death to me? (7. 13).

Each time there is the same emphatically negative answer—**God forbid**. The first two questions probably relate more to the **practice** of sin, while the second two deal with the **nature** of sin and how it works, as well as with the nature and function of the law. Taken in their context they provide focal points for the four main sections into which these two chapters can be roughly divided:

DYING AND LIVING (6. 1-14)

YIELDING AND SERVING
(6. 15-23)

DEAD AND DELIVERED (7. 1-12)

FIGHTING AND WINNING
(7. 13-25)

In a sense chapter 6 is looking at different sides of the same coin. In the first half the contrast is between grace and sin, in the second half between grace and law. Paul starts by using as his illustration the picture of baptism and merges this towards the end of the chapter into the picture of the servant.

This month we'll concentrate on the first half of chapter 6, which may be divided into three simple sections:

vv. 1-3 QUESTION AND ANSWER

vv. 4-10 ILLUSTRATION

vv. 11-14 EXHORTATION

Week 29.

QUESTION AND ANSWER

Read Romans 6. 1-3.

The objection raised here is not an uncommon one. Many critics have scoffed at the idea of salvation by grace in similar terms and people still think along these lines today. Paul's reply does not attack the theoretical validity of the question. Christianity is more than a theory and does not always bend into the structures of human logic. He simply points out that such an objection could never arise in practice. Others may raise it, but how could Christians who have experienced the reality of faith ever countenance such an idea?

NOTE

Paul reverts to the style of the diatribe and typically answers the objection in verse 1 by asking two questions of his own in verses 2 and 3.

If a person finds himself "continuing" in sin, he must in all honesty ask himself whether or not he really is a Christian. The force of Paul's answers is that no true Christian can go on living in any kind of sin. Christians are "dead to sin". This is probably a good example of a dative of reference, not as some suggest, "dead in sin", or even "dead" and insensitive to the pleasures of sin. This latter interpretation is not true to experience. We are dead to sin because Christ has died to sin, and what is true of us in our position in Christ we are **exhorted to make one of ourselves in practice**. "Reckon ye also your-

selves to be dead indeed unto sin" (v. 11).

Paul's main point is that this objection is an impossible one for Christians to make. He appeals to their knowledge (v. 3) of the true significance of their baptism. Baptism is first of all a symbol of identification with Christ in His death. In this sense, Christians have died.

STUDY

Where else does Paul use the term "God forbid"?

What can you learn about baptism from the Book of Acts?

Week 30.

ILLUSTRATION

Read Romans 6. 4-10.

This section is one of the most graphic in the whole Bible in its description of our close association with Jesus Christ and in its teaching, therefore, about our baptism which symbolises that association. Nowhere is the meaning and nature of baptism so plainly stated, nor the purpose of our union with Christ so clearly explained. Here we have one of the deepest insights into how Christianity works.

NOTE

Christian experience follows the example of Christ. Notice the statement of verses 9 and 10. What He did we must also do. He died, rose from the dead, died unto sin, lives unto God.

In the earlier verses our union with Him (note the recurrence of the preposition "with") is described in detail. We are said to be "dead with Christ" (v. 8) and there are three pictures used to reinforce this. We are "buried with Him" (v. 4). We have been "planted together in the likeness of His death" (v. 5). "Our old man is crucified with Him" (v. 6).

Similarly our sharing in His resurrection is also described.

There is also in these verses a strong emphasis on the purpose in all this. Why are we closely united with Christ? At least six reasons are given: as far as death is concerned, that we should be free from sin (v. 7), that we should not serve sin (v. 6), that the body of sin might be destroyed (v. 5); and as far as resurrection is concerned, that we should walk in newness of life (v. 4), that we should be like Christ (v. 5) and live with Him (v. 8). Note how Paul again appeals to the knowledge that Christians have about Christ (v. 9) and about themselves (v. 6). He also appeals to their faith and conviction (v. 8). The Bible doesn't allow for ignorant or underdeveloped Christians. We must never suppose, therefore, that only men and not women, or that only preachers and teachers are the men who are to study and learn and grow.

STUDY

Verse 4 says that the glory of God raised Christ from the dead. Can you find other factors associated with His resurrection? (e.g. Rom. 1. 4).

This letter puts a fair emphasis on knowledge. List the references so far.

Week 31

EXHORTATION

Read Romans 6. 11-14.

In the previous section Paul had spoken of their knowledge. Typically he now appeals to them to put into practice what they know. True Christian knowledge is not merely intellectual. It is born of experience. Knowledge that falls short of this only puffs us up. (1 Cor. 4. 19). In the end the test of the reality of our faith and of the profession we make lies in the measure in which it has affected our behaviour. The proof that God

has been working with us, actually doing something for us, can be seen in our way of life. (Eph. 2. 10).

NOTE

The opening word of the section, "likewise", is almost a keyword in this first half of the chapter. The same idea is repeated several times: with Christ (v. 8), like as . . . even so (v. 4), likeness (v. 5).

The first part of us to be changed is our attitude. This was what happened when we repented. The positive side is expanded here to indicate our reaction to the death and resurrection of Christ. "Reckon ye also yourselves" (v. 11), regard yourselves, consider yourselves, adopt this attitude to yourselves . . . you are dead to sin and alive to God.

But changing one's mind is only the first step. The long hard road of perseverance is indicated in the next two verses, negatively (vv. 12, 13a) and positively (13b). There must be first of all a deliberate, calculated refusal to obey our sinful tendencies (v. 12) and, secondly, a determination not to yield any part of our bodies as tools of

unrighteousness in committing sin. Positively, there must be an unreserved yielding of ourselves to God and of every part of our bodies to His service. In the work of God there is no room for empty heads and idle hands. Thinking, active, lively Christians are called for.

Finally, in verse 14, there is given the greatest possible encouragement. Not only do we have the example of Christ and the stimulus of what God has done for us through Him, we also have this tremendous promise: **sin shall not have dominion over you.** God has pledged Himself. We are under grace, not under law. There is no instrument available whereby we may be slain. Satan is conquered. Christ has triumphed. We stand directly related to Him. We depend completely on Him. In Him our victory is sure. As has been said many a time before, Christians are not on the winning side; they're on the side that's won.

STUDY

Find some other promises made to Christians.

Can you think of practical ways of applying verse 13?

THE END OF THE WORLD

by J. C. M. DAWSON, B.A., Belfast

The End of this Age

CHRIST returns to this earth as King of kings and Lord of lords. He will stand on Mount of Olives. An earthquake will make Jerusalem a seaport, and thus be specially adapted for its destiny as the world's metropolis during the Millennium. Beast and false prophet will be cast alive into the lake of fire and their armies slain. Millennium follows.

The End of the Millennium

Satan set at liberty—his imprisonment in abyss for 1000 years hasn't made him to be extinct or caused him to repent. He begins to deceive. Many follow him. Who are these apostates? Unregenerate children at beginning of Millennium. Many unregenerate children born during it. Some no doubt are saved. Some not. These are the apostates. They have benefited by our Lord's blessed rule—man is incurably evil. The final apostasy.

The End of the Apostasy

Fire will come down from God out of Heaven and destroy them.

The End of Satan

He is cast into the lake of fire and eternally and ceaselessly tormented.

The End of the Material World

It will be destroyed, not annihilated, by fire. Various methods known to us: (1) Separation of nitrogen and oxygen in air; (2) Separation of hydrogen and oxygen in water; (3) The fire from Heaven; (4) The burning lava in heart of earth (2 Peter 3. 7, R.V. margin).

The End of the People of the World

What shall be the end of them that obey not the Gospel? (1 Peter 4. 17). Resurrection unto judgment (John 5. 29; Rev. 20. 11-15), according to light, by the impartial Judge. No favouritism, Judge is omniscient; cannot be bribed. Books indicate this. Also Romans 2; John 9. 47, 48; Heb. 4. 12. Their end the lake of fire, 2 Thess. 1. 8, 9. In every case everlasting, but very different as regards the severity, see "More tolerable for Sodom," etc. (Matt. 11. 24). "Greater damnation" (Matt. 23. 14). "Few" and "many" stripes (Luke 12. 47, 48).

The saved are not in this judgment, being not of the world ethically, but of Heaven.

Why the saved will not be there

1. They are in the first resurrection, which precedes the Millennium (Rev. 20).

2. In Millennium while the Lord's people may have the flesh within, they will have no Devil to tempt them, and the pomps and vanities of the world won't be to the front, and Christ will be on the throne. They will accordingly be loyal to Him and won't die. Therefore won't be in second resurrection.

3. Death has been swallowed up for ever for His people (Isa. 25. 8). Believers won't die when He is here.

4. Death and Hades (Rev. 20. 11-16) give up their dead. No saved dead in Hades since our Lord's resurrection (Phil. 1. 23). In 1 Cor. 15 Hades is not mentioned—first resurrection.

5. The saints will judge the world (1 Cor. 6. 2, 3).

6. Israel possibly have their corrupt natures removed—at anyrate, they are never to depart from the Lord.

Why is the Book of Life There?

The saved will be with Christ on the throne, for they shall judge the world. The book of life is produced to vindicate the righteousness of the Lord in having them with Him instead of before the throne for judgment, because their names are in it, and thus testify to their faith in Him, the One Who had borne their sins in His Own body on the tree, and thus eternally delivered them from the punishment they deserved.

Perhaps also to answer such as plead their works for justification: "Many will say to Me in that Day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have we not cast out demons? and in Thy Name done many wonderful works" (Matt. 7. 22, 23).

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

Does 1 Cor. 6. 8-10 teach that a man may be born of God and yet not be in the kingdom of God, or does it teach that he may be in the kingdom, but not reign in it?

ANSWER

The Corinthians, by their behaviour, were allowing things which did not belong to the kingdom of God, into which, as an inheritance, they, having been justified (v. 11) by grace, had already been brought. It was the Spirit's way, through Paul, of vividly pointing out their glaring inconsistencies. No question of reigning is raised in the passage. In any case reigning is not generally associated with the kingdom of God, but rather with the "kingdom of (the) heavens", i.e., the rule, yet to be manifested by Christ, with His people, of the heavens over earth. The kingdom of God is wholly spiritual and moral, as defined in Rom. 14. 17, and every soul "born from above" is in it from his spiritual birth, and remains eternally in it. The Corinthians' status in the earthly manifestation of the kingdom would be affected by their conduct, according to the general principle of Luke 19. 17 and 19.

P. Parsons.

QUESTION

Is there any scriptural guidance for or against a Christian giving himself as a blood donor for the benefit of others?

ANSWER

Blood donors are many to-day, and the blood provided has been, and is being used for the benefit of mankind physically. Blood transfusion is one of the modern methods of dealing with a variety of ailments to which the human frame is prone. While there is no scripture which would sanction a believer to present himself, or herself as a blood donor, it is equally true there is no scripture which could be used as a prohibition. As the questioner notes the blood donor has in view the benefit of others. This last observation can be fully substantiated by the Apostle Paul in Galatians 6. 10: "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." An apt illustration of this is found in what we know as the story of the "Good Samaritan", who went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. (Luke 10. 34).

W. F. Naismith.

"AWAKE UP MY GLORY"

"To the end that my glory may sing praise unto Thee."

Psalm 30. 12; Psalm 57. 8; Psalm 108. 1.

TO what does the Psalmist refer in these somewhat strange words? He refers to the tongue, to that faculty of speech which so distinguishes man from the animal or brute creation.

Speech is God's distinctive and special gift to man, conferring upon him a dignity and honour above other creatures, and making

social life possible and delightful. It is the audible expression of his reason, affections and desires, and yet alas, this choice gift is universally degraded and abused more than any other gift that God has given to man.

The tongue, as Scripture says, is an unruly evil, a member which no man can tame. Swearing, un-

(Continued on page 256).

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES

Cleveleys: Cumberland Chapel, junction of Cumberland Ave., and North Drive. Aug. 31 at 3 and 6. W. E. Craig, J. Hunter.

Warrington: Hope Hall, Sept. 7, 14, 21, Ministry; 8-22, Gospel, H. G. Murphy.

Hornsey, London N.8: Alexandra Hall, Alexandra Rd. Sept. 14 at 3.30, J. Anderson, J. Riddle: 6.15. Bible Reading, J. Anderson, 1 Cor. 3.

Liverpool: David St. Chapel Assemby, Sept. 14-29. R. Walker for Gospel effort. Prayer valued.

Wimborne: Annual Conf. Eastbrook Gospel Hall in Corfe Mullen School Hall, Corfe Mullen, Wimborne. Sept. 14 at 3 and 6. R. Bryant, G. B. Fyfe.

Warrington: Gospel Hall Foster St. Oct. 5 at 3 and 6. P. Parsons, W. Wilcox.

Hove: Rutland Hall, Sept. 28 at 3.30 and 6. D. J. Ellis, R. Leggat.

Carlisle: Hebron Hall Missy. Conf. Oct. 12 at 3.15 and 6.30. G. H. Jones, A. Naismith, J. B. Pugnaire.

Lancashire Gospel Tent: Fred Whitmore was encouraged in seeing some saved at Blackburn. He continues with Jack Noble helping at Bury from July 20. Correspondence to Mr. T. H. Baldwin, 198 Clifton Drive South, St. Annes-on-Sea.

SCOTLAND: Forthcoming (D.V.).

Wishaw: Lanarkshire Tent Conf. in Ebenezer Hall, Young St. Aug. 3 at 3.30. J. Hutchison, J. Tennant, R. Walker. D. Cameron will give report of work with Van.

Inverurie: In West Church, West High St. Aug. 10 at 3. Dr. E. A. Ewan, W. K. Morrison, J. H. Hutchison, A. Carmichael.

Bowhill, Fife: In Miners' Institute, Aug. 17 at 3. Ministering brethren expected.

Irvine: Waterside Hall, Aug. 23-25. Conf. on 24th at 3. A. Greenwood, J. Lightbody, W. F. Naismith. Mr.

Greenwood continues Mon.-Thurs. at 7.30 p.m.

Muirkirk: In Community Centre, Aug. 24 at 3.15. J. Douglas, A. Noble, R. Price, H. Scott.

Portessie: Assembly Hall Conf. in Rathvee Parish Church Hall, Aug. 24 at 3. J. Hunter, J. Gillespie, N. McDonald, J. McDonald.

Stirling: In Tolbooth, Broad St. Aug. 24 at 3.30. R. Scott, A. Allan, A. M. S. Gooding. Mr. Allan will give a Report on Bible Class Work carried on at Glenochil Detention Centre.

Dalmellington: In Church Hall, Aug. 31 at 3.30. R. McPike, J. Forrest, J. Dickson.

Forth: In Miners' Hall, Manse Rd. Aug. 31 at 3.30. A. Leckie, W. Prentice, G. Bull, S. Emery. Mr. Leckie continues in ministry to Sept. 5.

Maddiston: In School Hall, Aug. 31 at 3. Dr. A. Hanton, J. Anderson, W. Gilmour. Dr. Hanton will minister the Word in Bethesda Hall from Sept. 2-5 at 7.30 p.m.

St. Monance: In Town Hall, Aug. 31 at 10.30. Sept. 1 in Gospel Hall at 2.30. J. Cuthbertson, J. Douglas, J. Glenville, J. Gillespie.

Beith: Special ministry meetings in Bethany Hall, Sept. 1-12. W. Trew. Monday to Thursday at 8. Lord's Day. 3.30 and 7.

Annbank: Gospel Hall, Sept. 7 at 3.15. J. Tennant, J. Cuthbertson, J. Hunter.

Kings Park, Glasgow: Annual Conf. Sept. 7 at 3.30. J. Black, G. Harpur, A. Roxburgh.

Kinross: Town Hall, Sept 7 at 3. A. Naismith, W. D. Bell, H. King.

Aberdeen: Annual Bible Readings in Hebron Hall. Sept. 14-19. H. Bell, S. Emery. Particulars from Mr. E. M. Rannie, Pymhurst, Milltimber, Aberdeen.

Baillieston: Hope Hall, Church St. Sept. 14 at 3.30. A. Allan, W. Craig, W. Prentice

Bellshill: Gospel Hall, Johnston St.

off Unthank Rd. Sept. 14 at 3.30. L. K. Nye, E. H. Grant, R. Price, W. Gilmour.

Kilmarnock: Ayrshire Missionary in Central Hall, Sept. 14 at 3. A. Naismith, Jr., W. D. Bell, H. King, T. A. S. Watt, J. Aitken.

Linwood: Annual Conf. in Craighends School Hall, Sept. 14 at 3.30. G. Wagh, W. D. Whitelaw, W. K. Morrison.

Peterhead: Sept. 14 at 3. H. Bell, A. M. S. Gooding, J. Hutchinson, D. Kirk.

Stenhousemuir: Gospel Hall Annual, Larbert East Church Hall Sept. 14 at 3. A. Leckie, J. Cuthbertson, A. Prentice.

Cockenzie and Port Seton: Viewforth Gospel Hall, Sept. 21 at 3.30. F. Cundick, J. H. Hutchison, W. K. Morrison. Mr. Cundick continues Monday to Thursday at 7.30 p.m.

James Stewart, India asks his many friends who prayed, to return thanks to God for permission granted him to remain in the Mysore State for one year, and the option to remain another year on application. He is still busy at Bannur via Mandya, Mysore, S. India and says he would prefer to meet his Lord in the air direct from India.

Reports

J Ritchie and **C. Barwick** still continue in portable hall at Eastriggs with an increasing interest and some blessing. Prayer is requested for anxious souls. Large children's meetings have been most encouraging.

Ayrshire Tent continues at Tarbolton for second half of season with J. Aitken responsible.

Harry Burness had good interest with children at Alford, but adults indifferent. Will value prayer for second part of summer's work commencing at Kemnay on July 28.

IRELAND: REPORTS

Workers

J. G. Hutchinson and **T. McKelvey** continue at Mullafernaghan. Hall nicely filled. A time of visitation being experienced.

R. Craig and **E. Wishart** continue in

portable hall in a needy part in Buckna district.

J. Brown and **R. Armstrong** have seen some saved near Newtown-stewart.

Dr. Sloan and **J. Martin** continue at Ballylintagh with blessing.

S. W. Lewis and **J. G. Grant** had nine encouraging weeks near Strabane. Among several saved was a man of 84 years.

"WITH CHRIST."

J. I. Parkinson, Brisbane, Australia on Mar. 13 in his 90th year. Saved in Warwick, Queensland at the age of 18 under the late James Campbell and was associated with Bethany Hall Assembly, South Brisbane for 55 years. He never deviated from the old paths and up to a few weeks of his death was active in ministry of the Word and the Gospel. Brother H. W. Bragg, an associate of many years, spoke in the hall and Brother J. McCall, a young Scottish evangelist now serving the Lord in Queensland, took the service at the graveside, a good number attending.

Miss P. Wallace on April 3. Forty years in fellowship in Shiloh Hall, Shettleston, Glasgow. Formerly in Ebenezer Hall, Bridgeton. Several years a worker with Mediterranean Garrison Mission. A regular attender at all the meetings till the end.

Miss Rebecca Irwin, Ballina, the result of a motor accident on May 26. Our sister was faithful in her life and testimony, continuing with the small company in Ballina (Co. Sligo) for many years, burdened with the need for whole-time workers for N.W. Ireland and saw her prayers answered in the coming of Alan Barker and others to live and labour in those parts.

Mrs. Poland of Portugal went to be with the Lord on 29th May after continued weakness over many years. Grace and strength were given to our sister to continue in active service for the Lord almost until the end. Prayer valued for our brother, Mr. T. W. A. Poland and his children, that special guidance from God may be given for future service.

M. Mitchell, Saltcoats, on June 5. Converted during tent meetings by John McAlpine in Mauchline over 50 years ago. In assemblies at Mauch-

line, James St., Ayr, and the last 16 years at Bethany Hall, Saltcoats. A very faithful brother he was well known to the Lord's servants at home and abroad. Loved by all.

David McCullough on June 11, aged 82 years. In fellowship in Holborn Hall, Bangor, formerly in Ebenezer Assembly, Belfast. Saved 58 years ago at an open air meeting in Belfast. A consistent godly brother who was used of the Lord to bring many to the Saviour.

Benno Brandt, of Vienna, Austria, on 12th June, aged 85. A great friend of the late James Lees and a succourer of many. Travelled into adjoining countries in earlier life with relief for needy saints. Will be missed by European Christians.

John Munn on June 12, aged 86 years. Saved about 60 years ago and for the last 27 years in fellowship at Cruden Hall, Greenock. Bore a quiet but consistent testimony and was in regular attendance to almost the end. Leaves a widow and family whom we should specially remember.

William Ernest Conway, Belfast, on 13th June, aged 64. Saved in January, 1929, he was baptised and received into Adam St., Assembly, where he continued until 1940. With Fort William Assembly since, and became correspondent. A hard worker, he was interested in open air meetings and Sunday School work and saw many young people saved. A man of prayer, he had responsibility in oversight work. Of him it can be said, "Thou shalt be missed, for thy seat shall be empty." Funeral service was in Fortwilliam Gospel Hall, where a large company gathered. Mr. J. G. Hutchinson spoke in the Hall and at the grave. Many unsaved neighbours were present. Brethren Adamson, Allen and Arnold, his fellow overseers, also took part.

W. A. Miller, aged 83, called home on June 15th. Converted in his youth, and shortly after his conversion he gathered out with the assembly at Bignold Hall and other suburban meetings. Retired to Bognor Regis and for 21 years was one of the over-seeing brethren. A missionary writes saying that in his younger days he was a leader in open air and youth work and that many were helped by him, and that we shall all miss his cheer-

ful words and ways and his spiritual wisdom. For the last 18 months he was in fellowship at Edmond Hall, Eastbourne.

Mrs. W. Buchan, Peterhead, aged 65 years. In assembly fellowship for many years. In failing health and great bodily weariness borne with Christian patience.

Mrs. Sarah F. Douglas, widow of the late Andrew Douglas, Sr., passed very peacefully, without suffering or sickness, at noon on June 18th in her own home at Stoney Creek, Ontario, Canada. She was in her 87th year. A native of Auchinleck, Scotland, she was saved approximately 70 years ago, and came to Canada with her husband in the mid-thirties and has been in fellowship in the Kensington Ave., assembly, Hamilton, these many years.

Mrs. Margaret Reid on June 18th in her 89th year. She was among the first in the assembly at Kilmore, Co. Tyrone. She led a consistent, steady, Christian life and enjoyed the fellowship of the Lord's people. A faithful attender of assembly meetings. Brethren W. Nesbitt and R. Beattie spoke at her funeral service.

Mrs. Catherine Plant, on 22nd June, in her 89th year. Last of the founder members of Coatbridge Christian Union and in fellowship at Hebron Hall, Coatbridge since commencement of assembly. Was much loved by the saints in assembly and extended hospitality to many of the Lord's servants. Attended assembly gatherings until end of last year.

Andrew Durward Edmond on 24th June. Saved in early life in Aberdeen he was received into fellowship in Woodside Assembly but spent the major part of his life in the South West of Scotland, the last two years in Victoria Hall Assembly, Ayr.

William F. C. Humber on July 2, aged 80. Converted in the I.O.W. in 1904, and over 50 years in fellowship in David St, Chapel Assembly, Liverpool. A brother beloved, and highly esteemed for his gracious, faithful, and cheerful testimony in keeping the Assembly records.

Mrs. Erskine, Lochore, Fife, on 3rd July, aged 78 years. Saved for over 40 years and spent most of her life in happy fellowship with the Lord's people at Bethany Hall, Lochore.

Bore a quiet consistent testimony. Will be much missed in the assembly.

ADDRESSES, PERSONALIA, Etc.

Belfast: Correspondence for Old Lodge Road Assembly now to Mr. T. Mulholland, 24 Mountainview Dr., Belfast. B.T.14. 7GX.

Cleveleys: Correspondence for Cumberland Chapel to the Correspondent, Cumberland Chapel, Cumberland Ave. Cleveleys, Blackpool.

Belfast: Correspondence for Fort-william Gospel Hall now to Mr. Joseph Arnold, 23 Sheringhurst Park, Belfast 15. Tel. 78604.

Ian Munro should now be addressed at Roebank, Castle Road, Inver-gordon.

Commendation: Mr. and Mrs. A. Shedden return to Honduras re-com-mended by the Assemblies at Beth-any Hall, Gourrock, Ardrossan and Saltcoats.

AYRSHIRE MISSIONARY HOME

(Redcroft, Prestwick)

Received by Mr. W. B. C. Beggs, Clydesdale Bank House, Muirkirk, from April to June.

Bethany, Glenburn	£20 — —
Brisbane, Largs	15 — —
Waterside, Irvine	13 13 —
J. & C. F. Char. Trust	10 — —

“AWAKE UP MY GLORY”

(Continued from page 251).

cleanness, and the taking of God's Name in vain are common among all classes. Education and culture do not lessen this besetting sin. Rich and poor, educated and illiterate have a fellowship of impiety in this respect.

Some who thus indulge say that they do not mean anything by their words, or say that it is merely a habit, but this is only Satan's deception, and God has declared that He will not hold guiltless those who take His Name in vain. We need to remember also the words of the Lord Jesus when He said that it was out of the abundance of the heart that the mouth speak-eth.

Christians also need warning with regard to the use of the tongue (Col. 4. 6). The Lord Jesus said to His disciples, “Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil” (Matt. 5. 37). These words with their context teach us that our speech

should be characterised by simplicity, truthfulness and sincerity under all circumstances, without consorting to the use of oaths or strong expletives to back up our sayings.

The Psalmist, in the Scriptures above, in contrast to the impiety of the ungodly, and the idle and unbecoming words (see Eph. 5. 1-5), would use his tongue in its noblest employ, even in the high praises of our God. “To the end that his glory might sing praise unto Him and not be silent” (Psa. 30. 12). “His heart was fixed, he would sing and give praise even with his glory” (Psa. 108. 1).

May we aspire to like devotion, and with the Psalmist may our earnest prayer be, “Set a watch, O Lord, before my mouth; keep the door of my lips” (Psa. 141. 3, 4), for, “If any man offend not in word, the same is a perfect man, and able also to bridle his whole body” (James 3. 2).

ONE SHILLING

SEPTEMBER, 1968

The
Believer's
Magazine



Impeded Progress

by Ernest Barker

Translation or Tribulation

by R. Woodhouse Bea'es

Training The Godly Mind

by Edwin Adams

Gleanings from Zechariah

by J. B. Hewitt

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

Edited by Andrew Borland M.A.

TABERNACLE STUDIES

(16)

by The Editor.

THE ALTAR OF BURNT OFFERING

READERS of these studies may have observed that there has been an intended avoidance of attempting to demonstrate how the Tabernacle and its furniture were a foreshadowing of realities disclosed in the New Testament. That avoidance has been deliberate. We have been concerned not with the anti-types as was the writer of the Epistle to the Hebrews, but with the symbolic meaning for the children of Israel: and that symbolic meaning has its permanent lessons for all generations. The pious Hebrew of to-day reading his Old Testament Scriptures does not relate the different features of the Tabernacle to the Christian dispensation, but reads in them lessons for himself in his communal and private life. Those abiding lessons, containing unchanging principles of divine demands, have meaning for us to-day, apart altogether from the typical significance of materials, sacrifices, vessels and ritual of the Tabernacle. Perhaps we are the poorer spiritually because we have been prone to supplant the symbolic significance of the ancient structure by its typological intent.

In our recent studies we have been concerned mainly with the furniture in the Holy Place, and have had little to write about the court and its furniture. The court, as readers are aware, was an oblong surrounded by a seven foot high wall of linen supported by pillars of bronze set in sockets of bronze, and held taut by hooks and fillets (bands) of silver. On the east-facing side was the gate of dimensions ample enough to allow people to enter or leave.

In the court were two fairly massive objects. Nearer the gate

was the Altar of Sacrifice, frequently called the Altar of Burnt Offering. Between it and the Tabernacle proper was the Laver, a huge bowl to contain water. Apart from the Tabernacle building which occupied the western end of the court, there was nothing other than the Altar and the Laver, and these had their own special uses. We shall not concern ourselves at this juncture with the significance of the materials, shape and dimensions (if these did have any symbolical significance for the Israelite), but shall try to discover lessons from the uses to which they were put.

The Altar was the place for offerings and sacrifices, sweet savour offerings and sacrifices for sin. It should be borne in mind that the instructions given in the early chapters of the book of Leviticus were given to a redeemed people who had been delivered from the bondage of Egypt and had entered into covenant relationship with God at Sinai. Lessons derived from those offerings and sacrifices are therefore mainly applicable to people already in covenant relationship with God. Three main lessons should be learnt.

1. How to respond in gratitude to the goodness of God.

2. How to maintain fellowship with Him, and how to cultivate friendliness towards others in sharing with them the good things God has provided.

3. How fellowship with God can be restored when communion has been interrupted by sin or trespass.

That point of view should not be forgotten in our endeavour to discover some of the permanent

messages embodied in the ritual of Old Testament sacrifices.

The Burnt Offering was an expression of gratitude on the part of the offerer for the goodness of God. It was a thank offering and as such was wholly dedicated to God. Only animals which were domestic property were permitted, something which belonged to the offerer, something which had become closely related to his own life, almost part of himself. Such giving was intended to be costly. Wild animals to which there was no personal attachment were not permitted.

However, the animals demanded were graded according to the capacity of the offerer, and the offering was accepted not so much for its intrinsic value as for the measure of sacrifice its bringing entailed. Here it is necessary to avoid the fanciful interpretations forced into those offerings, such as one put forth by Jukes; "as the different offerings give us different aspects or relations of Christ's one offering, so the different grades in the same offering give us different views or expressions of the same aspect." That is imagination not interpretation.

The bullock was the herdman's offering, what a rich man could afford. Anything less from him would have been unacceptable.

A sheep or a goat was the shepherd's offering—what a person of moderate means could afford. God would be the judge as to whether the animal offered was sufficient.

The fowls, the turtle doves, or young pigeons, were a concession to those of poorer means. The poor man's pair of pigeons went up as a sweet odour as did the rich man's bullock. "God delights in the consecration to Him of ourselves and our powers, no matter whether they be great or small, if only the consecration be thorough, and the whole being be wrapped in the transforming blaze" (Mac-

laren).

Animals demanded were to be without blemish, and to ensure that the offerer had complied with the instructions, the sacrifices were flayed open and the exposed parts washed clean. No other sacrifices were acceptable, so that in the days of the prophet Malachi Jehovah complained that the people brought animals that were lame, or sick or mauled. When the offerer placed his hands upon the sacrifice the action was an indication that he identified himself with the offering, implying that the animal was given out of gratitude, and was the best he could give. The entire animal was consumed upon the altar, a sweet savour offering wholly for God. Probably the Israelite understood his action to symbolize his whole hearted agreement with the demand that God made upon himself and his substance. He was expected "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." That demand has never been relaxed.

It is no forced or imaginative interpretation to see in the details of the Burnt Offering lessons which the thoughtful Israelite might learn.

1. God has a right to expect a fitting and ungrudging response to His goodness. If He has given, His gifts ought to be recognized.

2. An offering to God, prompted by a sense of gratitude, should be the very best the offerer could afford.

3. That best was to represent a man's entire self. He was identified with the offering.

4. God must have purity in life. Material gifts from an indifferent life were worthless.

There are practical applications for Christians, and we do well to heed them.

1. As to our substance. As with the Israelite, God does not expect

more than a person can give. Some may be able to give the equivalent of the bullock, or the sheep, but some others can give only "two young pigeons." The widow who gave her two mites was commended not so much for the monetary value of her gift, but for the relative nature of the amount. Paul's guidance was, "If there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8. 12). "Let every one lay by him in store, as God has prospered him" (1 Cor. 16. 2). The liberality of the Philippian Christ-

ians was called, "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4. 18).

2. As to ourselves. The injunctions are clear and precise.

"Yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness" (Rom. 6. 13).

"Present your bodies a living sacrifice to God, which is your reasonable service" (Rom. 12. 1).

"Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2. 5).

IMPEDED PROGRESS

"Ye did run well: what did hinder you that ye should not obey the truth?" (Galatians 5. 7).

by ERNEST BARKER

THESE words were sadly true of the Galatian believers. They may be true of the reader also.

Perhaps it would be helpful to consider this subject under three headings; and as we dwell upon them may God speak to our hearts, and enable us to make any adjustment that may be necessary in our conduct as Christians.

1. THE CALAMITY

The words "Ye did run well" imply that these believers had not always been in the condition in which the apostle found them when he wrote this letter. They had begun the Christian life well; they could not have begun better. During this short period of good running they were rejoicing in two great fundamental truths; the work of Christ on the Cross as their only ground of acceptance before God, and the reception of the Holy Spirit by the hearing of faith (3. 1-3). This is how they began to live the life which is life indeed: consequently they were rejoicing in those heavenly

and eternal blessings which were their spiritual birthright. They were standing fast in the liberty wherewith Christ had liberated them. They were walking in the Spirit, living in the Spirit, willing to be led by Him, and manifesting His beautiful graces. The flesh was in its right place, the place of subservience, and the spiritual life was dominant.

But a sad calamity had overtaken these believers, and Paul refers to this in words which are unmistakeable: "O foolish Galatians, who hath bewitched you (or 'fascinated you with false representations') before whose eyes Jesus Christ hath been evidently set forth ('graphically presented') crucified among you?" (3. 1). "Where is then the blessedness ye spake of?" (4. 15). "Am I therefore become your enemy because I tell you the truth?" (4. 16).

All these interrogations show that something very serious had taken place. What had really happened? Unhappily they had failed

to continue as they had begun. Instead of continuing to recognise that Christ's sacrificial work was sufficient, they had reverted to the law with its awful bondage. Like Lazarus when he came out of the tomb, they were bound hand and foot with grave-clothes. Instead of continuing to rejoice in the fact that they had received the Holy Spirit on the principle of faith, they were endeavouring to perfect themselves by the flesh. This is what Paul means when he says, "Ye are fallen from grace" (5. 4). He does not imply that they were lost, because that was impossible if they belonged to Christ. The fact is they were in a condition of backsliding: having receded from faith to works. No longer were they living a Spirit-controlled life: no longer was the flesh in its right place, the place of subservience: no longer was the spiritual life dominant. On the contrary they were devouring one another—each one was apparently doing his utmost to consume the spiritual life and vitality of his fellow-believer. It is difficult to conceive a more pitiable condition than that into which these Galatian believers had degenerated.

2. THE CAUSE

"The kingdom of heaven is like unto a man that sowed good seed in his field, but while men slept the enemy came and sowed tares among the wheat, and went his way" (Matthew 13. 24, 25).

This is exactly what happened. Some men had surreptitiously crept in and sowed tares among the wheat; and with the baneful influence of their false teaching had succeeded in luring these Galatian believers from the simplicity that is in Christ. They had troubled the calm waters, not as in the case of Bethesda's pool for the purpose of healing and blessing, but for the propagation of evil doctrine. Observe the word Paul uses, "who did hinder you?" The apostle

gives these men their correct designation when he refers to them as 'troublers' (1. 7; 5. 10, 12). May God in His mercy save us from becoming a prey to the false teachings which abound on every hand, and grant us grace to hold fast His faithful Word with all the tenacity of which by His grace we are capable.

But there are other ways by which our progress may be impeded, and I want to alter the personal interrogative pronoun "Who?" to the impersonal "What?"

There is the love of money, as in the case of king Jehoshaphat. He began well by walking in the ways of David his father, by seeking the Lord God, and by walking in His commandments. Therefore the Lord blessed Jehoshaphat and gave him riches and honour in abundance. But he foolishly trusted in his riches, and joined affinity with Ahab the enemy of the Lord to the detriment of his spiritual advancement.

The love of the world may hinder our progress as in the case of Demas. He ran well for a time but gradually became entangled with the things of this world, so that when Paul wrote his second letter to Timothy he had to say, "Demas hath forsaken me, having loved this present age".

Love of the old life may hinder our running as in the case of Simon the sorcerer, who appears to have begun well. He believed the things which Philip spake, was baptised, and continued with God's servants for a period. But when he saw that the Holy Spirit was granted by the laying on of the apostles' hands, the old desire overcame him, so that Peter had to say, "Thy money perish with thee".

Self-interest may hinder our running, as in the case of the Corinthians. They ran well for a time; they were enriched with every spiritual enrichment; they came

behind in no gift, and they were waiting for their Saviour from heaven, but self-interest intruded, and one unholy thing followed another until they were actually divided among themselves, and lost whatever spiritual power for testimony they had.

I wonder if this appeals to my reader? You may remember when you loved the Lord intensely; when you rejoiced in His Word; when you were keenly interested in His service. But maybe that love has declined; that joy has abated; that keenness has lost its edge!

3. THE CURE

We have seen the Calamity and the Cause. What is the Cure? Surely it is nothing more or less than **confession** and **retraction**. Confess your backsliding to God unreservedly, and then retrace your steps. Return to the point where you went astray. Recognise afresh that the sacrifice of Christ is all-sufficient, and is your only ground of acceptance before God. Remember that the Holy Spirit is indwelling you, and is willing and waiting to lead you into all truth as a student, to bless you as God's child, to guide you as a pilgrim, and to use you as a servant. Get into touch with your living Saviour. Renounce your confidence in the flesh with its insidious desires inwardly, and its unholy manifestations outwardly. Let the love of Christ fill your heart and permeate every avenue of your being.

We will now examine two passages relative to this important theme. The first in John 20. 4: "So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre". The second is Matthew 28. 8: "And they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word".

In the first passage we see two brethren running, but in the wrong direction. They were running to the sepulchre. What did they find on their arrival? **Grave clothes**. They did not find the Lord because He was risen. They found nothing but grave clothes. In the second passage we see two sisters running well, notwithstanding their natural disadvantages—running from the sepulchre to convey the glorious news that the Lord was risen from the dead. Beloved fellow-believer, don't run toward the sepulchre, because if you do you will discover a sign-post pointing to "Grave clothes, law, bondage". Run in the opposite direction, and you will discover a more beautiful sign-post bearing the words, "To Christ risen, and you risen with Him". And as we are thus occupied with our risen Lord we shall rejoice in the liberty wherewith He hath liberated us. Thus we shall know the supreme joy of walking, living, being led by Him, and manifesting the fruit of the Spirit to the everlasting glory of God.

TRAINING THE GODLY MIND

(A word to young Christians)

by EDWIN ADAMS

AS human beings we desire to be happy; as Christians we desire to be godly. And we often feel that the two desires clash. As we get older we discover that we miss happiness if we make it an end in itself; it comes as the

accompaniment of living for Higher Things. Man has been made by God and for God, and so his highest happiness must lie in God. "The chief end of man is to glorify God and enjoy Him for ever". Paul tells Timothy that godliness

means great gain. Holiness is the truest wealth. Our realest possession is God and the capacity to enjoy Him. God is our Home, here and now and in eternity. The man who does not fear "God" is a fool. For godliness is the way of life, and it works. It works in all circumstances here, and it will work in every part of God's universe, and for ever.

But learning this lesson means a stiff fight. We are to train for the godly life. Discipleship involves discipline. As we are now laying a foundation for eternity we need to put our best thought and energy into it. The Christian life is not a spurt but a long-distance race. It is not everyone that starts well who continues or ends well. We have all our handicaps, the race is long, the weather is not always fine, and we have our "bad times" after as well as before we get our second wind.

All life, as we know it, costs. The grass is sacrificed for the sheep, and the sheep for man. The tree is cut down and sacrificed to help to make a house, a ship, a hall. And the godly life is no exception in its demand for the sacrifice of the lower for the higher. Doing what we don't like has probably more inner-life value than doing what we do like.

The man in pursuit of all-round godliness is compared to an athlete, and so he must attend to diet and exercise, and must keep the rules. He is a soldier, and so must be devoted to his Commander, and be as free as possible from other concerns. He is a workman, and so must put in honest, intelligent and efficient work. He is a farmer, and is to toil and expect fruit from his toil. How much do we know of all this?

Godly living embraces the whole of the life. "Temperance" in the New Testament means self-control. Christian self-control is Christ-control. Our circumstances in life

are the field in which we train. The size of the field matters far less than the way we train in our particular field.

We are to love God with the mind as well as with the heart, and that means loving His truth. Revealed truth is bound up with godliness, and is the food of faith without which the godly life is impossible. Our salvation includes seeking and finding precious Divine truth, and making it our own. If the quest were easy it would not be good for us.

We do not hold the truth in power if our minds have just received the mould in which it comes to us. Truth must be absorbed and pondered, and this means "exercise". Nothing can take the place of the personal search for the truth. It is by yielding our minds to the Lord who made them, and going to Him to be taught that we shall be kept from religious infidelity, from the traditions and superstitions of that amazing mixture of truth and error, that world-wide church-empire, that political-religious dictatorship known as Roman Catholicism, and from the vagaries of anti-Christian freak religions such as Christian Science and Spiritism. We are to be "no more children tossed to and fro and carried about with every wind of doctrine . . . but speaking the truth in love may grow up into Him in all things who is the Head, even Christ."

We need not envy the serenity that comes from having no ideas to trouble us! Singing choruses may have value as an attraction for some unconverted people, but it is a kindergarten entertainment, and has little bearing upon successful Christian living. Paul tells the Corinthians that to prefer the spectacular to the solid is a mark of immaturity. "In understanding be men".

"Prove all things, hold fast that

which is good" is an exhortation of wide application, and is always in season. We should never allow conscience or judgment to be dominated by any individual or crowd, the Press or the B.B.C. It is interesting to notice how a man of ruling personality can govern the thinking of thousands of intelligent and otherwise spiritually-minded people who are confined within some select ecclesiastical enclosure. Christ alone has the right to dominate, for He is Dominus, the Lord.

Much harm has always been done to the Christian cause by idle, irresponsible and incorrect gossip. It is easier to be critical than correct. Cocksureness is met with in the ignorant as well as in the expert. Our Lord cautions us against unfair judgment of others. In matters of criticism or dispute the information or "evidence" obtained only from one side is always inadequate and therefore misleading. It may perhaps be the truth but it is certainly not the whole truth. Other people's crit-

icisms of us—from which we may learn—often cancel each other out.

Christ is the Truth, and loving Him we shall, for His dear sake, learn to love the truth, the whole truth, and nothing but the truth.

Knowledge without practice is lame; practice without knowledge is blind. Truth is revealed to us that we may act upon it. Some find it easier to practise Christianity than to study it; most find it easier to study it than to practise it. The soul's ascent to God is a life-long pilgrimage. Saintliness cannot be attained at once without toil and pain. Progress is usually slow and difficult, and we see farther than we travel. But the upward urge is within us. And the measure of our desire is the measure of our success.

The pursuit of godliness is success. May the forward outlook, "I press on" always be ours. In this way we shall grasp firm hold of eternal life, and obtain triumphant admission into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

TRAITS OF SPIRITUAL REVIVAL

by JOHN RITCHIE

THE word "Revival" is, in our time, applied to all sorts of religious movements, in which there is said to be a renewal of activity after long lethargy, with a restart of energies to prevent extinction of existence. Thus declining churches have their periodic "revivals", and announce the day when they will begin and close. But a true revival among born again Christians, in the midst of churches composed of people who have life in Christ, is something altogether different. Unconverted professors of religion cannot be revived; they need to be regenerated. Revival, in its scriptural sense, can only be among those who are alive in Christ, men and

women in mortal flesh, in whom the Spirit of God is, but in whom, from various causes, His operations and His manifestations have been "grieved" (Eph. 4. 30), through indulgence of some sort of evil, or "quenched" (1 Thess. 5. 19) through some interference with the manner or the measure of His sovereign workings or administration in the community (1 Cor. 12. 5-8) or association in which He dwells.

The clog on the wheels, the obstruction in the channel, the incubus hindering the Spirit from operating as He would, has first to be removed, the evil confessed, repented of, and forsaken. Then the soul is restored to its right con-

dition, the saint to his normal state, and a fresh flow of spiritual power and energy is experienced as the result. This is accompanied by an arising "from among the dead" (Eph. 5. 14, R.V.), a fresh shaking off unholy alliances, and a conscious increase of light from the Lord on the heavenly path.

The process is at once simple, natural, and the results visible and definite. There need be no mistaking it, for it bears the hallmark of heaven and its savour is widely felt and owned. A genuine revival in an individual and in a church has well-marked abiding results. It is a true work of the Spirit of God, a fresh and definite work of His on the soul, and in the community. It has ever been, as the result of such revivings and renewings, that God's people have gone forward in the ways of His Word, and severed their association with unscriptural systems. Prayer, in the true sense of the word, is greatly increased. As in ancient days, "prayer without ceasing" (Acts 12. 5) to a God nigh at hand, and praises flow in full streams "at all times," from hearts in the enjoyment of God and His mercies (Ps. 9. 1), while the ordinary wheels of daily duty and godly service roll lightly and sweetly, in the renewing of the Holy Ghost. These are the marks

of true revival, shortly followed by awakening, conviction, and conversion among the unconverted. For when the tide is full it overflows to those who are still outside the circle of the saved, in which alone revival is possible.

And all this, like every operation of God, is much counterfeited, and the false coin, passing under the name of the true, makes much of its name, and deals widely in advertising its fame. But it lacks the right ring: it does not savour of the Spirit's work, and time invariably proves that it is not the true article, but a cheap imitation, lacking spiritual savour, and evaporating as quickly as it appeared. Men living worldly lives, engaged in worldly and ambitious undertakings, active in supporting questionable and unscriptural associations, talk glibly of revival, and often appear in public as its advocates, openly avowing "re-dedication" and "reconsecration", as if entering on a fresh phase of spiritual history, while remaining in their old backslidings, entangled in their spiritual bondage, and supporting the very systems which they see to hinder all real progress in spiritual life and growth. Here lies the cause of barrenness and manifest lack of blessing and power, in much of the revival effort to-day.

THE MIRACLE AT CANA

John 2. 1-11.

by F. S. PARHAM.

IN the beginning God created the heaven and the earth" (Gen. 1. 1). Likewise in the beginning was the Word, eternal and creative, without Whom was "not anything made that was made" (John 1. 3). The deity of Christ furnishes a suitable basis for the study of the Lord Jesus in the rare setting of a marriage feast, for there, too,

was a beginning—a beginning of His miraculous signs and the public manifestation of His glory (John 2. 11). It is important to notice that the Evangelist stresses this fact, if only to show that Scripture does not countenance the many spurious and fantastic claims of tradition, but establishes (Continued on page 281).

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

IN Romans chapter 6 Paul is not dealing with some sort of special "plus" Christianity. This is not the extra-option, the "in", "with it", additional, further, deeper, post conversion, "second blessing" experience. He is not talking about what may or might be, but what is and therefore should be true right now and all the time of every single, ordinary Christian. This is Christian normality, not something rare or transcendental.

It's worth noting that, unless they express a purpose, most of the verbs are indicative in mood, not subjunctive. They indicate not what is possible or desirable or dependent on a number of conditions being met, but what is actual, what has happened, is happening and will happen. These are the facts and certainties of a Christian's experience.

In the first half of the chapter (vv. 1-14) Paul uses the illustration of baptism. This normal act of witness is formal, physical, outward, public; but it symbolises inward realities, significant facts which every Christian should realise and act upon. Baptism is not an extra-option, nor is it meaningless. It expresses and represents an actual spiritual experience.

In the second half (vv. 15-23) Paul uses another illustration, that of the slave, to try to describe something of the nature of that inward experience. It is certainly real and "from the heart" (v. 17), but also so unique that he apologises for the limitations of the imagery he has to employ (v.19).

In grammatical structure and in meaning these two sections are closely related, in some respects almost parallel. Where they differ is in the slightly different point of view from which they describe

the same basic conditions. This arises from the stated contrasts and from the main ideas in the images used. The first half contrasts grace and sin and emphasises the two states of life and death in the picture of baptism. The second half, which we'll concentrate on this month, contrasts grace and law and emphasises the two activities of the human will in the picture of the slave.

The working division of this section can be broadly similar to that of section one:

vv. 15-16 QUESTION AND

ANSWER

vv. 17-19 STATEMENT AND

APPEAL

vv. 20-23 THE FINAL CONTRAST

Week 32.

QUESTION AND ANSWER

Read Romans 6. 15, 16.

The objection anticipated here is not quite the same as in v. 1, but it is born of the same perverted thinking of the human mind when confronted with the doctrine of salvation by grace. Men will accept anything but this. Note the parallel lines of argument—the two questions, the same emphatic denial, the counter thrust in the form of a question asked in scorn or wonder or disbelief, "Know ye not . . .?"

NOTE

The error underlying the objection in v. 15 is the equation of "not under the law" (which is better translated "not under law", without the article) with freedom from any law and, therefore, licence. It illustrates a very serious misunderstanding of the nature and operation of God's grace, just as the earlier objection illustrates a failure to appreciate its occasion and purpose.

A general principle and two possible applications are stated in v. 16. The principle is that behaving like a slave, which is characteristic of all human behaviour, implies the existence of a slave-master. The applications of the principle are in the form of an antithesis—whether the master be sin (slavery to him ends in death), or obedience (slavery to him ends in righteousness). The antithesis is, of course, somewhat faulty. For a logical contrast we should have expected “sin unto death . . . righteousness unto life”.

Although he later apologises for it, Paul's picture of the slave is appropriate. To appreciate its full significance we must keep in mind that slavery in those days meant the total, exclusive and permanent possession of one person by another. A slave literally belonged completely to his master. He had absolutely nothing—not even his time or his talents—which he could call his own. This state of affairs is suggested with almost a note of doom in “his servants ye are”.

STUDY

Can you think of specific instances of the objection in v. 15 being expressed to-day?

How else do people justify their sin?

What ordinary, everyday features of life could “captivate” and lead to our downfall?

Week 33.

STATEMENT AND APPEAL

Read Romans 6. 17-19.

Most of this section is a clear statement of what happens when a person becomes a Christian. Only at the end, in the last clause of v. 19, does Paul appeal to Christians to accept the facts of their experience, face up to the implications and “yield” They are people who have done something (v. 17) and to whom something has been done (v. 18).

Christianity is subjective and objective.

NOTE

Paul doesn't use the words “God be thanked” lightly. This is a letter he's writing. He knows some of the people in Rome personally and soon he hopes to meet all of them. For their sakes he is truly thankful.

Note the progression in the tenses of the verbs. They almost tell their own story. “Ye were . . .”—that was their original state. “Ye have”—that was what they did. “Being . . . made . . .”—that was what happened to them. “Ye became . . .”—that was their new state.

The last clause of v. 17 is better translated “to which you were handed over”. In this there is perhaps the suggestion of one fundamental Christian truth: it is not simply a body of truth that is to be handed over from one generation to the next, but the individuals of each generation who are themselves to be handed over to complete involvement with “the pattern of teaching”—in the words of Jesus, “ye shall know the truth and the truth shall make you free” (John 8. 32).

Paul's apology for speaking in the imagery of the slave probably means that he is aware of the limitations of his illustration. He doesn't want to press it too far; so, neither should we. He may not wish us to think that Christian service, unconditional as it must be, is in any sense tedious or painful.

All through this section of Romans Paul is pointing out that, while a Christian may have many an internal struggle, there can never be any compromise. Where there was once impurity and lawlessness which led to increased lawlessness, there is now righteousness leading to sanctification.

STUDY

Where else does Paul exclaim

"God be thanked" or use similar expressions?

Find out what you can about sanctification.

How do you set about "yielding" to God?

Week 34.

THE FINAL CONTRAST

Read Romans 6. 20-23.

The several shades of contrast throughout this chapter—sin and grace, death and life, unrighteousness and righteousness, law and grace, sin and obedience, lawlessness and sanctification, not to mention a few others—now begin to be headed up in a number of ways. The ultimate sources are sin and God. The more immediate results are shame and sanctification. The end results are death and life. The methods are by payment and by a gift. The person who stands between and makes the difference is Jesus Christ our Lord. All these are true and Paul parades them as his final court of appeal at the climax of the chapter to put in proper perspective the exhortation of v. 19, "yield . . ."

NOTE

The implication of v. 20 is that the claims of both sides are mutually exclusive. You cannot mix sin and righteousness, serve God

and mammon. A Christian is a person who has given complete control of his life to Christ and has held nothing back.

It is probably better to read verses 21 and 22 as parallel verses. Grammatically the question in v. 21 may end after "then" (see N.E.B.), thus leaving as the answer "things of which you are now ashamed, for their end is death." By translating in this way each verse has a "fruit" to be experienced and an "end" to be gained; on the one hand, shame and death; on the other hand, sanctification and eternal life.

The last verse of the chapter offers one of those classic Pauline summaries, similar to the endings of chapter 4 and chapter 5. The language is clear, forceful and precise, and still Paul is talking in pictures. From sin, the slave master, you get "opsonia", the soldier's pay—the wages you've worked for. From God, through Jesus Christ our Lord, you get "charisma", the free gift—the blessing you've never earned.

STUDY

What sort of "fruit" is God looking for?

What other references can you find to the "gift"?

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

THE TEN VIRGINS

(Matthew 25. 1-13)

THE ten virgins have also been made to represent the Church, but it is evident that they cannot be. They are most likely to be seen as bridesmaids waiting not only for the bridegroom but also his bride, though here she is not mentioned. (In Rev. 20 it is the bride who is the centre of the picture and not the bridegroom, but doubtless he is there for it is

said that the marriage of the Lamb is come etc., but it is she who is described with such detail). These virgins, all of them sleeping, are awaiting the wedding feast or feasts, and therefore the coming of the bridegroom, when he shall return from the actual wedding.

See also this referred to in Matt. 22. 1-12 and Luke 12. 36-40, and note the words, "when He shall

return from the wedding"; could anything be more conclusive? Why, therefore, confuse the bride which we believe the Church to be, with bridesmaids or guests? Even John Baptist when introducing the Lord Jesus said, "He that hath the bride is the bridegroom", and called himself the friend of the bridegroom standing and rejoicing because of the bridegroom's voice. How much happier the bride herself, seen in Revelation as all glorious! See Eph. 5. 25-32, also Song of Solomon 6. 4-10 and 7. 1-9, a description which Israel was intended to fulfil, but alas! she became the defiled adulterous wife, to be restored and cleansed surely, but displaced in this relationship by the Church, His body and bride, "not having spot or wrinkle or any such thing". No wonder we cry with the Spirit, "Even so, come, Lord Jesus".

THE RESTRAINER

It has been objected that the "Restrainer" in 2 Thess. 2 cannot be the Holy Spirit or He would have been named. Was it not He who was restraining evil in antediluvian times, holding back evil until the flood came? (Gen. 6. 3). He is not always called by name but referred to in different ways such as "the Comforter". The Thesalonians would know whom Paul meant.

It is not necessary to think that when He "goes", He will not still be operative in the world, since He was doing so before He "came" at Pentecost. That "coming" was something special, even as the Church is unique.

One "Tribulationist" expositor taught that these verses in 2 Thess. 2 should read, "when he be come up out of the midst" and from this deduced that it was a reference to the Antichrist arising out of the apostasy and that therefore the Church must be on earth at the time, but this, even if we concede such a view, does not follow,

for the apostasy which we see ripening all around us to-day can come to its head after the Church has been raptured, indeed a total denial of the faith seems to require it, an apostasy which was seen in its germ form even in the apostles' days but which may not come to full fruition while the Church is here.

This apostasy will finalise, we believe, in "Mystery, Babylon the Great", which will be a persecuting religious system, and it is this system which has persecuted the saints all down the ages, for "in her was found the blood of prophets and of saints, and of all that were slain upon the earth". (See Rev. 17. 6 with 18. 24). This is therefore quite a different persecution from that of the Antichrist in the great tribulation which we have seen is for a limited period only. Tribulationists have, we fear, confused the two.

In any case, whichever view is taken, it seems clear that the Church will be removed beforehand.

THE CHURCH PERIOD

The whole Church period appears as an interval in the history of Israel, a mystery not previously known to men because not revealed and not in process of formation until after Pentecost; and it appears quite clear that during that interval Israel has been set aside by God "until the fulness of the Gentiles be come in". Students of the Word should give careful attention to the words of James in Acts 15, God visiting the Gentiles to take out of them a people for His Name, AFTER THIS He will return to build again the tabernacle of David, setting it up, that all the Gentiles might come into blessing thereby.* That Israel has thus been set aside for the time being is clearly stated in Romans 11. Not cast away completely and finally but set aside *pro tem*, but to be restored again

(v. 26), all the true Israel saved. This action on the part of Jehovah is the subject of too many O.T. prophecies to be enumerated here.

This interval coincides with the outcalling and perfecting of the Church, and to this gap the prophecy of Daniel's seventy "weeks" refers and applies, for the "abomination of desolation" or "which makes desolate" inaugurates the great tribulation and commences the last three and a half years of this prophecy. Therefore there must be an interval between the 69th "week" and seventieth, when God is no longer dealing with Israel as a nation, but IS calling out the Church. There have been other such intervals in Israel's history which would take too long to describe here, but all these have to do with Israel, the Kingdom and the earth.

We believe that God's prophetic

clock stopped directly He set aside Israel as a nation, which we believe was when Stephen was martyred after he had spoken such words by the Holy Spirit convicting them of their sin in crucifying the Lord of Glory, and now were rejecting the testimony of the Spirit who was witnessing of Him. They were sending after the nobleman the message, "We will not have this man to reign over us." God does not have two main trains running at the same time on the main line. It appears that He is now preparing Israel to come into the centre of the stage again, though no definite prophecy is yet, we believe, being actually fulfilled; and so it may well be that the Church is nearing completion and removal.

*The terms of Amos 9. 11, 12 should be carefully read.

RESPONSIBILITY TO ELDERS

by FRANK SCOTT

"ELDERS who do well as leaders should be reckoned worthy of a double stipend," says the New English Bible. But this is **interpretation and not translation**. It is an attempt to tell us what they **think** the scripture means and not what the scripture actually says.

The Greek word for honour here is "timé (pronounced tee-may) and this noun occurs 42 times in the New Testament, while the verbal form "timaō" is used 20 times. Of these 62 occurrences, it is translated 'honour' 50 times in the A.V., and as to honour means to esteem (1 Peter 2. 17, mgn.), or to reckon the worth, so these Greek words are also translated "price" 8 times, "value" twice, and once "sum" (Acts 7. 16; R.V. 'price') and once as "precious" (1 Peter 2. 7; R.V. 'preciousness'). For example, in Matt. 27. 9, we read, "They took the thirty pieces

of silver, the **price** of Him that was **valued**, whom they of the children of Israel did **value**". The word "timé" is used of the estimated worth of the Lord Jesus, the price at which they **honoured** Him. The word "timé" is not used of Judas. The thirty pieces of silver may be regarded as a wage paid to the traitor, but the priests would not reckon this as **honouring** him. Then in Matt. 15. 4, we have the commandment, "Honour thy father and mother" and honour cannot possibly mean the child is to pay wages to his father and mother. Even if a son give financial help to his parents, such help could not be described as wages. The servants under the yoke (1 Tim. 6. 1) are to count their masters worthy of all honour, and honour cannot have the import that the servants were to pay wages to their masters! So

also when Peter says, "Honour all men . . . Honour the king" there can be no suggestion that this means we are to pay wages to all men or to the king.

The payment of wages is a matter of simple justice in paying what is due, whereas a person in an honorary position is in a position without pay. The workman holding out his hand for his paycheck would certainly be surprised if his employer told him he was honouring him in paying wages to him. A wage would also introduce the relationship of employer and employee and we have no such relationship in the Church of God.

Does double honour mean double wages, or to use the word the N.E.B. uses of the clergyman's official income, double **stipend**? If so, do some elders receive only half-pay or do others receive twice as much as they require? The apostle by double honour means we are to honour elders for a two-fold reason. First, we are to esteem them very highly in love for their work's sake (1 Thess. 5. 13). Secondly, we esteem them

again for ruling well, and especially for labouring in the word and teaching. It certainly would not be honouring an elder if he were poor and the assembly neglected his temporal needs. The loving practical recognition of his work may be by financial help, an honorarium, but such a gift is neither wages nor a salary nor stipend. If an elder be wealthy, it would not be an honour to offer him a monetary gift; much less to offer to pay him a wage, and a wage that may have come through the self-denying efforts of his poorer brethren.

As authority for supporting elders, the apostle quotes the same scriptures he had used for the support of evangelists. It is this exhortation, and not the import of the Greek word for honour that infers elders should be given financial help. The Greek word "timé", just as our word "honour", does not mean to pay a salary or wages, but honouring an elder may sometimes include the giving of pecuniary aid.

REVIEWS

THE PRAYER LIFE by Andrew Murray. This is an addition to Oliphant Lakeland Series, and is one of a number on prayer by the well-known teacher. The author subjects to detailed critical investigation the causes for lack of power in the lives of so many Christians. His conclusion is that the main cause is the neglect of sustained prayer. The sixteen chapters of this book, carefully read and wisely pondered, should stimulate the desire for more prayer in private lives and in the communal life of the Church. (Price 6/-).

SPIRITUAL LEADERSHIP by J. Oswald Sanders. The author has spent many years in training candidates for service on the Mission Field. This book is full of the ripe wisdom acquired by contact with actual problems and by a very extensive reading of apposite literature. A searching and stimulating volume which should command the attention and respect of those who seek to lead

others in the life of holiness. Published by Marshall, Morgan and Scott at 19/6.

THE CHRISTIAN STAKE IN SCIENCE. The author, Robert E. D. Clark, is well-known for his contributions which have strengthened the faith of Christians who have been shaken by the prejudiced pronouncements of ill-informed petty scientists. Dr. Clark is well equipped to show that in much of the scientific pronouncement of the past the Christian attitude has been amply justified. "To summarize our conclusions, the evidence shows that theology cannot be simply divorced from scientific discoveries. The Christian definitely has a stake in the results of the research laboratory. He may rightly claim that much modern scientific development concerns his belief, in the sense that results are such as he would expect if his faith were true". Published by The Paternoster Press. Price 16/-.



Lesson 40.

Memory Verses—Psalm 8. 3, 4.

October 6th.

THE CREATION

LESSON TEXT—Genesis 1. 1-31 (Read Psalm 136. 1-9).

TRUTH TO BE EMPHASISED:

The great Creator became our Saviour. All creation declares His glory revealing His eternal Godhead and power.

THE LESSON OUTLINED

I. CHRIST REFERS TO CREATION (Mark 13. 19).

In His prophetic discourse as He sat upon the mount of Olives overlooking the temple in Jerusalem, Christ pictures the unparalleled sorrows of the tribulation period. He gives instructions to those who will be living at that time. He makes reference to the beginning of the creation in depicting the future. We learn at least two things from this reference. 1. Creation had a beginning. Its shore line strikes out from the boundless eternity past and reaches into the dissolution of the future when "heaven and earth shall pass away" (v. 31). 2. God was its beginning: Creation which God created. He spake and it was, He uttered His voice and all things came into existence. The Bible knows nothing about evolution, neither did the Christ of the Bible. He ought to know, for He was the mighty workman who created all for the glory of God.

II. THE CHURCH IS SEEN IN CREATION (Mark 10. 5, 6, 7).

Into His creation God put the man and the woman—the crowning act of creation. God made them. And He made them "one flesh." And for his wife a man would leave his father and mother; the new relationship being a closer one. All this pictures Christ and the Church according to Paul. For the pearl of His heart's deep longing Christ left all to be united to the bride. He loved her and

gave Himself for her. Our Lord used the scriptures to prove the inseparable bond of matrimony.

III. MOSES RECORDS STORY OF CREATION (Gen. 1. 1-31).

Let the Bible answer some questions as to creation.

1. Who did the work of creation? "In the beginning God created." God the Father is the Creator (Heb. 3. 4). God the Son was the mighty Workman (Prov. 8. 30). God the Holy Spirit wrought in power (Gen. 1. 2; Ps. 104. 30).

2. How did He create all things? "God said . . . and there was." It was by His word that all things were made (John 1. 1-3). "He commanded, and they were created" (Ps. 148. 5).

3. What did He create? He created the heavens and the earth and all that in them is. Without Him was not anything made that was made.

4. When was the universe created? "In the beginning." Some have tried to determine the time of the events of Gen. 1. Some place millions of years into verses 1 and 2. Others believe creation to be more recent, suggesting that the island of time in the ocean of eternity will be seven millenniums. The work of the six days would be about 6,000 years ago.

IV. DAVID SINGS ABOUT CREATION (Psalm 136. 1-9).

Creation furnishes the background for the repeated refrain, "His mercy

Lesson 41.

Memory Verse—Hebrews 11. 4.

October 13th.

ABEL

LESSON TEXT—Genesis 4. 1-15 (Read vv. 1-7).

TRUTH TO BE EMPHASISED: Our Lord refers to the condemning power of the blood of Abel. His blood was shed upon the earth; and while

His death does condemn the world, yet His blood speaks better things than the blood of Abel. It speaks of accomplished redemption.

THE LESSON OUTLINED**I. ABEL AS A SON (vv. 1, 2).**

When Cain was born Eve must have had great expectation, for his name meaning "acquisition" suggests that she thought he was the promised seed. She said, "I have gotten a man from the Lord." She soon discovered her mistake.

II. ABEL AS A SHEPHERD (v. 2).

Abel kept sheep. He was the first of a line of shepherds that typify our Lord Jesus Christ. Abel was a shepherd who died at the hand of man; his blood was shed. Our Lord Jesus Christ is the Shepherd who died, who died for the sake of the flock."

While serving the sheep Abel would be constantly reminded of redemption, for he could remember how his parents were clothed in the skins of the innocent victims after they fell, most likely having heard it from their own lips.

III. ABEL AS A SACRIFICE (vv. 3, 4).

Abel brought the firstling of the flock for an offering to the Lord. In Hebrews we learn that it was by faith he offered. Thus the lesson of the blood (Gen. 3. 15, 21) was acknowledged by Abel. He put the death of another between him and God. He was accepted in his sacrificial substitute.

The bleeding sacrifice, the garments of death, the promised seed of the woman, and the final victory over the serpent was the gospel Abel heard from his parents and believed.

Abel was accepted in the offering he brought, and we are accepted in the One God has provided to be our Saviour, our Substitute, our Redeem-

er, the Lord Jesus Christ. His precious blood was shed for the putting away of sin out of the presence of God, and for our cleansing that we might be brought nigh.

IV. ABEL AS A SUFFERER (v. 8).

Abel had a brother. Abel was accepted by God but not by his brother. His acceptance by God was the very reason his brother Cain hated him (1 Jno. 3. 12). Cain's anger against his brother revealed his enmity towards God (see Rom. 8. 7), and his need of salvation. "Marvel not . . . if the world hate you." Trusting in and following daily our Lord Jesus Christ will make us suffer here in this world.

V. ABEL AS A SLAIN ONE (vv. 8-10).

Our Lord referred to the blood of Jesus "speaketh better things than that of Abel." It speaks of sins forgiven, of peace with God, and hope for heaven.

(Continued from page 271).

endureth for ever." The wisdom of God is displayed in the heavens (v. 5) in mercy: as the stars burst into shining, and the fair lantern of the moon is hung to brighten the night, and the sun hastens on in its course as the monarch of the day. Out from the waters and above the seas the earth appears as formed and fashioned by the hand of God. All creation says. God is good and great.

NOAH

LESSON TEXT—Genesis 6. 1—7. 24 (Read 6. 8-17).

TRUTH TO BE EMPHASISED:

God condemns the sinner and judges sin, but grace provides salvation for all who will avail themselves of the

way of escape. The days of Noah picture the days preceding the coming of the Lord.

THE LESSON OUTLINED

THE DAYS OF NOAH WERE DAYS WHEN

I. SIN WAS RIPENING (6. 5).

In one verse we have painted for us the absolute degradation of man as the outstanding mark of the days of Noah. There was not a single ray of light to relieve the picture, "Every imagination of the thoughts of his heart was only evil continually." The whole world was filled with wickedness.

II. THE SPIRIT OF GOD WAS STRIVING (v. 3).

In marked contrast to the spirit of apostasy that was working, was the pleading of the Spirit of God. Man ever resisting God's gracious Spirit. Yet God waited in grace 120 years, and all those years through Noah, the Spirit of Christ was seeking to reach men that they might be saved from judgment (see 1 Peter 3. 19, 20).

III. THE SPIRIT OF MAN WAS PROUD (v. 4).

It was "man's day." Giants, mighty men, and men of renown, crowded the picture to the exclusion of men of God. Supermen they were, and the world is looking for such men now. The beast and anti-christ will indeed be men of renown. Their forerunners are making themselves prominent now.

IV. THE SALVATION OF GOD WAS PLANNED (vv. 8, 14).

God's grace marked out Noah for salvation. In the midst of the prevailing iniquity there was one who believed His word, found grace in His sight, and obeyed His commands; he

"prepared an ark to the saving of his house."

That ark was the place of refuge, and a lovely type of our Lord Jesus Christ in whom God has provided salvation for all who will trust Him.

THE DAYS OF THE SON OF MAN ARE DAYS WHEN

I. SIN IS RIPENING FAST.

Sin abounds today. Corruption, violence and lawlessness mark the times in which we live. The seed sown in Eden has ripened throughout the millenniums and now the crop is ripe, so ripe for judgment.

II. THE SPIRIT OF GOD IS STRIVING.

Never before has there been such widespread proclamation of the gospel. There are "preachers of righteousness" whose voices reach whole nations. By means of radio the gospel encircles the globe.

III. THE SPIRIT OF MAN IS PROUD.

Men of God are scarce; but men of science, men of wisdom, astronauts, etc., etc., are on the increase. Man is attempting to invade territory he never before has been able to conquer.

IV. THE SALVATION OF GOD IS PROVIDED.

Our Lord's reference to the days of Noah illustrating the days of the Son of Man, is in reference to the failure of man to heed the warning, and of man's refusal to avail himself of the salvation provided. The only escape from judgment to come is in Christ.

Lesson 43.

Memory Verse—2 Peter 2. 9.

October 27th.

SODOM AND GOMORRAH

LESSON TEXT—Luke 17. 28-32 Genesis 18. 23—19. 26 (Read 19. 15-26)

TRUTH TO BE EMPHASISED:
As an example of the righteous judgment of God Christ pointed to the cities of the plain. As an exam-

ple of the danger of procrastination He used Lot's wife. Don't delay; don't look back; flee from the wrath to come.

THE LESSON OUTLINED**I. DOOMED CITIES (18. 20-22).**

As we remember Lot's wife we think of where she lived. She went with her husband when he left his godly uncle, to live among the sinners of the cities of the plain. Sodom is a picture of this sinful world at its worst. It has given its name to one of the vilest of sins. The cloud of God's wrath hung heavy over the city but Lot and his wife were not aware of it. "Lot sat in the gate of Sodom."

II. RIGHTEOUS CITIZEN

(17. 23-33).

As the wife of Lot there should have been a knowledge of the true God, and a measure of righteous living in the home of Lot. No doubt Abraham stopped interceding for the city when he reached the number ten because he had reason to expect there were ten righteous in the city. There was only one. Lot was a righteous man with a sense of values; and the sin of Sodom vexed his soul but he did not separate himself from its evil. Abraham was apart from it all and in the secret of the Lord.

III. HEAVENLY CONCERN

(19. 1-3).

Because of the prayers of Abraham (19. 29) and the righteous soul of Lot (2 Peter 2. 7, 8), heaven intervened and God showed His interest in Lot by sending His angels to warn him of his danger and to lead him and his family out of the doomed city. The angels were heaven's messengers; like the evangelists of our day who warn of wrath to come, and bid sinners to flee from it and trust in the Saviour who alone can deliver us.

IV. EVIL COMPANIONS (vv. 4-9).

The wicked conduct of the Sodomites towards the visitors must have filled the righteous soul of Lot with deep shame. In his desire to appease his fellow citizens he called the wicked Sodomites his brethren. However they had no respect for him and taunted him with aspiring to be a judge. And then in his offer to deliver his daughters into their hands we see to what lengths one can go when out of touch with God.

V. ANGELIC COMMAND (vv. 12-16).

"Hast thou any here besides?" . . . "Bring them out of this place" . . . "Escape for thy life" What urgent warnings!

Lot had said, "Tarry all night." This was the word of man, a word of courtesy and hospitality. He speaks of house and home, feasting and rest, enjoyment of a pleasant evening and return of a beautiful day. The angels speak of impending wrath and swift destruction; they see the coming storm and speak of mercy and judgment. "Up get you out of this place."

VI. DIVINE CONDEMNATION

(vv. 24-26).

God did as He had said. "Upon the wicked he shall rain . . . fire and brimstone" (Ps. 11. 6). God wrapt the wicked cities in the winding sheet of hell. One brief verse gives us the fate of Lot's wife who perished with Sodom. She looked back because in heart she never left it. Our Lord refers to her as a continual warning to all who delay to escape.

NOT MY WILL

by IAN R. CLARK

IT is easy to talk of the obedience of Christ in general terms. A little thought brings vividly to mind that He was obedient in things and spheres which knew only our disobedience. Further reflection shows the fulness of His obedience as it surpasses our highest ideals. I want to draw attention to three instances of this obedience. These show how it affected ordinary life, how it demanded an extraordinary attitude at his death, and where Christ's attitude differed from our own.

The first example arises out of the words of the famous prayer of John 17, 'I have manifested Thy name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to Me'. Where is the obedience here? It is in the fact that Jesus did not choose His own disciples but accepted as His intimates those whom the Father gave Him. He was content to have John point to but not follow Him. He was willing to accept that Nicodemus and Joseph of Arimathea should remain secret disciples. The Father offered Him fisher-folk and a tax-gatherer, and He was happy to accept them.

You may still be looking for the significance in this. Remember that it was to those men that He looked for sympathy in His many trials (Luke 22. 28). It was to them that He looked for help in the spreading of the gospel of the Kingdom (Matt. 9. 37—10. 5). We know that their lack of sensitivity caused Him distress (e.g. Mark 10. 32-45). We know that their lack of perception was a hindrance to Him (Mark 8. 27-38). To Him they were ever 'the men whom Thou gavest Me'. Those from whom He should have received sympathy and support were kept by Him and

guarded by Him (John 17. 12), and because of His sympathy and support not one of them perished.

Not one, that is, save the son of perdition. Here the obedience of Jesus is seen most clearly. He accepted into the midst of His confidants one who would betray Him. He accepted him as one of 'the men whom Thou gavest Me'.

Our next example is Jesus' attitude at His death. For our purposes we view it in the light of His words in Mark 2. 20, 'But the days will come, when the bridegroom is taken away from them!' Normally the phrase 'is taken away' is considered in the context of the agonies which accompany an obviously forced parting. Too often the two words 'from them' are disregarded. The little parable is concentrating on the wedding guests rather than on the bridegroom, and on the effects the bridegroom's departure would have on the guests. The emphasis is on the fact that the bridegroom did not wish to leave the guests rather than on the manner in which the parting was brought about. Here we have another insight into the obedience of Christ.

He may not have chosen His companions, but Christ's attitude towards them was not one of tolerance but of deep love. As His death approached Jesus could look forward to the joy which was set before Him, and He accepted the hour as that in which He would depart out of the world to the Father. For Himself this broke the storm clouds in His own skies, but He could not forget the repercussions which His death would have on His disciples. That the two thoughts were linked is obvious from John 13. 1. It is because of this that He gives them the lesson in humility and warns them

of His betrayal. When it is obvious that Judas is going to proceed with his wicked work the thoughts of Jesus immediately soar to the anticipation of His glory, but His care for His companions causes Him to check and to begin His final legacy of comfort (John 13. 31-32). Even at the close of this unique discourse His mind is dwelling on the fact that 'you will be scattered every man to his home' (John 16. 32).

The selfless love and unshakable obedience of our Saviour meet in this scene. In the face of all His sorrows He thought on His 'Little children', and yet He does not use them as a reason for shirking the task set Him by the Father. His prayer in John 17 is to the end that they might be brought through the storm which awaited them. We also know that Christ's attention to the matter was not only in general terms for we have details of His intercession for Peter and of His plans for Peter's future role in the strengthening of his brethren (Luke 22. 31-32). Surely the importance to Him of this whole matter is seen in that incident when He had been taken into captivity but chose the exact moment to turn and look on Peter and bring him to his senses. (Luke 22. 61).

Can we pin-point the difference between our own attitude and that of Christ? The answer lies in John 7. 6: 'The right time for Me has not yet come, but any time is right for you' (N.E.B.). Cullman says of this verse, "They can go up

to Jerusalem at any time: Christ cannot, for He stands in the midst of the divine plan of salvation, whose kairo are definitely fixed by God' (Christ and Time, p. 42). Christ knew that His time was not yet fully come (v. 8) and that the Jews sought to kill Him (v. 1), so He remained in Galilee (v. 9).

This was by no means an excuse of cowardice, for exactly the opposite takes place in John 11. There the disciples try to restrain Him when He would go to Bethany. 'The Jews were seeking to stone Him', they said (v. 8). Jesus' answer (vv. 9-10) indicates that no one can come to harm when carrying out a God-appointed task until that task is completed; but the man who is working in a sphere other than that to which God has called Him must suffer harm since he has not the protection of God. It was in the confidence which perfect obedience brings that He said, 'Let us go to him' (v. 15), while Thomas said, 'Let us also go, that we may die with Him' (v. 16).

So we find that the difference is that Christ realised that He had no time of His own but must always do the things that pleased the Father at the very moment the Father wished them done, while we want to be obedient but at any time that is right for us.

These things fire our hearts, and we find that our love for the Saviour is deepened by them: yet we must always remember that we 'ought to walk in the same way in which He walked' (1 John 2. 6).

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 8—Restoration and Rejoicing

"AGAIN". This chapter flows from, and is connected with, that which precedes. It has two main divisions—the first, vv. 1-17, gives assurance amid partial re-

storation, and the second, vv. 18-23, announcing full millennial restoration. The first part gives prominence to the sevenfold, "Thus saith the Lord", and the second

repeats this phrase three times. The prophet encourages the remnant by placing before them the promises of God. This section parallels that of 1. 14-17, just as chapter 7 answered to 1. 1-6.

THE FUTURE FULL OF BLESSING (vv. 1-17)

This word of consolation is very strong, "again", and it is sure, "the word of the Lord came to me". Here is authority you can trust and verity that cannot fail or be frustrated. We pass from the darkness of past disobedience to the dawn of gladness and assurance.

His Sovereign Presence (vv. 1-3)

Blessing for the remnant rests on the electing love and the abiding word of Jehovah (v. 1). God's jealousy is a virtue, not a vice, it is an attribute; a strong emotion is felt in favour of Zion. Here we have a glimpse of God's ways with Jerusalem.

However incredible from a human point of view, the fulfilment will most certainly come to pass, for with God all things are possible. God demands as well as deserves our whole heart, and will not be content with a divided throne. His love for Zion is so great, His heart glows with warmth, and He seeks her blessing, but must at the same time visit with great wrath those who are their enemies.

His Grace (v. 3)

"I am returned", "I will dwell". "Dwell", rather "sit", gives a graphic picture of the peaceful state indicated. The King will be in residence, fulfilling the pledge given in 1. 16; 2. 10. This constituted Jerusalem the city of truth, and Zion, His holy mountain. God's ideal for Zion has always been that she should be the city of truth and holiness. (Isa. 26; 60. 14; 62. 12). While there was no doubt a very partial fulfilment in the blessings given Zechariah and

his generation, nevertheless, in a complete and final sense the prophecy remains to be yet fulfilled in the wonderful millennial kingdom. When God is the Indweller all insincerity and inhumanity will cease, for none of these can abide with such an august authority. The day of 'Immanuel', "God with us".

Security and Peace (vv. 4-6)

What a description is given here of future prosperity, increase in size and security!

The glory of age (v. 4), "old men and women dwell in the streets". Streets not silent and deserted, as they have hitherto been, but there sit the old men gazing on scenes of peaceful beauty (Isa. 65. 20-22). Wars will not cut off the lives of her people in their youth. Her population will reach advanced age.

The gladness of youth (v. 5). "The merry shouts, the joyous glee, and glad gambols of happy childhood, whose ringing echoes mingle sweetly with the tinkle of the bells and the lowing and bleating of the flocks that come softly from the hills as they hie them homeward to the nightly fold" (Moore).

From east and west, contingents of exiles should troop back to repopulate the former desolations.

Long life and abundant offspring are promised for obedience throughout the Old Testament. (Ex. 20. 12; Deut. 4. 40; 5. 16, 33; 6. 2; 33. 6, 29).

Prosperity and happiness, health and strength will be possessed by all who are subject to Christ as King.

A God of wonders (v. 6). Everyone will exult in the words of the Psalmist, "This is the Lord's doing and it is marvellous in our eyes" (Psa. 118. 23). Such dealing with His rebellious and erring children is very wonderful, for nothing is too hard for the Lord. (Gen. 18. 14; Jer. 32. 17). It was

always His thought to bless His people abundantly, and there is no marvel with Him. (Zeph. 3. 17). We dare not limit the power of the Holy One of Israel. (Psa. 78. 19, 20, 31).

His Saving Power (vv. 7-8)

The terms of this prediction carry us beyond any facts at that time existing, and refer to events then future. These two verses explain the accomplishment of His purposes; the regathering and restoration of Israel, after the appearing of the Son of Man. (Matt. 24. 29-31). East and west may represent every quarter of the earth. From world-wide dispersion, God will bring His people back to the land. (Isa. 11. 11, 12; 43. 5, 6; Ezek. 37. 21; Amos 9. 14, 15). The return includes spiritual restoration to the Lord. (Jer. 30. 22; 31. 33 with Heb. 8. 13). The transaction will be done in truth and righteousness, according to the truth of His word and in agreement with His righteousness. To-day, this is the secret of all spiritual progress.

Sign of Prosperity (vv. 9-13)

Here the prophet returns to their present circumstances, and encouragement is similar to that of Haggai who sought to cheer and stimulate the efforts of the exiles. (Haggai 2. 15, 19). The exhortation is grounded upon a comparison of their condition, before and after the time they began in earnest to build the House of the Lord. There had been stormy days of quarrelling, bickering and fighting—all because the people were not in the will of God. (vv. 10-21). Now there is no lack, no drought, no struggle, no curse (v. 11). "The Lo-ammi" period during which Israel, separated from God, is given over into the hands of his enemies, will at last be ended, and God will again receive them graciously and acknowledge them as "Ammi", and He Jehovah will be their God, in truth and righteous-

ness, even as we read in Hosea 2. 19-20.

In that day the earth and the heavens are to give forth their blessing for Israel (v. 12). They will be a blessing to the nations instead of a curse among the nations. (Gen. 12. 2; 2 Kings 22. 19; Jer. 29. 22).

Spiritual Precepts (vv. 14-17)

In view of the blessings now promised, here is Jehovah's commandment as to what the people will do. The benevolent purpose of God's will is connected with another "fear ye not". The chastisements of the past now certify the Divine love, and become a guarantee for the benefactions of the future. God outlines again the proper moral conditions that must exist among them. All the precepts are reduced to four straightforward commands. Truth must characterise the dealings of a man with his fellow man, they must make equitable judgments which help to bring about peace as they administer rule in their cities. The heart must be kept from devising evil against another, and the godly are to hate any false oath. (vv. 16-17).

FEASTING INSTEAD OF FASTING

(vv. 18-23)

In coming now to a direct answer to the question, out of which the whole prophecy arose, Jehovah enumerates not only the fast of the fifth month (8. 3), but those three other fasts which were all governed by the same general principles. All these, He promises, will become seasons of joys, fasts turned to feasts. (vv. 18-19).

Days of Catastrophe (v. 19a)

The four fasts are now recounted.

The fast of the fourth month connected with the taking of Jerusalem by Nebuchadnezzar in Zedekiah's eleventh year (Jer. 39. 2, 3; 52. 4, 7). That of the fifth month, the burning of the city and temple,

(Jer. 52. 12, 13). The fast of the seventh month, the murder of the governor, Gedaliah (Jer. 41. 1-2); and that of the tenth month, marked the commencement of the seige by Nebuchadnezzar in Zedekiah's ninth year (2 Kings 25. 1; Jer. 39. 1; 52. 4). "All these days are still observed as fasts by the Jewish nation in all parts of the earth, for it is still the night of weeping for Israel and Zion still sits desolate and mourns" (Baron). **Days of Celebration** (v. 19b)

This long bitter night of weeping for Israel is to be followed by a wonderful morning of joy and gladness. Sorrow will be turned into rejoicing. Fasting shall be turned into feasting. When the fasts become feasts the weeping and mourning are changed to worship and mirth. "Therefore love the truth and peace"; these words emphasise the important fact that divine prophecy will always have a practical effect upon the present life. (See 1 John 3. 2-3).

Days of Conversion (vv. 20-23)

Consider again these glowing predictions, "it shall yet come to pass". The joyful change will extend in its influence, to the nat-

ions of the world. The nations of the kingdom will seek the Lord. Joyfulness is followed by fruitfulness. "Let us go" marked by earnestness and speed. This is not a picture of missionaries going to far distant nations with the Gospel message, but of people of different nations going to Jerusalem to see Jehovah face to face. Ezekiel tells us the name of the city will be Jehovah-Shammah, "The Lord is there" (Ezek. 48. 35). The definite number 10 is here used simply to indicate an indefinite number of people, to show how anxious individuals of various nations will be to join themselves unto the Jew, who enjoys divine favour. (v. 23).

Think on these things:

1. Compare this chapter with the prophecy of Haggai.
2. Can you explain the jealousy of God?
3. How is this chapter related to chapters one and seven?
4. Enumerate the millennial blessings in this chapter.
5. What practical lessons are here for to-day?
5. How will Israel become a blessing to all nations.

STUDIES IN HEBREWS

SANCTIFICATION AND JUSTIFICATION

Hebrews 10. 10; Romans 3. 24.

by W. SANDERSON, Linlithgow.

THESE two doctrines—Sanctification and Justification—have been, and still are very much confused. The latter is expounded by Paul in the Epistle to the Galatians and at greater length in Romans, the former principally in the Epistle to the Hebrews. It is evident that sanctification as presented in Hebrews is very much akin to justification as expounded by Paul. Neither the one nor the other is progressive, something which has to be reached by degrees. God is the justifier; He it

is who declares the person righteous, and He is not giving a verdict on the moral qualities of the man whom He declares righteous, for, paradoxically, it is not the righteous He justifies but the ungodly. (Rom. 4. 5). Nor is it a pronouncement of what the man will become as the consequence of a subjective change wrought in him. It is simply a declaration of what the man is in God's sight and in relation to His holy law, even while he is at that moment in the category of the ungodly. Certainly,

it is not the ungodly simply as such, but the ungodly who believe in Jesus whom He justifies. (Rom. 4. 5). Nevertheless, they are not in the category of the righteous when they believe but in that of the ungodly. This removes every thought of merit. Justification does not take into consideration what they have been, nor what they might yet be, as the ground of justification. It is on ground entirely outside of themselves, therefore it is an objective not a subjective matter. God has provided the basis in Him who is the propitiation for our sins. It is "in His blood", it is "through the redemption which is in Christ Jesus". God is just when He justifies the ungodly who believe, for He has not waived the demands of His holy law which requires the penalty for sins, but has provided One who has met all its claims on our account. Paul draws attention to three factors in justification; "we are justified by grace", "we are justified by faith", "we are justified in His blood", none of which is to be lost sight of.

In the Epistle to the Hebrews the same three factors enter into our sanctification. It is the provision of grace, entered into and enjoyed by faith and made possible by His blood-shedding, His sacrificial death, and, like justification, it is **once-for-all and needs not to be repeated**. Dr. Denny has discerned this very clearly when he says, "In short, in the epistle to the Hebrews the word 'hagiazien' corresponds as nearly as possible to the Pauline 'dikaion', the sanctification of the one writer is the justification of the other and the 'prosagagé, or access to God, which Paul emphasises as the primary blessing of justification (Rom. 5. 2; Eph. 2. 18) appears everywhere in Hebrews as the primary religious act of drawing near to God through a great High Priest. (Heb. 4. 16; 10. 19-25; 12. 22). ('The

Death of Christ', ed. Tasker, p. 126). In the second chapter of Hebrews Jesus is Sanctifier (v. 11), Saviour (v. 10), and High Priest (v. 17). He has been made perfect—made fully adequate—to be all this to us through His sufferings both of temptations (v. 18) and of death (v. 14). And it is by the grace of God that He endures and passes through all this experience that He might leave nothing undone which would be necessary to fit Him to save, to sanctify and to succour. These offices belong together. They belong to this "so great salvation" of which our author is speaking (Heb. 2. 3). In the fifth chapter the writer again refers to Christ's 'being made perfect' and having this consequence that 'He became the author of eternal salvation to them that obey Him'. To our writer, 'to sanctify' is a salvation truth, something accomplished for us, as is justification.

In the ninth chapter of Hebrews we are told that the ritual of the old economy could sanctify (v. 13). This it did by purifying and that by sacrifice. We can see here what the writer means by 'sanctify', he means fitness for sanctuary service. He is fitted by being cleansed, to draw near to the Holy Presence as a worshipper. In the old economy it had a very limited aim, external only, a purifying of the flesh, and had to be constantly repeated. The writer now contrasts this with what has been accomplished by our High Priest, "who through Eternal Spirit, offered Himself without spot to God, purge your consciences from dead works to serve the living God. (v. 14).

Here is an inward cleansing which has to do with the realities not the figurative—the artificially created—but guilt upon the conscience, sin in its truest and deepest sense. This cleansing is perfect and permanent, making pos-

sible the worshipful service of the living God. The people of whom our author writes are "them that draw nigh"; "the comers thereunto"; "the worshippers". Sanctification—to sanctify such, is to give access to the holy Presence by removing everything that is obnoxious to Holiness—to bring the worshippers into the presence of the Holy One "without conscience of sins". This the old order never could accomplish. Our High Priest has "been made perfect" to that end and He has "made perfect" the sanctified—the worshippers. (Heb. 5. 9; 10. 10). As in the case of justification, sanctification is a standing given to us through His one offering for sins for ever. (Heb. 10. 12). God is the Righteous One—the Judge of all—whose law we have transgressed; the aspect before us in Romans. He is the Holy One from whose presence we are excluded because of our defilement due to sin; the aspect before us in Hebrews. The person and work of our Lord Jesus Christ

answered to both righteousness and holiness, having put away sin by the sacrifice of Himself. On that ground God is able to justify and also to sanctify all who come unto God by Him.

All who believe are justified, and that all who believe are sanctified is a truth not unknown to Paul. It was given him with his commission: "... that they might receive the forgiveness of sins and inheritance among all them that are sanctified through faith that is in Me" (Acts 26. 18). We see here that forgiveness of sins is linked with sanctification as it is linked by Paul with justification in Acts 13. 38 and 39, and everywhere in Hebrews. When Paul addressed the elders from Ephesus he said, "... to give you an inheritance among all them that are sanctified" (Acts 20. 32). Paul's usual mode of addressing the believers as saints—Holy ones—shows how much he acknowledged their standing in Christ, as sanctified.

THE MIRACLE AT CANA (Continued from page 264).

the truth that our Lord's anointing at Jordan marked the **beginning** of His consecrated ministry and the subsequent display of His power. While He was advancing in age and wisdom in the privacy of the home at Nazareth He was subject to His parents (Luke 2. 51-52). More than that we are not told; so let us respect God's silence.

Careful examination of the narrative in John 2. 1-11 will reveal some instructive, and, possibly, unexpected features. In this we need grace and wisdom to reject hasty conclusions out of harmony with the verbal statements of Scripture. At Cana the Lord Jesus seems to have left the domestic circle never to return. Since the day when He emerged from obscurity at His baptism, being consecrated by the Holy Spirit, He

regarded the former family relationship in a different light and this is apparent from the strange words addressed to His mother when the supply of wine failed: "Woman, what have I to do with thee? Mine hour is not yet come". Not that He shunned all social contacts, as His presence at this wedding testified, but henceforth all was to be subordinate to the one overriding task of going "about His Father's business". With that same end in view He could and did share a meal with despised tax-gatherers and sinners for their spiritual good. Although the miracle of turning water into wine met a need and contributed to the happiness of a festive occasion John, in the Gospel record, implies that it served a higher cause, viz., to show forth the glory of the Lord and to promote the faith of His

disciples. (John 2. 11). The underlying principle is that the spiritual transcends all else and we, in our affairs, do well to remember this.

Mary does not appear to have taken offence at what may seem to us an abrupt or discourteous mode of address. To capture the sense of an ancient idiom or idiomatic phrase is never easy. Moreover, it is difficult to determine what she expected of her Son in this emergency, or to what extent she appreciated the higher calling and work upon which He had now embarked. Memories of former days would doubtless linger and influence her attitude, for she had kept many a dark saying in her heart though failing to understand His pre-occupation with "His Father's business" even when He was but a boy of 12. (Luke 2. 49-50). That His mother was, in some degree, a distinguished guest at the wedding is more than probable, as is evident from the way she instructed the special servants (they were not slaves) to do her Son's bidding: "Do whatever He tells you". And the servants did not question either Mary's authority or the Lord's subsequent commands. They simply obeyed. Do we respond with alacrity to the word of the Lord?

At this point the inspired writer introduces what, at first glance, seems purely incidental by mentioning six stone water-pots and specifying their use. "Fill the pots with water," was our Lord's first command, and the servants filled them up to the top. Whence did they obtain the water if not from a spring or well to which the household had access? Now, continued the Lord, "DRAW (not draw out) and carry to the table-master" (or superintendent of the feast). It is here where so many commentators are led astray by assuming that the servants dipped or ladled out the transformed liquid from the waterpots and the faulty transla-

tion of the A.V. lends support to this view. **Draw**, not draw out, is the correct rendering of a Greek word, occurring only here and in chapter 4 of the same Gospel, and this word signifies the operation of drawing water from a spring or well frequently so deep as to need rope and bucket or other receptacle to obtain the precious fluid. Again John states clearly that the waterpots and their contents were used for "purification", i.e. for washing purposes not for drinking. It is inconceivable that the Lord Jesus would utilise water, more or less stagnant, in order to produce that which "maketh glad the heart of man". No! Fresh, living water from an uncontaminated source provided the wherewithal for this miracle and if further confirmation were needed we notice that only the servants knew whence it came. The master of the feast did not know and—we venture to suggest—neither did the guests. The waterpots would be too conspicuous to escape notice had the Lord used the water out of them.

Furthermore, John supplies another detail by giving the approximate capacity of each pot as 2 or 3 measures (firkins) and while it is difficult to calculate the total volume in modern terms it must have been 100 to 150 gallons. If we add to this the amount of wine already consumed we arrive at a fantastic and altogether improbable figure. Admittedly there was never short measure in any of our Lord's miraculous gifts, yet He was no friend of waste or extravagance (cf. John 6. 12). What the superintendent of the feast praised was not the quantity but the quality of the unexpected contribution, and there we rest in the plain facts of Scripture.

In conclusion the Old Testament helps to reinforce the teaching of this miracle and the Septuagint (Continued on page 288).

REVIEW

A HISTORY OF THE BRETHERN MOVEMENT

by F. Roy Coad, F.C.A.

Recently we reviewed *The Origins of the Brethren* by Harold R. Rowdon, and were rather disappointed that the author had not pursued his admirable studies to provide information about more recent developments and progress. Mr. Coad, we are happy to note, has brought his researches up to date, and has produced an informative, provocative and stimulating account of the spread beyond British shores of what he denominates "independent churches". He prefers the word "independent" to the word "autonomous". We prefer the latter word.

This is a book to be read with discrimination, and to be preserved for reference. The earlier chapters deal with the beginnings in Dublin and Plymouth of the "independent churches" which came to be associated with the "Brethren Movement". Considerable detail is given to the development of the differences between Benjamin Newton and John Nelson Darby, and to the "Bethesda Question" which led to the formation of "Exclusive" and "Open" Assemblies. Mr. Coad tries to give an accurate assessment of the work of Muller and Craik in Bristol.

The chapter "Outreach and Expansion" covers the establishment of independent churches in many parts of the British Isles, while the chapter entitled "Worldwide Growth" tells how by missionary enterprise the scriptural principles for which churches in Britain stood spread to many parts of the world. Naturally some of the most recent advances, as for example, in New Guinea and Papua, have not been included.

Other chapters deal with Hymnology of the Brethren, The Scriptures and the Church, Unity and Its Expression. It is evident that Mr. Coad's sympathies lie with the more open-minded of the open brethren, and that he has little sympathy with those brethren who have

adopted a more exclusive attitude towards institutional religious bodies. In the chapter where he discusses the influence of teachers and writers, he justly mentions those whose labours by pen and lip helped to establish many who are continuing to commit the same to faithful men. It may have been due to ignorance or prejudice, that no mention is made of the work of John Ritchie, founder of the publishing house of that name, or of William Hoste, whose writings are amongst the best of their kind.

This is a book which will stand re-reading. Not all readers, however, will agree with the bias which the author shows towards open-minded application of the principles upon which independent churches have been built.

Published by The Paternoster Press at 30/-.

A.B.

ADDRESSES, PERSONALIA, Etc.

Oldham: Correspondence for Werneth Gospel Hall, Railway Road, now to Mr. F. George, 263 Denton Lane, Chadderton, Oldham.

G. K. Lowther now 50 Westminster Drive, Grimsby, Lincs.

Jack Murdoch now at 18 Viaduct Circle, Kilwinning, Ayrshire.

Chryston Assembly: Couple required for Hall-keeping duties at Moorpark Hall, Muirhead, Chryston. House available. Replies to R. B. Hayworth, 53 Whitehill Avenue, Stepps, Glasgow E.3.

Mr. J. M. Davies, writing from Malaya, records his deep gratitude to the Lord for enablement over the past seven strenuous months. At the end of six months in India the closing meetings in Madras were marked with increasing interest, with numbers attending in the 400 region, when he dealt with prophecy in relation to the Middle East. Meetings at five different centres in Malaysia over a five week period were most encouraging when good numbers of young people attended. Our brother asks prayer for his visit to Australia commencing at Perth, where his address is 8 Cople Street, Willagee, W. Australia, 6156.

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1072	21	—	1095	52	—	1119	11	10	—	1142	5	10	—	1165	50	—	1188	24	—	
1073	50	—	1096	16	—	1120	26	—	1143	6	—	1166	10	—	1189	60	—			
1074	20	—	1097	2	—	1121	15	—	1144	107	8	6	—	1167	14	—	1190	21	15	10
1075	19	12	11	1098	4	—	1122	20	—	1145	20	—	1168	120	—	1191	8	8	4	
1076	14	10	—	1099	10	—	1123	100	—	1146	40	—	1169	15	—	1192	32	10	—	
1077	10	—	1100	750	—	1124	30	—	1147	6	—	1170	1	—	1193	57	—	—	—	
1078	140	—	1101	20	—	1125	5	—	1148	50	—	1171	20	—	1194	5	—	—	—	
1079	97	16	6	1102	5	—	1126	24	—	1149	24	—	1172	10	—	1195	6	—	—	—
1080	12	—	1103	5	—	1127	30	—	1150	15	—	1173	5	—	1196	4	—	—	—	
1081	146	—	1104	2	—	1128	39	—	1151	20	—	1174	20	—	1197	30	—	—	—	
1082	25	10	—	1105	20	—	1129	30	—	1152	5	—	1175	10	—	—	—	—	—	—
1083	5	—	1107	10	—	1130	40	—	1153	2	—	1176	20	—	—	—	—	—	—	—
1084	4	10	—	1108	30	—	1131	30	—	1154	20	—	1177	50	—	—	—	—	—	—
1085	5	—	1109	7	10	—	1132	35	—	1155	10	—	1178	30	—	—	—	—	—	—
1086	25	—	1110	20	—	1133	10	—	1156	15	—	1179	4	10	—	—	—	—	—	—
1087	8	—	1111	17	17	3	1134	5	—	1157	10	—	1180	2	—	—	—	—	—	—
1088	9	17	—	1112	6	—	1135	6	—	1158	5	—	1181	2	17	—	—	—	—	—
1089	5	—	1113	10	—	1136	3	—	1159	11	15	—	1182	9	17	—	—	—	—	—
1090	2	—	1114	8	—	1137	50	—	1160	3	17	—	1183	33	15	—	—	—	—	—
1091	20	—	1115	5	—	1138	100	—	1161	24	—	1184	10	—	—	—	—	—	—	—
1092	24	—	1116	24	—	1139	4	17	—	1162	750	—	1185	10	—	—	—	—	—	—
1093	10	—	1117	30	—	1140	10	—	1163	22	10	—	1186	10	—	—	—	—	—	—

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1073	2	—	1092	12	—	1119	5	—	1141	2	6	1163	10	—	1188	1	—			
1074	10	—	1093	8	—	1120	10	—	1142	10	—	1164	1	—	1189	3	—			
1075	1	—	1094	1	10	—	1121	1	—	1143	2	6	1165	2	—	1190	1	1	9	
1076	10	—	1095	13	—	1122	1	—	1144	10	—	1166	5	6	1191	10	—			
1077	10	—	1096	2	—	1124	10	—	1145	10	—	1167	14	—	1193	3	—			
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1081	10	—	1106	1	—	1128	1	5	—	1150	5	—	1176	2	—	1197	1	—		
1082	1	—	1107	1	—	1129	1	10	—	1151	1	—	1177	1	—	—	—	—	—	—
1083	5	—	1108	5	—	1131	10	—	1152	5	—	1178	1	—	—	—	—	—	—	—
1084	10	—	1109	5	—	1132	1	—	1154	10	—	1179	10	—	—	—	—	—	—	—
1085	10	—	1110	1	—	1133	10	—	1156	7	6	1181	3	—	—	—	—	—	—	—
1086	1	—	1111	2	—	1135	5	—	1157	5	—	1182	3	—	—	—	—	—	—	—
1087	4	—	1112	5	—	1136	3	—	1158	10	—	1183	5	—	—	—	—	—	—	—
1088	3	—	1114	5	—	1137	1	10	—	1159	5	—	1184	10	—	—	—	—	—	—
1089	5	—	1116	1	—	1138	8	—	1160	3	—	1185	10	—	—	—	—	—	—	—
1090	5	—	1117	2	—	1139	3	—	1161	1	—	1186	10	—	—	—	—	—	—	—

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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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES Forthcoming (D.V.)

North Staffs: Stoke, Sept. 4, P. Brandon; Butt Lane, Sept. 7, Tent Report Meeting, C. Goldfinch, G. Hill; Trent Vale, Sept. 21, J. Hunter, E. Ogden. Sept. 22-26, J. Hunter.

Altrincham: Hebron Hall at 7.30. Sept. 7, W. E. Buckley; Oct. 5, F. Farnworth.

Warrington: Hope Hall, Sept. 7, 14, 21, Ministry; 8-22, Gospel, H. G. Murphy. Oct. 19-20, W. Craig.

Bexleyheath: Bethany Hall, Sept. 14, Rom. 8—C. Goldfinch; Oct. 12, Rom. 9—G. Snaith.

Cardiff: Ministry Conf. Sept. 13 at 7.30, Prayer Meeting in Adamsdown Hall; Sept. 14 at 11, 2.45 and 6.30 in Tredegarville Baptist Church; Sept. 16 at 6.45 in Tredegarville. Dr. D. Gooding, J. H. Large, J. Hunter.

Hornsey, London N.8: Alexandra Hall, Alexandra Rd. Sept. 14 at 3.30, J. Anderson, J. Riddle: 6.15. Bible Reading, J. Anderson, 1 Cor. 3.

Liverpool: David St. Chapel Assembly, Sept. 14-29. R. Walker for Gospel effort. Prayer valued.

Wimborne: Annual Conf. Eastbrook Gospel Hall in Corfe Mullen School Hall, Corfe Mullen, Wimborne. Sept. 14 at 3 and 6. R. Bryant, G. B. Fyfe.

N.E. England Missy. Weekend: Tees, Tyne and Wear. Sept. 20-23, A. L. Dexter, J. C. Finnegan, G. H. Jones, H. M. Martin, L. K. Nye, A. G. Phair.

Bermondsey, S.E.16: Gospel Hall, St. James Rd. Sept. 21 at 7, A. Wiseman.

Crewkerne: East St. Gospel Hall, Sept. 21 at 3 and 6. C. Ingleby, T. Salmon.

Luton: Onslow Gospel Hall. Sept. 21 at 3.15 and 6. J. Paton, F. Stallan.

Doncaster: Gospel Hall, Carr House Road, Sept. 28 at 3 and 6. R. Scott, J. Yuille.

Hove: Rutland Hall, Sept. 28 at 3.30 and 6. D. J. Ellis, R. Leggat.

Warrington: Gospel Hall, Forster St.

Oct. 5 at 3 and 6. P. Parsons, W. Wilcox.

Leeds: Yorkshire Missy. Conf. Blenheim Baptist Church, Woodhouse Lane. Oct. 5 at 2.45 and 6; Oct. 7, Sisters at 3. General meeting at 6.30. E. W. Rogers, L. K. Nye, B. Fell, G. H. Jones. Sisters, Mrs. Nye, Mrs. Fell and Miss G. Lowndes.

Manchester: Gospel Hall, Westgate St. Blackley, Oct. 5 at 3.15 and 6. A. Scott, D. C. Hinton

Birmingham: Annual Ministry. Oct. 11 at 7.30, Friends Meeting House. Oct. 12 at 3.15 and 6.45, University of Aston. S. S. Short, W. E. F. Naismith, E. J. Strange. Particulars from J. D. Heaviside, 195 Swanshurst Lane, Birmingham 13.

Bournemouth: Queens Hall, Bath Rd. Hants & Dorset Ministry Meetings. Oct. 12 at 3 and 6.15. H. Beattie, A. C. Gooding.

Brierfield: In Baptist Church, Oct. 12 at 2.45 and 6.15. A. Greenwood, Dr. J. K. Howard. Mr. Greenwood continues in Hebron Hall, Walter St. Oct. 13-27.

Carlisle: Hebron Hall Missy. Conf. Oct. 12 at 3.15 and 6.30. G. H. Jones, A. Naismith, J. B. Pugmire.

North Wembley: Uxendon Hall, Elmstead Ave. Bible Reading, Oct. 12 at 7. Eph. 1. D. Coulson.

Torquay: Tor Hill Gospel Hall, Oct. 12 at 3.15 and 6.15. J. Clare, R. C. Kyle

LANCASHIRE GOSPEL TENT: Tent and equipment were destroyed by fire at Bury on the night of 26-27 July, believed to be the work of vandals and estimated loss £1000. North Staffordshire brethren offered their tent and Messrs F. Whitmore and J. Noble continued on same site. Prayer will be valued.

SCOTLAND: Forthcoming (D.V.)

St. Monance: In Town Hall, Aug. 31 at 10.30. Sept. 1 in Gospel Hall at 2.30. J. Cuthbertson, J. Douglas, J. Glenville, J. Gillespie.

Beith: Special ministry meetings in Bethany Hall, Sept. 1-12. W. Trew. Monday to Thursday at 8. Lord's Day, 3.30 and 7.

Clydebank: Gospel Hall, Miller St. Sept. 7 at 3. J. Dickson, F. Stallan, J. R. Rollo.

Annbank: Gospel Hall, Sept. 7 at 3.15. J. Tennant, A. W. Foster, J. Hunter.

Kings Park, Glasgow: Annual Conf. Sept. 7 at 3.30. J. Black, G. Harpur, A. Roxburgh.

Kinross: Town Hall, Sept 7 at 3. A. Naismith, W. D. Bell, H. King.

Shettleton: Tabernacle Gospel Hall, Sept. 7 at 3.30. R. Price, A. Noble, J. Dickson.

Counties Work report meeting in Elin Hall, Prince Edward St. Glasgow, Sept. 13 at 7.30.

Aberdeen: Annual Bible Readings in Hebron Hall. Sept. 14-19. H. Bell, S. Emery. Particulars from Mr. E. M. Rannie, Pymhurst, Milltimber, Aberdeen.

Baillieston: Hope Hall, Church St. Sept. 14 at 3.30. A. Allan, W. Craig, W. Prentice

Bellshill: Gospel Hall, Johnston St. off Unthank Rd. Sept. 14 at 3.30. L. K. Nye, E. H. Grant, R. Price, W. Gilmour.

Kilmarnock: Ayrshire Missionary in Central Hall, Sept. 14 at 3. A. Naismith, Jr., W. D. Bell, H. King, T. A. S. Watt, J. Aitken.

Linwood: Annual Conf. in Craighends School Hall, Sept. 14 at 3.30. G. Waugh, W. D. Whitelaw, W. K. Morrison.

Peterhead: York St. Hall Sept. 14 at 3. H. Bell, A. M. S. Gooding, J. Hutchison, S. Emery.

Stenhousemuir: Gospel Hall Annual, Larbert East Church Hall, Sept. 14 at 3. A. Leckie, J. Cuthbertson, A. Prentice.

Cockenzie and Port Seton: Viewforth Gospel Hall Sept. 21 at 3.30. F. Cundick, J. H. Hutchison, W. K. Morrison. Mr. Cundick continues Monday to Thursday at 7.30 p.m.

Kilmarnock: Ayrshire Tract Band Conf. in Elin Hall, Princes St. Sept. 21 at 3.15. R. Jordan, R. Price, J. Campbell.

Perth: In Old Peoples Club, Tav St. Sept 21 at 3. C. Goldfinch, J. Affleck, J. McDonald. Mr. Goldfinch continues in Gospel Hall to 3rd October.

Dumfries: Bethany Hall, Sept. 28 at 3. S. Emery, T. Frcars, H. Stalker.

Aberdeen: Victoria Hall Annual in Torry U.F. Church, Oct. 5 at 3 and 6. J. R. Rollo, J. Hutchison.

Paisley: Shuttle St. Hall, Oct. 5 at 3.30. F. Stallan, J. Anderson, W. Gilmour.

Stranraer: In Lewis St. Gospel Hall, Oct. 5 at 3. R. Grant, A. Roxburgh, C. Cassidy.

Burnbank: Ebenezer Hall, Oct. 12 at 3.30. R. McPike, A. Prentice, H. Scott.

Innerleven, Methil: Missy. Conf., in Gospel Hall, Oct. 12 at 3.30. H. King, R. W. Orr, D. Smith, W. W. Campbell.

Plains: In Welfare Hall, Oct. 12 at 3. J. Hunter, J. Campbell, E. Ewing.

Innerleven, Methil: Missy. Conference 19. J. Caldwell, W. Gaw, J. Dickson.

Wishaw: Ebenezer Hall, Young St. Oct. 26 at 3.30. J. Currie, J. Cuthbertson, J. Hunter.

REPORTS

Hugh Keirs has found some encouragement in house to house visitation in Kirkcaldy and Kibross. One lady professed faith and others showed interest.

Harry Burness had seven weeks tent meetings in Alford with very good interest amongst young folks. Was moving on to Kemnay for August.

Sandy Stewart and **John Gordon** continued at Findochty until the end of August. Interest is exceptional and God is working. Several have professed faith and many more near the Kingdom. Earnest prayer desired.

C. Barwick and **J. Ritchie** continue at Eastriggs with an increasing interest. Three have professed to be saved and prayer is desired for anxious souls. The children's meetings have been most encouraging.

John Campbell had some encouragement at both Doune and Thornhill (South Perthshire). He moved portable hall to Callander mid-July and found a ready ear in open air, and good numbers attending the meetings in the hall. Prayer asked for this holiday resort with its good opportunities.

IRELAND: REPORTS

Workers

J. Hawthorne and **J. Thompson** continue in portable hall at Cabragh, Co. Tyrone with good interest and encouragement.

W. J. Nesbitt and **D. Kane** commence in a canvas tent (D.V) at Clady-Milltown, Co. Armagh on 21st July.

T. Rea and **R. Jordan** in tent work in scattered district central Co. Down. Numbers attending small, but local unsaved attending.

Frank Knox: Our esteemed brother who has been in hospital for several weeks has returned home feeling somewhat better. Prayer is valued for this useful servant of Christ.

Conferences

Enniskillen: From June 1-3, was the largest yet. Ministry was profitable by brethren **J. Hunter**, **R. Beattie**, **A. McShane**, **W. Graham**, **A. Lyttle** and **J. Flynn**. Missionary reports were given by **J. Finegan**, **W. Livingstone** and **J. Turkington**.

Ballykeel, Kilkeel: June 27. Tent packed. Word ministered by **J. Flynn**, **J. Hawthorne**, **W. Nesbitt**, **W. Wills**, **S. Thompson** and **R. McLuckie**.

Stonewall, Co Cavan: Good attendance. Words of encouragement and help ministered by **W. Graham**, **N. Turkington**, **J. K. Duff**, **R. Love**, **T. Flanagan** and **E. Allen**.

Kingsmills: July 12. Word ministered by **L. Mullan**, **J. Noble**, **W. Wills**, **S. Jardine** and **D. L. Craig**.

Dunmullan: July 12. Over 300 believers came together for the ministry of the Word. A time of happy fellowship and helpful ministry was enjoyed. Messrs, **W. Graham**, **T. McKelvey**, **R. Adamson**, **J. Hogg** and **J. G. Hutchinson** ministered.

Ballybollan: July 12. Word ministered by **J. Hamill**, **J. Turkington**, **J. Hawthorne**, **J. Douglas** and **A. McShane**.

Ahorey: July 12. Word ministered by **A. M. S. Gooding**, **J. Murphy**, **J. Hunter** and **T. Rea**.

Bleary: July 13. Word ministered by **E. Allen**, **W. Nesbitt**, **J. Douglas**, **J. Thompson** and **J. Turkington**.

Ballymagarrick: July 13. Word ministered by **W. Halliday**, **T. Rea**, **J. Flynn**, **R. Adamson**, **J. Hunter**.

Drum, Co Monaghan: July 17. Hall well filled and God's presence was felt. Encouraging and helpful ministry by brethren **T. Rea**, **J. Grant**,

D. Craig, **D. L. Craig**, **R. Beattie**, and **J. Turner**. A refreshing time.

Kilmore, Co Tyrone: A profitable meeting with ministry from **K. Duff**, **A. Lyttle**, **W. Nesbitt**, **A. McShane**, **J. Grant** and **D. Craig**.

Fintona: Good and helpful ministry was given by **A. Lyttle**, **J. Hawthorne**, **W. Nesbitt**, **J. Wells** and **S. Lewis**.

Strabane: Ministry to profit by Messrs **Wills**, **Jardine**, **Flynn**, **Nesbitt** and **Grant** to a full hall.

"WITH CHRIST."

Mrs. Elizabeth Nicol on 31st May, aged 76. Saved over 50 years ago in Green St. Gospel Hall, Saltcoats, and for many years in fellowship in Loan Hall Assembly, Stevenston. A quiet and consistent sister who loved the Lord, His Word and His people.

Mrs. W. Mitchell, Saltcoats, on 5th June, aged 68. Converted at tent meetings in Mauchline under preaching of **John McApine** over 50 years ago. Last 16 years in Bethany Assembly, Saltcoats. Regular at all meetings and loved by all. Well known to the Lord's servants at home and abroad. (Wrongly reported as Mr. Mitchell in last issue).

William (Bill) Penman suddenly on June, aged 28 years. Saved at the age of 12. In happy and active service with the saints at East St. Gospel Hall, Crewkerne. He loved the Lord, His house, His people, and His Word. Will be greatly missed in the assembly and in the town for his fearless witness,

Robert Agnew on 8th July in hospital. Saved when 20 years of age and for some time in Clackeen assembly but for many years in Ballyhackamore, Belfast. For the 52 years since his conversion has been steadfast in assembly fellowship maintaining a quiet consistent testimony. His widow and daughters are in assembly fellowship. The funeral services were taken by Messrs **S. Jardine**, **J. G. Hutchinson** and **T. Rea**.

Mrs. Thompson on July 11 aged 82. Saved at an early age. In assembly for almost 70 years. Associated with assemblies in Footdee, Aberdeen and Straderand. Last 50 years in Cockenzie and Port Seton. Given to hospitality. Bore a bright testimony to the end.

David Griffith Jenkins, on July 12, aged 79 years. In fellowship at Llanharan, S. Wales for 48 years. Previous to this was at Maesteg and Bridgehead assemblies and saw the commencement of these. He was a brother beloved, and highly esteemed for his faithfulness. He was Sunday School Supt., and corresponding brother. The home was open to the Lord's servants. A large company gathered at the Fall. Brethren S. Jones, E. Benyon and E. George conducted the service. Greatly missed.

John March on July 19, aged 61 years, of Hellier St., Dudley assembly. Our brother was saved in his teens in the Sunday School at Himley Road. He was one of the pioneers of the Assembly and Sunday School begun in 1931 in Hellier St. He was also for several years S.S. Supt., and an elder until his homecall. Always quiet and unassuming he bore a consistent and cheerful witness to his Lord and will be greatly missed in the Assembly.

Mrs. J. Bingham (Jean), beloved wife of Jim Bingham. Aged 49 years. At her home, Cargany, Kilkeel, peacefully, after a long trying illness. Saved when a girl and in fellowship in Ballykeel assembly for over 30 years. A godly wife, mother and sister in Christ, who will be much missed. J. Thompson was responsible for services at home and graveside where many gathered. Prayer requested that her children will all meet her again in heaven.

William Steele, Burnbank, aged 76 years On 16th July after a long illness our brother passed peacefully. In early days he was with Bothwell assembly and latterly with Baillies Causeway and Burnbank assemblies. Bore a quiet and consistent testimony.

Miss Elizabeth Rollie on July 24. Saved at 13 in Hebron Hall, Glasgow, last 50 years in Victoria Hall, Ayr. Worked in Glasgow Jewish Medical Mission and Lodging Houses. In Ayr in Sunday School and Welfare Home visitation. Keen missionary interest. Latterly in failing health.

H. V. Dennett, Worthing, suddenly called home on 29th July after an operation. Before he retired to Worthing he was very well-known in connection with advertising; he was a valued contributor to this magazine. His book "Graphic Guide to New Testament Translations" has had a good reception in this country and U.S.A. Converted as a young man he led a busy and helpful life and was well-known and loved in assemblies in the London area.

Mrs. Margaret Beattie on July 30, aged 85 years. Widow of David J. Beattie. For 66 years in happy fellowship in Carlisle. Keenly interested in the Lord's work at home and abroad. Many of the Lord's servants received hospitality in the family home.

James Buchan (Joiner Jim) at Peterhead, aged 74 years. A beloved brother whose praise was in the gospel and one who endeared himself to all the saints. An able minister of the Word, his ministry was ever exalting the person of Christ. Has been used of God in the salvation of many precious souls. A true shepherd in the assembly.

William T. Bain, Gretna Garage, Westray, Orkney, on Aug. 11 in his 81st year after some weeks of illness. A warm hearted brother and leader in the assembly for many years. A lover of his Lord and His people.

(Continued from page 282).

Version of Isaiah 12. 3 uses the same word for "draw" as our Lord employed in John 2. 8. In very truth Israel's future blessing is ours to-day as we "draw water out of the wells of salvation" so generously provided by Jesus Christ in the hour of His self-sacrifice—a miraculous provision that is as "a well of water springing up into everlasting life" (John 4. 14). Small wonder that His disciples believed on Him!



**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



The Ministry of Christ

by J. Murdoch

Studies in Hebrews

by W. Sanderson

Translation or Tribulation

by R. Woodhouse Beales

Gleanings from Zechariah

by J. B. Hewitt

TABERNACLE STUDIES

(17)

by The Editor.

THE LAVER

OUR last study concerned the meaning for the Israelite of the Altar of Sacrifice, especially with regard to the Burnt Offering, the evidence of genuine gratitude to God for His goodness. It seems better that before we continue to investigate the meanings of the other offerings and sacrifices some consideration should be given to the other article set up in the court, the laver. It was the vessel which lay between the Altar of Sacrifice and the door of the Tabernacle. It was constantly filled with water, and, we presume, although no instructions were given on the matter, that it was the duty of the Levites to attend to that business.

Water was an important feature in the ceremonials connected with Tabernacle service. Animals being offered in sacrifice were flayed open and the exposed parts washed. The priests who carried out duties at the Altar could not escape being stained with blood. Hands and feet could easily become defiled. As attendance at duty in the Holy Place entailed being clean, it was necessary for the priest to make his ablutions before he entered through the door. Perhaps the fact that water had to be carried frequently to the Altar when sacrifices were being offered suggests that the laver was somewhat nearer the Altar than it was to the door of the Tabernacle. No specific location is mentioned in the Scriptures relative thereto.

Another interesting feature concerning the laver is that no details are given as to its shape and size. It was a huge bowl supported by a short stalk resting on a solid base of bronze. No indication is given about the method of its transport when the camp was on

the move: and there is no need to speculate. Regulations concerning the performance of certain duties could be left to the common-sense of Moses to act consistently with the instructions given for the removal of other pieces of furniture: His spiritual sensitiveness would guide him; perhaps the pattern he saw on the mount was his guide.

The material of which the laver was made came from an unusual source. Exodus 38. 8 reads: "And he (Moses) made the laver of bronze, and the foot of it bronze, of the looking glasses of the women serving (or assembling) who served (or assembled) at the door of the tabernacle".

Mirrors were not made of glass in those days. They were made of highly polished copper, and were considered valuable additions to a woman's personal property. Such cherished possessions were not readily given up, and the fact that Moses recorded the generous act of the women of Israel is an indication how much that generosity was appreciated. The number of women who parted with their mirrors must have been considerable, for the laver was no small article. Which woman made the suggestion we shall never know, but the probability is that some leader among the women knowing what was required set the example which others spontaneously followed. When in later days the priests and levites ministered in the court, and the people came with their offerings and sacrifices, if they were thoughtful and sensitive at all, they could not but be reminded of the source from which came the material out of which the laver was constructed. It was a standing memorial to the act of

the women of Israel.

Who were those women? One translation we have adopted is "the women serving who served at the door of the tabernacle of the congregation" (38. 3). The tabernacle referred to there cannot be the Tabernacle the erection of which is described in ch. 40. It was a temporary place of worship which Moses pitched outside the camp (Ex. 33. 7). What service the women did there we do not know, but is it not possible that it was there that they assembled to do the work connected with the curtains and other parts of the Tabernacle furnishings? The spirit of co-operation manifested itself in the extraordinary magnanimity of those women, as it has done many a time since.

There is, however, another possible explanation, and a very suggestive one too. When Moses descended from Mount Sinai he was grieved to find the people had sinned in the worship of the golden calf. Swift judgment from God followed. Then we read, "When the people heard these evil tidings, they mourned; and no man did put on him his ornaments . . . And the children of Israel stripped themselves of their ornaments by Mount Horeb" (Exodus 33. 4-6). Did the women assemble with the men, and when they saw their menfolks strip themselves of their personal ornaments, did they follow their example and discard their costly mirrors as a sign that they too repented of their lapse into idolatry so soon after their deliverance from Egypt? If that suggested explanation has a semblance of truth in it, what a potent reminder the laver would be to future generations of the grave possibility of falling away from the worship of the one true God! See Numbers 16. 37-40 for a somewhat similar use made of the censers used by Korah and company.

The use of the laver is obvious. It contained the water for cleansing. At it the ministrants washed hands and feet before they entered the Tabernacle. Ceremonial purity was demanded. The penalty for neglect was death, the severity of the penalty being such that none would despise the regulation imposed by divine commandment. There was no relaxation, no matter how often the simple rite of cleansing had to be performed. The priest entering the Holy Place must be ceremonially clean. Did the external rite remind the Israelite that purity of heart was an essential when one drew near to God? The symbolism has had its lesson for all time. The psalmist knew its significance, for he wrote, "I will wash my hands in innocency: so will I compass thine altar, O Lord" (Psalm 26. 6). The condition of approach to God in worship is the same for to-day—"with a true heart" (Heb. 10. 22).

In Exodus 29 instructions were given to Moses for the washing of Aaron and his sons prior to their investment with the garments appropriate for their duties in the priesthood. That washing was initiatory. It was never repeated. The washing at the laver was obligatory as often as the priest prepared to enter the Holy Place. The initial washing gave the priest standing before God; the repeated his state for service.

That distinction has its significance in the Christian dispensation. Believers are constituted priests by the initial cleansing, the forgiveness of sins through the blood of the Calvary Sacrifice. But defilements are contracted daily, and "if we confess our sins, He (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). Confession is the New Testament counterpart of the frequent ablutions at the laver in the Old dispensation.

That distinction is aptly brought out in the record of the feet-washing of the disciples by the Lord in the Upper Room. (John 13). After He had performed the gracious act He explained: "He that is washed needeth not except to wash his feet, but is clean every whit" (v. 10). The original word translated 'washed' signified 'bathed', while the word translated 'wash' signified the action of washing hands or feet. The disciples understood the illustration. In the east a man might attend the public bath in the morning, and wash himself all over for the day. Frequently, however, during the course of the day through defilement contracted in walking and working, he had to rinse or wash his feet and hands. The disciples understood the Lord to mean that through faith in and association with Him they had been once-for-all cleansed, forgiven and accepted before God. They knew, too, that it would be necessary to make frequent confession of daily defile-

ment in order that fellowship with God might be maintained.

The lesson of the laver and the feet-washing is obvious in its application to us. Those who have been to the altar (symbolically) for initial cleansing can sing,

And, lo! while I gazed at the glorious sight,

A voice from above reached mine ears,

"By this thine iniquity's taken away,
And no trace of it on thee appears."

However, we know, all too well, how easy it is to contract defilement in thought, and word and deed.

Happy is the Christian who has a conscience made sensitive by the Holy Spirit through a knowledge of the Word of God, for such a one readily becomes aware of the need for confession, and rejoices in the fact that "if any one sins he has an Advocate with the Father, Jesus Christ the Righteous" (1 John 2. 1).

REVERENCE

by A. ROSS.

IT is most important for the spiritual life and tone of the believer that the reverence due to God and the things of God fill his soul. Divine instructions were given to a redeemed people long ago which, in the main, still apply to God's people to-day. Jehovah impressed upon Israel continually that they were a holy people and to walk in holiness. Reverence should characterise God's people to-day; certainly, irreverence characterises the world. Let us look now at some aspects of reverence as seen in Lev. 19.

Reverence for the Name

"Ye shall not profane the Name of thy God" (v. 12). Jehovah's complaint in Malachi's day was, "O priests, that despise My Name"

(1. 6). His voice in the same book declared, "I am a great King and My Name is dreadful among the heathen" (1. 14). Lev. 24 tells of one who dared blaspheme the Name. He was put in ward till the mind of the Lord was made known. His doom was pronounced, "he shall surely be put to death". "All the congregation of the Lord shall certainly stone him". Just punishment fitting the awful crime of blasphemy against that "holy and reverent Name". The reply of God to Moses for his authority to speak unto Pharaoh was, "I AM hath sent me unto you" (Ex. 3. 14). "I AM the ever present Self Existing One". The seventy in translating the Scriptures revered the Name so much that they took

a new quill every time they wrote the name Jehovah. In Numbers 6 God's Name was put upon Israel for blessing, "The Lord bless thee . . . and I will put My Name upon the children of Israel, and I will bless them". Who can curse when God has blessed? No one. Do we, to-day, as the elect of God, revere that holy and precious Name, the Name of Jesus? We have the Name for Salvation (Acts 4. 12), for Baptism (Matt. 28. 19; Acts 8. 16), for Gathering (Matt. 18. 20), for Prayer (John 14. 14), and for Discipline (1 Cor. 5. 4). Unworthy as we are He has put this treasure in earthen vessels. Let us be like those early disciples who "rejoiced that they were counted worthy to suffer shame for His Name", or others who, "for His Name's sake went forth taking nothing of the Gentiles" (3 John 7).

Reverence for the Sanctuary

"Ye shall reverence My Sanctuary" (v. 30). When God brought Israel out of Egypt and unto Himself, He said, "Let them make Me a Sanctuary that I may dwell among them" (Ex. 25. 8). That Sanctuary was holy (Lev. 16. 33). Nadab and Abihu defiled it and died before the Lord. So solemn was the occasion that, "Aaron held his peace" (Lev. 10 3). Paul taught the saints at Corinth that they were the Sanctuary of God. He then follows this truth with these words, "If any man defile the temple (or sanctuary) of God, him shall God destroy, for the temple of God is holy, which temple ye are" (3. 17). The solemn warning is carried out in ch. 11 for some were weak, some were sickly, and some were smitten by death. In Acts 5 Ananias and Sapphira brought a lie into God's House; they were both judged and "died before the Lord". "God is greatly to be feared in the assembly of His saints and to be had in reverence of all them that are about Him". Who can approach Him?

for, "Our God is a consuming fire". (See Psalm 24. 3-4). Our attitude is to be one of self-judgment. "If we would judge ourselves". David sinned greatly but was freely forgiven. He judged the issue, repented and confessed when God made known his sin through Nathan the prophet. "There is forgiveness with Thee that Thou mayest be feared" (Ps. 130 4). We too need to cry like David, "Search me, O God . . . see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139. 23-24). There is a very interesting verse in Psalm 96: "Strength and Beauty are in His sanctuary". I think we see this come out in the Assembly epistle (1 Cor.). The strength of the sanctuary is undoubtedly the Cross, "Unto us which are saved it is the power of God" (1. 18). The Scriptures speak of the Cross prophetically, actually, historically and in Rev. 5 eternally.

In every assembly gathering we, with Paul, glory in the Cross. It is our strength, our foundation: we overcome by the blood of the Lamb. What of the beauty of the sanctuary? It is seen in Divine order. After Paul deals with the prevalent disorders at Corinth, in ch. 11 he bids the saints examine themselves and "so eat". What beauty is seen in the "sweet feast of love divine". "This do in remembrance of Me". "No gospel like this feast". What beauty is expressed in the following chapters, 12, 13, 14, as the gifts are exercised and expressed. What beauty before God and to the saint in those eloquent pauses as we consider the Person, the work, and the glories of Christ, when every heart is reverent, bowed, and worshipping. The sisters too add to the fragrance of the gathering in their sweet meditation of Him. Mary treasured up His words and "pondered them in her heart". Let each one of us see that we

add to the beauty of God's sanctuary as we with reverent tread and humble spirit "come together" and there is displayed in the sisters that "ornament of a meek and quiet spirit which in the sight of God is of great price". Each child of God should reverence the sanctuary of God and devote life and substance thereto.

Reverence in the Home

"Ye shall fear every man his mother and his father" (v. 3). Paul confirms this injunction in Eph. 6. Obedience at the child stage (v. 1), honour at all times (v. 2). So long as we are in the home God's beautiful order is to be maintained. The time comes when we may leave the home, maybe to set up one of our own, then obedience may cease, but the time never comes when we cease to honour our parents. The only perfect Boy sets the supreme example, "He was subject to His parents" (Luke 2. 51). When He hung upon the Cross He honoured His mother in committing the sacred charge to John, "Son, behold thy mother" (John 19). The characteristic of worldly youth is to overthrow the parental yoke; but for Christian youth it is to manifest the grace of God in submission. They may think differently from their parents, nevertheless, the Word is implicit, "fear (or reverence) every man his mother and his father". This is "good and acceptable in the sight of God".

Reverence for the Word

"Ye shall keep My statutes" (v. 19). The Word of God is no dead letter. It is living and powerful. It is God speaking to us. The public reading of the Scripture should have been a regular institution in Israel. They were to be taught to their children; to be written upon the door posts of their houses and upon their gates (Deut. 11. 18-20). Alas, the Word was not so honoured. Blessing was therefore

withheld; captivity and the curse took its place. Back to the Word of God has ever brought times of revival and blessing. See what happened in Jehoshaphat's day when he sent Levites to teach the law of the Lord in Judah. (2 Chron. 17). Note also the glorious result in Ezra's time. When Ezra opened the Book "the people stood up"—here indeed was reverence. "They bowed the head"—there was humility, and "they worshipped". It was days of "great gladness". So it followed day after day. What a revival! Our early brethren from the rubble of Christendom brought forth precious truths such as—gathering unto Him; the priesthood of believers; the imminence of our Lord's return. Let us to-day seek to hold fast and hold dear those precious things. The early disciples in Acts 2 in their first love continued steadfastly, "in the apostles' doctrine—their love for the Word; "and fellowship"—their love for each other; "and in breaking of bread"—their love for the Lord; "and in prayers"—their love for the souls of perishing men and women. The true reverence for God and His truth was in their souls. Let us have the same reverence for the unalterable, unfailing word both in assembly gatherings and private devotions. Let the Word have its true place in worship and ministry. Too often it is given second place; or pushed into a corner; even neglected. Read what the Word is in Ps. 119. Can we say with v. 72: "The law of Thy mouth is better unto me than thousands of gold and silver"?

Reverence for the body"

"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you. I am the Lord" (v. 28). The heathen around them indulged in these vile practices which were an abomination to the Lord, hence they forfeited the land. Israel being holy

unto the Lord were forbidden to copy these heathenish practices. Paul gives most solemn teaching on the believer's body. "The body is . . . for the Lord, and the Lord for the body". "Ye are not your own . . . glorify God in your body" (1 Cor. 6). After conversion we are responsible before God in the use of our body. Paul prays for the saints that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord" (1 Thess. 5. 23). We cannot do what we like with God's property. It is sacred, to be held in trust for Him who redeemed us. In the light of redemption let each of us hold sacred our bodies for Him.

What of our eating? Whilst there is no restriction such as was given to Israel, yet fleshly appetite has not to be indulged. "Whether ye eat or drink . . . do all to the glory of God". Rest, too, for the body is most important. Not only in consideration of our service for Him, but considering our appearing before Him in worship on the first day of the week. Peter (and James and John with him) undoubtedly missed much on the holy mount, for they were "heavy with sleep" (Luke 9. 32). If the body does not receive its proper rest on the previous night the mind is not fully awake when, "Amidst us our Beloved stands". We must be spiritually conscious of His sweet Presence as we come to the sacred trysting place. For our dress and deportment in relation to our body let each one of us search our heart in the presence of God.

Reverence for the Aged

"Thou shalt rise up before the hoary head, and honour the face of the old man" (v. 32). The passing years bring with them experience and wisdom. As we revere and converse with the aged ones we may learn from them. The advice from the old men given to King Rehoboam was a thousand times better than that given by the young men. What tragedy followed when he forsook the good counsel of the old men (1 Kings 12). How sobering the thought as we look upon those whose days are practically over and are ready to step into eternity. But again, how beautiful to see the Christian aged ones. "The hoary head is a crown of glory if it be found in the way of righteousness" (Prov. 16. 31). Think of aged Jacob dispensing blessing at the close of his life. His chequered career had taught him many bitter lessons, but it had also taught him to know his God. God had blessed him and now he is blessing others. In Gen. 47 he is blessing Pharaoh. In ch. 48 he blessed Joseph's two sons; and in ch. 49 with princely vision he peers into the future and blesses the twelve tribes. Now his life is closing and in dying he worships. (Heb. 11. 21). Paul pleads to Philemon as "Paul the aged". Philemon being a true Christian gentleman would honour the word. Shall we too in these days of abounding lawlessness thus honour God's Word, "Rebuke not an elder, but entreat him as a father" (1 Tim. 5. 1). "Likewise, ye younger, submit yourselves unto the elder" (1 Peter 5. 5).

THE MINISTRY OF CHRIST

A STUDY IN COLOSSIANS 3.

by J. MURDOCH, Kilwinning.

COLLOSSIANS was written to counteract false teaching which had crept into the Colossian

church; teaching which detracted from the glory of Christ's Person; undermined the value of His aton-

ing work; and generally, had the effect of leading the Christians astray from the true pathway of holiness.

Paul disposes of the attack on Christ's Person in chapter 1, by unfolding the glories of Christ and showing Him beyond doubt to be the greatest Person in the universe.

In chapter 2, he deals with the attack on Christ's atoning work, unfolding at the same time, the greatness of that work. This Paul does, by drawing aside a veil to reveal the unseen struggle on the cross between Christ and the angelic hosts of darkness. From this struggle Christ emerges triumphant and "tying His foes to His chariot wheels, He displays their helplessness before the moral universe" (H. Moule).

In the closing section of chapter 2, Paul shows the false teachers also to be mistaken in their conception of 'Holiness'. They taught that a holy life was one in which certain restrictive practices were punctiliously observed; their teaching is summarised in v. 21, "Touch not: taste not: handle not".

It is dangerous to overstress the negative side of Christian life as these teachers did. "Taboos" are necessary and have their proper place in Christian teaching, but must not be allowed to become the sum and substance of our instruction. If so, our teaching will produce a false sense of spiritual superiority, as did this teaching at Colosse. (v. 23, "it has a shew of humility"). Furthermore, such teaching does not produce holiness of life. ("It is of no avail against the indulgences of the flesh", v. 23. R.V.).

In chapter 3, Paul's instructions on holy living are raised to an infinitely higher plane. He introduces the practical section of his epistle, in chapter 3, with reference to the risen and glorified Lord. "Seek these things which are above, where Christ sitteth on the

right hand of God".

Why does Paul introduce his teaching in this way? Because his idea of a holy life is a life occupied with Christ. All his practical teaching springs from this as water from a fountain.

These two different approaches to holy living are beautifully illustrated by an incident from Greek mythology, quoted by H. Moule, in connection with his commentary on another passage of the Colossian Epistle.

"The sirens by the sweetness of their magic song decoyed upon the rocks the mariners who sailed past their isles and the shores were white with human bones. Ulysses with his crew, and Orpheus, by different means escaped the dangers. Ulysses stopped the ears of his men with wax and (wishing himself to hear the song) caused himself to be fast bound to the mast". (This illustrates the method taught by the false teachers).

"Orpheus took another method. He raised his voice to the harp in loud and long praises of the immortal gods, and thus overcame the sirens with another and a better charm". (This illustrates Paul's method).

Moule proceeds to add, "Paul meets the travesties of the Gospel which were being introduced to Colosse, not with a statement of abstract principles but with the incessant **presentation of Jesus Christ**".

It is interesting to notice that Paul applies the truths connected with the 'Glories of Christ' to our everyday life in the practical section of the Epistle (chapter 3). These glories he has already unfolded in the doctrinal section of the Epistle (chapters 1 and 2). Furthermore, the positions of the verses in which Christ's glories are mentioned in chapter 3 are most significant. These verses are found at the beginning of the

chapter and in the centre of the chapter, teaching us surely, that Christ must have the first and the central place in our lives.

In the doctrinal section of the Epistle, we learn that Christ is exalted in heaven. In the practical section, we learn that He must be exalted on earth—in the believer's heart. This is the significance of v. 11, "Christ is all in all". This verse is in the heart of the chapter and is surrounded by instruction touching on every department of our life: our business life; our home life; and our church life. It

is in all these spheres, that Christ must be "all in all". This verse is true as a doctrine, for there will be no sphere in the universe where Christ does not reign supreme. Is it true in practical application? Is Christ Sovereign in our life? Does He occupy the first place, the centre place, yea, does He occupy every place in our life? In the measure in which Christ reigns within us, we shall be holy.

This is the 'ministry of Christ' and we are in great need of such ministry to-day.

The Power of Prayer

When fires of faith burn low,
Their embers scarce aglow;
By prayer His grace and courage claim,
Anew will rise the flame.

When sinks the spirit brave
In trouble's towering wave,
By prayer, the precious promise grasp,
His hand the firmer clasp.

When trials fierce assail,
When heart and flesh must fail,
Our living Lord is always near,
Faith's faintest call He'll hear.

When others' woes distress,
That wondrous Name confess,
Helpless to meet a brother's need,
His power and mercy plead.

Prayer links our hapless state
With God the good and great,
Bids us forsake self's meagre store,
And trust Him evermore.

Tune: Franconia.

William Landis.

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

"IT'S as if two men were inside the one skin . . . like being a walking civil war"—at least that's how one writer describes our Christian experience.

We all know it's hard. Becoming a Christian is only the beginning of what sometimes seems like a long never-ending uphill struggle.

Of course, it has its high moments, and soon Paul will describe some of them. At this point, however, in chapters 6 and 7 his concern is with the difficulties and possible misunderstandings, although even here there are encouraging gleams of light.

The differences between Romans chapter 6 and 7 can be expressed in a number of ways:

In chapter 6 the contrast is between sin and grace (v. 1-14) and then between law and grace (vv. 15-23). Chapter 7 completes the permutation and deals mainly with the relationship between law and sin.

Chapter 6 is concerned with Christian behaviour and the practice of sin; chapter 7 with Christian experience and the nature of sin.

Chapter 6 describes our moral reaction to the claims of Christ; chapter 7 our intellectual rationalisation of our new nature.

Chapter 6 is outward and calls for determination and discipline; chapter 7 is inward and calls for self-analysis and prayer.

Stylistically, chapter 7 divides itself into five main paragraphs (e.g. as in R.S.V.), and if we group the first two under the same heading we arrive at the following four divisions:

THE LIMIT OF THE LAW
(vv. 1-6)

THE FUNCTION OF THE LAW
(vv. 7-13)

PERSONAL DILEMMA (vv. 14-20)
INWARD CONFLICT (vv. 21-25)

This month we'll be concentrating on the first two sections.

Week 35.

THE PRINCIPLE ILLUSTRATED
Read Romans 7. 1-3.

Verse 1 states the principle. Verses 2 and 3 offer the illustration. Together they define the limit of the influence of the law. Although it does not appear to be stated all that clearly or frequently in the Scriptures, the principle with which Paul begins his argument is a widely accepted one—death cancels all contracts, pays all debts. Legal obligation of whatever kind is discharged in the end by death. To explain what he means Paul introduces a third analogy. In chapter 6 he had used the picture of baptism, and then the picture of the slave, and now he turns to the picture of marriage as an example of one human, legal relationship which is bound by the principle he has stated.

NOTE

Again Paul appeals to their knowledge. One can almost detect a note of irony. Of all people these Christians, especially if they were of Jewish background, should have understood the meaning of the law.

The main point of the illustration is that a woman is only released from her legal obligation to her husband when her husband

dies. Death brings the contract to an end.

The Greek adjective **hupandros** the married woman—may itself include the idea of subordination.

The Greek verb translated **called** (v. 3) **chrematizo** really means to be recognised publicly. The same word is used in Acts 11. 26 where the disciples are first **called** Christians.

STUDY

Where else in the New Testament are ideas of death and the law related?

Do you think that this passage has anything to teach us nowadays about marriage and divorce?

Week 36.

THE PRINCIPLE APPLIED

Read Romans 7. 4-6.

After his clear illustration of the principle, it comes as something of a shock to our ordered minds to find Paul drifting away from the strict terms of his imagery. He doesn't say what we expect him to say, and because we want him to say it, everything may seem a little confused. And yet we must not expect straightforward, literal correspondences. Paul is faithful to the truth. More often than not we want to distort and to press the truth into our own metaphors. Paul never does that. His illustration corresponds at only one point—death dissolves a legal obligation—and Paul is content to leave it there. The parties involved in the contract need not necessarily correspond. The principle remains the same. Our death with Christ, of which he has spoken in chapter 6, releases us from our former obligation to the Law. We are now free to be "re-married" to Christ so that we may "bear fruit" for God.

NOTE

In these verses the Law is seen in at least three rôles. By it, since it existed to prohibit us, our desire for the forbidden was stimulated, aroused, excited (v. 5). To the Law Christians have now died (v. 4). Note the perfect tense. This has happened, and we now enjoy the resultant conditions—the influence of the Law has ceased. From the law (v. 6) and from their bondage to it, Christians are now discharged.

Two purposes are indicated. The first is that this change has taken place, we now belong to Christ, so that we might "bear offspring" to God. This should be the product of our new relationship. The second purpose is that we should serve in a completely new way. Note the contrast (v. 6) between our former and our present terms of service.

STUDY

What do you think is meant here by the "body of Christ"?

Can you find other references in this letter to the use of the word "flesh"? What different meanings can it have?

Week 37.

THE FUNCTIONS OF THE LAW

Read Romans 7. 7-13.

The question in verse 7 is certainly not unexpected? Nor is it unimportant. After all Paul had said, you would expect Christians, especially Jewish Christians, to be asking such questions. What was wrong with the Law? Had it had its day? Was it finished? Had it ever been more than a temporary, evil thing which God had inflicted on men for their sorrow? As in many of these postulated objections, Paul's answer is an emphatic "No!" The Law did have a purpose. It had a function and a value.

Although they are closely related, it would be quite wrong to equate the two and say that the Law is sin.

NOTE

The Law is said to perform at least two very useful and important functions. The first is that it reveals the presence of sin (v. 7). The second is that it reveals the nature of sin (v. 13). In a sense the Law defines sin. It makes possible for us the knowledge of good and evil. Without the Law sin lies dead (v. 8). When the Law was given, "sin sprang to life" (v. 9, N.E.B.). The unfortunate result of the Law is that what is forbidden acquires for us a strange fascination, and this tempts us to engage in sin. In this way the Law produces the very opposite result from its original intention. In all this there can be no criticism of the Law. By resisting sin we might still have gained the knowledge of good and evil. Sin, which in this section is virtually personalised (reminding us very aptly of the story of the incidents in the garden of Eden) is twice said (vv. 8, 11)

to have seized the opportunity and to have achieved in us its own ends.

Note that the word "deceived" is used in reference to the Eden story in 2 Corinthians 11. 3 and in 1 Timothy 2. 14.

The word translated "occasion" literally means "a point of departure" and is often used to indicate the starting point of a war or a centre or base for military operations. Sin is well described as an enemy.

In itself the Law is **holy**, pure, different, representing divine standards. It is **just**, fair, above board, giving to us all exactly as we deserve. If we kept the Law, it would maintain us in a right relationship with God and with our fellow men. It is **good**, designed for our benefit, calculated to make us what we should be.

STUDY

Can you think of other parts of the Bible where we find sin personalised?

Read Psalm 19 and at least some parts of Psalm 119.

TRANSLATION OR TRIBULATION

by R. WOODHOUSE BEALES

TRUTH LOST

IT has been said that we have evolved a system of interpretation not known to early Christians, but how can this be proved, and is it not likely that very early in the first century much truth was lost; indeed were there not those in Paul's own day who taught that a resurrection was past already, and others who denied the resurrection altogether? He says so, and we are not surprised that much truth was lost. We are, however, impressed by the fact that the word was passed around that John the Apostle "should not die"; that

in almost every case where the Lord's return for His people was referred to, the Apostle writes in the first person plural, "we which are alive" etc.; that the early Christians were in the habit of naming their children in connection with that event, such as "Mar-anatha"; that the Thessalonians had to be corrected in thinking that their dear departed would miss inclusion in the kingdom because of death; by their being then instructed about the rapture, which they appear not to have known because it had been a

mystery; whereas the coming of the Lord in power to set up His kingdom was well known to them, for Paul had told them of it previously and they knew it "perfectly" (1 Thess. 5. 2).

We do not, therefore, go back to the Reformers, nor do we go back to "Church fathers", nor pupils of the Apostles nor to early "Brethren", but to the Apostles themselves and to the inspired Word they gave us. Truth has been graciously recovered for us, sometimes at much cost by those who retrieved it, but now it is being questioned, denied and in some cases ridiculed. Laodicea is following Philadelphia, but in days of apostasy let us hold fast to His Word and Name, rightly dividing the Word of Truth.

The recovery of this truth of the Rapture produced some of the most magnificent hymns ever written, throbbing with joy and hope and glorious anticipation. To many it was like a second conversion. The reader should read and sing these over again. We have yet to find a Tribulation hymn book.

CHRIST ON THE THRONE

Another objection has been that Christ must sit upon the throne of His Father (not upon the throne of David in Jerusalem) until all His enemies be made His footstool, and therefore He cannot come to the air and conduct His Church to the Father's House and hold the Bema (Judgment Seat) before coming to earth to judge and subdue His foes; but is it to be supposed that Christ has been doing nothing at all these centuries other than sitting upon the Throne. The monarch of an earthly realm is the only one with a right to sit on the throne; does it mean that he is always upon it? Or does it mean that he alone is the rightful occupant of it? Strangely enough, at the very end of time

the Lamb is again the Sitter upon the throne in heaven and in eternity. See Rev. 22. 1, 3. It is the throne of God and the Lamb. See also Rev. 5. 13. He has therefore meantime left it and then returned to it, to reign for ever and ever.

A-MILLENNIALISM

This theory, which should really be called Anti-Millennialism, for such it actually is, is something more objectionable, since it contradicts some of the most solemn covenants, promises and, indeed, oaths of God to His people of old. Exception is taken to a thousand years reign of Christ on earth, because this period is named only in one place (though six times mentioned) in the Bible, in Rev. 20, and also to the fact that in John 5. 29 the Lord spoke of both the resurrection of the just and of the unjust without mentioning an interval; but the time had not come to give details of the resurrection, and the Lord left many things unrevealed for the Spirit to add. See John 16. 12-14. "Modernism" refutes this, and will have nothing but "what Jesus said".

It is quite true that much of Revelation is in symbol (as is much of the Bible), but this we are sure does not apply to periods of time. See the references as previously quoted to the period of the Great Tribulation, and to say that this period simply indicates the whole period since the Lord rose from the dead through to the end of time and even into eternity makes nonsense of language; and to say that because He spoke of binding the strong man so that He could spoil his goods, that Satan has been bound ever since, there is little evidence of it. Who is responsible for all the wickedness and chaos of the present day which we are assured will get worse and worse? May we ask whether the nations are no longer being

deceived? Whether the earth is already still and quiet and men have beaten their swords into ploughshares and their spears into pruning hooks? Whether the brute creation, red in tooth and claw, are now also at peace? And so we might go on. But all this we suppose will be called "symbolic", but symbolic of what?

The saints we are told are already risen and glorified and reigning with Christ. In a spiritual way this may be so, but in the actual bodily sense, no indeed, far from it. The apostle exhorts the saints to live and serve, run their race, exercise self-discipline in order that they may so reign with Christ. "I would to God ye did reign," he writes to the carnal Corinthians, "that we might reign with you". What did he mean by that? Had he not heard that he was so reigning and that he had already written of it, "reigning in life by One, Jesus Christ", or had he now forgotten that? What nonsense all this makes of Scripture. There were those in his day who said that the resurrection was past already and overthrew the faith of some, others who denied that there was to be a resurrection, and they are suitably exposed and dealt with.

The Anti-Millennialist believes in one general resurrection only, at the end of time and basing his belief upon the Lord's words in John 5 and ignoring the further revelation of the Spirit (John 16. 12, 13) through the apostles. This reminds us of our modernist days when we were instructed to believe only "what Jesus said" and doubt and sometimes ridicule was thrown upon what the Spirit said through the apostles. Where then do they place the Judgment Seat of Christ? And do they really believe that we cannot know now if we are saved or not until we stand before the Great White

Throne, where the true believer will, thank God, never stand? This too, is "modernism".

"Sit at My right hand, until I make Thine enemies Thy footstool" is the word of the Father to the Son. Simple enough language, so it seems to us, but apparently it means little to the A-Millennialist. Indeed to him it must be quite untrue and unnecessary. To indulge in a little facetiousness we are reminded of the man of the house at the door who called to his wife that there was an A-Millennialist there saying that the millennium was already here, and would she unleash the Alsatian, as he couldn't possibly hurt the man; but on turning round the man had disappeared. Would that A-Millennialism would do the same!

A great point made by A-Millennialists is that some teach that when the Jews rebuild their temple, it will be after the pattern laid down in Ezekiel and that some of the blood sacrifices are to be restored. How, they demand, triumphantly, can this be since the sacrifice of Christ at Calvary has annulled all these once for all, according to the Epistle to the Hebrews? There is, however, another alternative to this to be considered; it could be that this ideal state was proposed by God IF the people, then in captivity, would repent and turn from their sins, and if the elders in the land would turn from their idolatry and frightful sins, and then He would restore them in this way and extend their borders and give them a prince of the house of David to reign over them. These were visions (Ezekiel 40. 2) of what could be, as Moses was shewn the pattern of the tabernacle in the mount. "Now let them put away their whoredoms . . . shew the house to the house of Israel that they may be ashamed of their iniquities . . . and if they be

ashamed . . . shew them the form of the house . . ." (Ezek. 43. 9-11).

This is but a suggestion and need not be discounted because God knew that the people would not repent. We must never bring in God's foreknowledge to weaken or cancel or render absurd His offers and proposals to His people, or we can question almost the whole of Scripture. Calvinists are no nearer the complete truth than are Arminians. One needs both "extremes", the positive and the negative to obtain it. (See e.g. 1 Sam. 13; 15. 23; Jer. 3. 11-19).

If God can go back on His promises to Israel as envisaged in Rom. 11, then He may well go back on His promises to us in Rom. 8. Neither, thank God, is possible for He is the God of Truth, and our faith is founded upon that fact.

Israel as a nation with her own sovereignty, no longer by permission of the Gentile nations, is established in her own land, ready, we believe, to be taken up by God for their final restoration, though they have to pass through the Tribulation first. We also believe that she can hardly take all the land promised to her through

Abraham and the patriarchs, nor dare she pull down the Mosque of Omar at present occupying the Temple site in order to rebuild the Temple, surrounded as she is by her implacable foes. But when the Antichrist shall arise and take his power, then this will be possible.

How dishonouring to the Lord and His Word to teach that the universal righteousness, peace and joy of the personal reign of Christ is here already, when one reads the terms employed describing that reign, when all enemies shall be put beneath His feet, when men shall learn war no more, when the very nature of the brute creation will be changed, when the glory of the Lord shall cover the earth as the waters cover the sea, when Israel shall be the head and no longer the tail of the nations, and when the Church shall be completed, united to Christ and glorified together with Him.

Where is the evidence of all this? To say that this and much more beside is a present and accomplished fact not only denotes spiritual blindness but also deceptive falsehood.

REVIEWS

JESUS HUMAN AND DIVINE by D. McDonald. "To know Jesus who is called Christ in the knowledge of faith is itself a requirement of faith. And the New Testament is not vague regarding Him. The Biblical Christ is in a valid sense the historical Jesus; and the historical Jesus is the living and reigning Lord. It is in this assurance that the present slender volume has been written: more particularly it has been written as a help to the general Christian student to come to a firmer understanding of the Saviour in whom his faith is reposed and his hope is centred". With those words the author summarises his purpose, and thoughtful readers will find themselves amply repaid for hours spent over the pages of "the present slender vol-

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Notes

Lesson 44.

Memory Verse—Romans 4. 3.

November 3rd.

ABRAHAM

LESSON TEXT—Genesis 22 (Read vv. 1-14).

TRUTH TO BE EMPHASISED:
There was no other day in Abraham's experience like the day he went to Mount Moriah with his son, Isaac

pictures our Lord Jesus, the beloved Son of the Father, who was obedient unto death, a death that proved the love God had for us.

THE LESSON OUTLINED

I. A DAY OF SURRENDER

(vv. 1, 2).

God asked Abraham for his very best. Isaac was the son of his heart's delight. In giving Isaac upon the altar Abraham was giving his all, for everything centred in Isaac. He was the heir to all the promises.

"O cross of Christ, O glorious tree,
What place can be compared with thee!

Where God's own Son was crucified,
And for our sins a ransom died."

What God asked from Abraham He gave. John 3. 16 tell us that God gave His only Son for sinners; He emptied heaven of its best; and the day that stands alone in the annals of eternity is the day when the Son of God was laid on the altar to die.

IV. A DAY OF SORROW (vv. 6, 10).

That son laid on the altar and the father who placed him there experienced keenest suffering. The contemplation of it, the planning for it, the journey to it, the altar, the wood upon the altar, the binding of the son upon the altar, and the raising of the knife were all preparatory to the greatest sacrifice ever presented by man to God. Who can tell the anguish that rent Abraham's heart as he lifted his hand against his own son!

II. A DAY OF SEPARATION

(vv. 2, 5).

At the beginning of the journey there were four, but at the journey's end only two: just father and son. "They went both of them together." It was a three days' journey, days in which Abraham had to face the agony of offering up his beloved son. And then the men were left behind; and the place came in sight, a place where death would separate father and son.

V. A DAY OF SPARING (vv. 11-13).

God spared Abraham the agony of the actual deed of slaying his son; but He spared not His own Son but delivered Him up for us all. There was no other way for God to fill His house above with sons, but to banish His own Son to the sufferings of Calvary.

III. A DAY OF SELECTION

(vv. 2, 3, 4, 9, 14).

"One of the mountains" was the appointed place of sacrifice. Four times the place is mentioned in our lesson: the obedience of Abraham in heading for it (v. 3); the appearing of it to Abraham's vision (v. 4); the coming to it (v. 9), and the naming of the place (v. 14). It was the mount of God's provision. Surely it was a place never to be forgotten.

VI. A DAY OF SUBSTITUTION

(v. 13).

The ram caught in the thicket was offered in the stead of Isaac. Thus we have a double picture in our lesson. In the offering up of Isaac we have a picture of the cross revealing the love of God. In the offering up of the ram in the stead of Isaac we have a beautiful picture of Christ dying in the stead of the sinner who, like Isaac lay bound in the place of death.

Lesson 45.

Memory Verse—Deuteronomy 33. 3.

November 10th.

SINAI—THE BUSH AND THE LAW

LESSON TEXT—Exodus 3. 1-6; 20. 1-18.

THE LESSON OUTLINED**THE LESSONS OF THE BUSH**

(Exodus 3. 1-6; Mark 12. 26).

I. THE LESSON OF ETERNAL LIFE (Mark 12. 26).

Our Lord refers to the scene at Sinai when answering the Sadducees in regards to the fact of the resurrection. God has linked Himself with the patriarchs. He was their God. But they were in their graves, and He is the God of the living. If He is their God, then they are living; and so they are. Our Lord pictures the beggar Lazarus in happy fellowship with Abraham on the other side of the gulf.

II. THE LESSON OF GOD'S GRACE

We read of "the good will of Him that dwelt in the bush" (Deut. 33. 16). The people of Israel were in bondage in Egypt, but God's thoughts were thoughts of love towards them. Israel might be like that thorn bush, but God was in the bush; therefore, not all the flames seeking to destroy it could injure it. From that bush God called Moses and told Him of His purpose to deliver Israel out of Egypt. From that mountain where the fire burned Moses was to go down to the furnace in Egypt where the people suffered.

III. THE LESSON OF GOD'S GLORY

When the fire burned but the bush was not consumed, Moses called it "this great sight". The fire was a symbol of the holiness of God and the grace of God. There is no sight like that for us.

That fire is a fit symbol of creative and refining power: undying flame, no exhaustion—I AM THAT I AM; He gives and is none the poorer; He works and never wearies; He loves and loves forever. Fire transmutes

dead matter into its own ruddy likeness. Whoever God dwells in, partakes of the immortality of the indwelling God. He is the God of Abraham, etc.

THE LESSONS OF THE BOOK

(Exodus 20. 1-18; Mark 10. 3).

I. THE LESSON OF THE COMMANDMENTS

"What did Moses command you?" is the searching question of our Lord. Moses put Israel under the bondage of the law when they said they were prepared to do all that God would command them. The law that came by Moses demanded of every Israelite a perfect love towards God and towards his fellow men. It was God's standard of what was right. It was what He demanded and had a right to demand.

II. THE LESSON OF MAN'S FAILURE

A test of more than one thousand years under law proved that it is absolutely and forever impossible for the natural man to obey the holy law of God. Before Moses delivered the law to Israel, they had broken every one of the ten links of the chain of life.

III. THE LESSON OF ITS GIVING

The law was given to reveal sin, and thus to reveal the need of a Saviour. Put the sinner on one side of the scale, the Ten Commandments on the other, and you will find the sinner wanting. Any one of the ten will lower the scale on the side of the law. But what the law could not do in that it was weak through the flesh, God did in sending His Son in likeness of sinful flesh and for sin. He died to put sin away and bring man into righteousness.

Lesson 46.

Memory Verse—John 3. 14.

November 17th.

THE BRAZEN SERPENT

LESSON TEXT—Numbers 21. 1-9.

TRUTH TO BE EMPHASISED:

In the gospel story we learn how God deals with sin and with the sinner. He judges the sin, and welcomes the

sinner. Our Lord refers to the serpent in the wilderness as a picture of Himself.

THE LESSON OUTLINED

I. THE NEED OF SALVATION

(Numbers 21. 5)—A sinning people.

The background for salvation, the circumstances that make it necessary is the utter perverseness of man. God had brought Israel out of Egypt. He had given them for their leader the meekest man on earth. He had fed them with bread from heaven. They spake against God, against Moses, and loathed the food God gave them. The human heart is not subject to the will of God nor indeed can be. In spite of the mercies of God man will put the blame of his troubles upon God and forget His goodness.

II. THE STING OF SIN (v. 6)—

"Fiery Serpents".

"Sin has a sting in its tail". "The wages of sin is death". Sinners cannot escape the consequences of sin. It will take its toll. The suffering of the Israelites tells the story that God's holiness demands sin's punishment. "The Lord sent fiery serpents." Sin, suffering and death are linked together.

III. THE SORROW FOR SIN (v. 7)—

"The people . . . said, We have sinned".

Feeling the sting of sin the people cry to Moses. They confess their sin against the Lord and against him. There is no one else to go to: the one they have sinned against is the one they implore to find a remedy for them. Moses is to plead with God for a sinning people.

Is not this like the gospel. Man in his folly rejected the Lord Jesus Christ but salvation is only through Him. He ever lives to make intercession.

IV. THE SERPENT FOR

SALVATION (v. 8)—

"When he looketh he shall live".

The sin and the need of the people furnish the occasion for displaying the resources of grace and power on the part of God. He provided a remedy for the poison. It was a *simple* salvation; it was a *sure* salvation; it was a *satisfying* salvation. All who looked lived, and it was satisfying, for by a simple look new life was imparted.

V. THE SAVIOUR OF SINNERS

(John 3. 14)—"As . . . so".

Our Lord Jesus used the serpent in the wilderness to illustrate His death upon the cross. As the serpent was lifted up to full view of the Israelite so would He be lifted up to the view of the world. As those who looked to the uplifted serpent were made whole, so all who believed in Him would receive eternal life. If wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord.

VI. THE SUNRISING

(21. 10, 11)—"Israel set forward".

There can be no real progress in the Christian pathway until we see sin and self judged in the death of our Substitute. The sunrising may well suggest to us the coming of our Lord, the end of our journey.

VII. THE SPRING AND THE SONG

((vv. 16, 17)—"Sing ye unto it."

Christ is the fountain, the deep sweet well of love. He satisfies as well as saves all who trust in Him.

Lesson 47.

Memory Verse—Psalm 19. 14.

November 24th.

DAVID

LESSON TEXT—Psalm 52. 7-9; Psalm 19 & 110 (Read Psalm 19).

TRUTH TO BE EMPHASISED: Our Lord often referred to David and his words regarding Himself. What David did, and what David

said, picture our Lord in so many ways. David's Son was David's Lord, and we are happy if we can say He is our Shepherd.

THE LESSON OUTLINED

I. A REJECTED KING—

LORD OF THE SABBATH
(Matthew 12. 3).

"What David did" refers to the time when he was in rejection although he was God's anointed, and heir to the throne of Israel. There was bread for him in the house of God. There were ordinances and laws, but grace is not hampered by them. The hungry will be fed out of the house of God in spite of rules. The sacrifices and the sabbath bow before the Lord of the Sabbath.

II. A REJECTED KING—

SEATED ON THE THRONE
(Luke 20. 22).

David pictures Christ where faith sees Him, on the throne of God seated in brightest glory. In Psalm 110 the glory of His exaltation is seen over against the dark background of the opposition of a world in rebellion to God. Future victory is assured; and His enemies will be made His footstool. Thus in what "David said" we can trace the pathway of our Lord from His birth in Bethlehem to His triumph at Armageddon. David's Son is David's Lord to sit forever on David's throne.

III. DAVID'S LORD—DAVID'S

REDEEMER (Psalm 19. 14).

David was a prophet (Acts 2. 30). To him was revealed by the Holy Spirit precious things concerning His Son, our Lord. He could say, "I foresaw the Lord always before my face". Let us notice some of the things he saw and said.

1. *David saw the sufferings of Christ.*

He describes minutely death by crucifixion under an alien government. (Ps. 22). The Jews' method of death was by stoning. Dogs compassed Him; the assembly of the wicked inclosed Him; they pierced His hands and His feet (v. 16).

2. *David saw the crowds surrounding the cross.* He pictures them like wild beasts searching for His blood, hounding Him, mocking Him, deriding Him, staring at Him (Ps. 22.12-17).

3. *David saw Him deserted by all.* He became a stranger to His brethren, and an alien to His mother's children. He looked in vain for some to take pity, He looked for comforters and found none. (Ps. 69. 8, 20).

4. *David foresaw His glorious Resurrection.* His body saw no corruption. From the sufferings of hell endured on the cross, from the darkness and silence of the tomb, there was the path of life that led to the presence of God, fulness of joy, and pleasures for evermore. (Ps. 16. 10, 11).

5. *David saw His post-resurrection ministry.* Surrounded by His brethren, He leads their praises to His God and Father. He satisfies the meek with good things by His death. He secures universal worship and universal rule. (Ps. 22. 22-29).

6. *David saw His ascension to the throne of glory.* As Priest He sits upon the throne, welcomed there by His Father. He looks forward to the time of His reign; meanwhile He has a people consecrated to Himself who will be associated with Him in the day of His power. (Ps. 110. 1, 2, 3, 5, 6).

STUDIES IN HEBREWS

JUSTIFICATION AND SANCTIFICATION (Continued)

Hebrews 10. 10; Romans 3. 24.

by W. SANDERSON, Linlithgow.

THE Roman Catholic Church, and others, fail to grasp the fact that justification is a conferment bestowed, a status given, a standing before God on the ground that all the claims of God's holy law have been satisfied in Him who took our place. It is definitely forensic in meaning; though legal in its form of statement it is not legal in its kind. We are not in the cold atmosphere of the Law Court when justified but in the Father's House; it has all the warmth of acceptance in the Father's love and grace, all that place that was given to the prodigal son. This truth was, and still is interpreted by the Roman Church as an infusion of grace, a change wrought within the subject making possible a righteousness of conduct and behaviour and that this is what is meant by "the righteousness of God"—something acquired, not a gift bestowed by grace. (Rom. 3. 24; 5. 17).

This teaching is often said to be a mixing of justification with sanctification, but here again there can be confusion. A blending together of justification and sanctification would be quite lawful if the sanctification referred to is that which we have in Hebrews, a status conferred. But this Roman Catholic doctrine has also falsely interpreted, by creating a class who alone possess the sanctity to minister in the sanctuary and a laity to whom the priestly ministrants convey grace and who have no right to the sacred enclosure, thus corrupting the teaching of Hebrews that "all the people" are sanctified and have equal access to the presence of God—the true sanctuary. They interpret justifica-

tion as a change in the character instead of a change in the status, a righteousness acquired instead of the gift of righteousness. (Rom. 5. 17). The evil of this interpretation is that it fails to see that all the glory belongs to God whose grace is freely given. It has to introduce man somewhere with his puny works, and fails to see what the Reformers did that "all is of God and not of us." Yet many were better than their creed, like Cardinal Bellarmine who so ably contended for the Papal cause yet confessed, "It is the safest course—by reason of the uncertainty of our own righteousness, and the danger of vainglory—to repose our whole trust in the mercy and loving-kindness of God alone."

These doctrines—all of grace and nothing from man—could endanger morality and holiness of life if they were to be interpreted as they have been by some, and as Paul was charged with teaching, "Let us do evil that good may come"; "the more we continue in sin the more will grace be manifest." (Rom. 6. 1, 2). Paul repudiates this with horror. The expression, translated in our A.V. "God forbid", conveys that feeling. He uses the expression in this way thirteen times over, ten times in this epistle, showing how strong his feelings were in these matters. The erstwhile Pharisee no longer looked to the law in order to acquire right relation with God—justification—but he never lost his high regard for the law, and always reacts forcibly to any lowering of the moral standard. To him loose living created a false image of Christianity and was certainly not "adorning the doc-

trine of God our Saviour in all things". We must note Paul's order of exposition in Romans. Firstly, we have the world brought in guilty before God—the sin question first, following that, God's provision in the redemptive work of Christ. (Chapter 3). In Chapter 4 man now receives and enjoys the benefits of this—by faith. Following that, we have the gift of the Holy Spirit and our union with Christ. (Chapter 5). In the sixth and seventh chapters there is the practice of righteousness which necessarily springs from that, our baptism being determinative to that end, and then the consummation in the eighth chapter. We note that it is "the ungodly" who believe, who are justified. It is the justified who receive the indwelling Holy Spirit (Chapter 5). These are not to be thought of, however, as consecutive blessings but as concurrent.

"Soon as my all I ventured
On the atoning blood,
The Holy Spirit entered,
And I was born of God."

This is sound, scriptural theology.

Nevertheless, there is order in Paul's thought for the purposes of exposition. There is a relation in which the justification of the sinner who believes is first and the gift of the indwelling Holy Spirit to the justified man follows, as his exposition shows. But it is a moral, not a chronological order. Although the event takes place in time it is not a time-event, it has eternity in it and both experiences are simultaneous. But the sin question must first be faced by the sinner. That is how Paul preached, "Christ died for our sins." This is primary and salutary. It has been said that a child born into the family of God has no say in the matter, as a child born into the world by natural birth has none. It is always erroneous to build

doctrine on analogy instead of on scripture; a child born into a human family has had no previous existence, but the child born into the family of God has had previous existence. He or she exists as a sinner and an enemy. This fact must be faced first of all, the sin question must be settled to begin with as Paul and the writer to the Hebrews show. Man is willing to face any kind of religious philosophy and idea, but not this—that he is a sinner, with the wrath of God abiding upon him. He must be confronted with this and be led to accept the provision God has made in Christ who is made to all such "wisdom from God, even righteousness, sanctification and redemption" (1 Cor. 1. 30, R.V.). "Just as the Church cannot stand without the gospel of justification, so that gospel cannot stand where its presuppositions are not granted. These are three; the Divine Authority of Holy Scripture, the Divine wrath against human sin, and the substitutionary satisfaction of Christ.

"The Church loses its grip on these truths, loses its grip on the doctrine of justification and, to that extent on the gospel itself. And this is what has happened in Protestantism today" (J. L. Packer: in his introductory essay in Buchanan's 'Justification, its History and General Meaning', perhaps the best book on the subject). What is said here of justification is equally true of sanctification.

JOURNEY INTO FAITH. Published by The Scripture Union, the book consists of the stories of the conversions of twenty two men from various walks in life. Some are most remarkable, and reading the book should inspire confidence in the gospel message and encourage witnessing to its power. Price 4/6.

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 9—Blasting for Foes: Blessings for Friends.

THE difference of style in the last section of this book has given rise to criticism and the suggestion that Zachariah did not write chapters 9 to 14. I do not propose to offer both sides of the controversy, but would refer the reader to the able handling of this matter by David Baron in his "Visions and Prophecies of Zechariah", chapter 13, pages 261-282.

The internal evidence supports Zechariah as the writer of this section, yea, all the book which bears his name. Here we enter the Prophetic section of the book, and in chapter 9, the first section opens with a prediction of judgment upon the enemies of Israel (vv. 1-8); followed by the first advent of the Messiah (v. 9), Israel freed from her enemies, the establishment of peace and prosperity in the second advent of the Messiah (vv. 11-17).

THE CONQUESTS OF ALEXANDER THE GREAT (vv.1-8)

Chapters 1-8 deal with Israel when they were under Medo-Persian rule; chapters 9 and 10 when they were governed by Greece; chapter 11 when they were under Roman domination; and chapters 12 to 14 when they shall be in the glorious days of their final history. The 'burden' prepares us for tidings of sorrow and disaster, soon to fall on the nations addressed. "There seems to be a reference here to the advance and return of Alexander after the battle of Issus, who subdued the cities mentioned in vv. 1-6 and afterward returned to Greece without harming Jerusalem" (C. I. Scofield).

The Solemn Sentence (v. 1)

The judgment of Jehovah hangs as a heavy weight and will fall on Israel's enemies. It shall light and fall on Damascus. Hadrach was a city near to Damascus, but it has not been identified, and some authorities suggest it was a symbolic name for the whole Medo-Persian Empire. Though the stroke would fall on Hadrach, its ultimate goal was really the capital city, Damascus. In the Assyrian Canon Hadrach is the object of three Assyrian expeditions between 772 and 755 B.C.

The Sight of Judgment (v. 1)

When wrath descends upon those cities and districts, the eyes of the nations as well as those of the people of Israel will be turned to Jehovah. They will marvel at the wonders of judgment which will then be performed in their sight in accordance with the solemn warnings of the Prophet. The R.V., "The Lord hath an eye upon men and upon all the tribes of Israel" suggests He must deal with Israel's foes. The effect of Alexander's conquests on Israel and the surrounding nations was to be one of consternation and wonder.

The Spheres of Judgment (vv. 2-3)

Hamath will be involved in the like fate, and share in the burden of wrath of which Damascus is the "resting place". These two cities represent Syria, and Tyre and Sidon are the capitals of Phoenicia. Calamities fall on those who had subjected Israel to much suffering. Proud Tyre, strongly fortified, seemed an impregnable fortress, defied Alexander for seven months and was reduced with great difficulty. We are taught that

neither wisdom (v. 2), nor strength, nor riches, the three things in which man puts his confidence and glories—can avert the judgment of God (vv. 3-4). See Ezekiel 28. The scene of their pride was to be that of her overthrow.

The Shame of Judgment (v. 4)

The strong walls of the city reaching to a height of 150 feet did not deter the enemy. They mocked Alexander's attempts to take the city, but it was eventually destroyed, and thousands massacred, and others sold into slavery. She was dispossessed, cast into the sea, and consumed with fire.

The Sweep of Judgment (vv. 5-7)

The cities of Philistia were not spared and the monarchical government ceased. These verses may describe the conquering march of Alexander along the shore, and depict the terror that those cities felt when they heard of the overthrow of Tyre and Sidon. The idolatrous practices of sacrifice was brought to an end, but there is a hint that some would remain, who should afterwards be converted to God.

All this is only a partial fulfilment of this prophecy and is a striking picture of a larger accomplishment of the prophetic word. Here is foreshadowed what will take place in a yet future time, when, driven by fear of God's judgments, the eyes of all men, and of Israel in particular, will be directed unto the Coming Conqueror (Rev. 1. 7). The language of v. 8 may suggest the actual presence and interposition of Jehovah to shield His house from the attack of the enemy. Just as God safeguarded the Temple in Alexander's time, so will He be the refuge of His people in a later day. (Psalm 46. 6-7).

THE COMING KING ANNOUNCED

(vv. 9)

That this verse applies to Christ is beyond question as Matt. 21. 4, 5, portrays His triumphal entry into Jerusalem. This One is not only the Saviour but the Sovereign who is worthy of devotion and worship. He is marked by authority and majestic royalty. His character is emphasised—just and having salvation. (Acts 3. 14; 4. 27; Psalm 16. 7-11). In contrast to the ruthless Conqueror, their King is marked by humility, "I am meek and lowly in heart" (Matt. 11. 27). Never before had the humility of Deity been so expressed in humanity. Kings of the earth could ride in state but the Messiah is the only King who rode on an ass. He displayed a quiet dignity and holy simplicity in His majestic meekness and transcendent lowliness. (Psalm 2; Isaiah 11).

THE CONQUEST AND COMFORT OF THE KING

(vv. 10-17)

When the lowly King comes again, He will inaugurate His rule by putting down all warfare and strife, and bring blessing to Israel.

The Character of His Reign

(vv. 10-11)

His Kingdom will not be founded on worldly might but upon redemption mercy. The chariot, horse, and battle bow represent all instruments and weapons of warfare. The Messiah removes all these from His people and from all nations. He comes to publish peace and remove hostility. He will subdue all things unto Himself, and fill the earth with the knowledge of the Lord. (Psa. 72. 8; Hab. 2. 14). Liberty will be enjoyed by Israel (v. 11). Hopeless bondage will be replaced, the jubilee blast heralding liberty to the captives. The blood of the covenant was the

foundation of hope (Ex. 24. 8), and finds its reality in Christ. (Heb. 13. 20, 21; See Gen. 15. 9-12, 18-20; Heb. 9. 18, 20).

The Comfort of His Reign
(vv. 12-14)

Some see a reference here to the victories of the Maccabean age when they were successful against Antiochus Epiphanes in the second century B.C. (Daniel 11. 22; 8. 9-14). The provision of a Divine fortress of safety is indicated in v. 12, where they are told to turn for protection. "Prisoners in a pit" describes figuratively Israel's condition in captivity, out of which God, in virtue of His covenant promise will deliver them. Victory is assured (v. 14) and Judah is represented as God's extended bow, Ephraim as God's arrow of victory, and the saved people as God's warrior sword.

The Consequences of His Reign
(vv. 15-17)

These are protection and victory

(v. 15), salvation and provision (v. 16). "God will do for them and be to them all that a shepherd does and is to his flock; He will tend, and feed, and lead and rule over them" (David Baron).

The climax here is a worthy one, for the eye rests upon a scene of peace and plenty, and it is fitting that we acknowledge the goodness of the Lord. (Psa. 104. 14-16, 24, 31, 33). "How great is His beauty," as they sing of His goodness. All the attributes of Deity, His power, love, righteousness, mercy and majesty, are combined in His character of goodness.

Meditation:

Can you prove that verses 9 and 10 refer to the Messiah?

What qualifications will He require for His office?

Does this chapter outline a plan for universal peace?

JESUS: HIS GODHEAD AND HIS MANHOOD

by W. F. NAISMITH, Kilmarnock.

JOHN'S GOSPEL has been rightly designated the abode of love. To the natural mind it might seem strange that the Holy Spirit should take up the man John to write on this entrancing theme when we remember that he was one who sought to bring fire down from heaven and consume the enemies; and he was "the son of thunder". God's ways are not man's ways!

What an elixir for the soul is to be found in a meditation on the Person of our Lord Jesus Christ. When Mr. W. E. Gladstone paid a visit to Dr. Chalmers in Scotland he wrote in his diary, "He simply lives among the mountains: every-

thing about him is massive, monumental, and magnificent." As we consider the blessed Person of God's well beloved Son may we be able to say truly, "Everything about Him is massive, monumental, and magnificent!"

The words which open John's Gospel are unique in every way. "In the beginning"—no word could more suitably express the eternity of His being than that used by the Holy Spirit through the pen of John. He liveth for ever and ever in virtue of Himself. In the absolute sense He had neither beginning of days, nor end of years.

"In the beginning"—this is the

remotest date ever suggested. It is the dateless date, uncharted, unregistered, undisclosed, eternal, which includes all others and drowns them in a deeper sea on whose ocean surface millennia are but flecks of foam. Everything and everybody had a beginning; and every beginning had its beginning in One who had no beginning!

There are four outstanding "beginnings" to which we may refer to at this point.

Genesis 1. 1 applies to the beginning of matter.

1 John 1. 1 : this would indicate the beginning of Incarnation, especially as it relates to Christ's public ministry.

Colossians 1. 18 reveals the beginning of a new order in which Christ is pre-eminent.

John 1. 1: the beginning here is indefinable.

W. E. Vine wrote: "Whenever a beginning is in view there Christ was, having been pre-existent to it. Before creation, for instance, He was with God, and was Himself God. Here in the Epistle (1 John) the same thought attaches to the phrase 'the beginning', but the Apostle sets forth Christ having come into human experiences from the eternity of the past. Having been pre-existent He became manifested."

The opening verses of John's Gospel declare His

Eternal Being—"In the beginning was the Word".

Distinct Personality—"And the Word was with God".

Essential Deity—"And the Word was God".

Eternal Personality—"The same was in the beginning with God".

It is wise to differentiate between "The Word" and "The Word of Life". "The Word" conveys to heart and mind the eter-

nity of His being; He who is God blessed forever. "The Word of Life" brings into relief the revelation of the Word in Manhood. Creation and Redemption alike testify to the pre-eminence of the Word. "The Word" in this first verse of John 1 expresses God in His Character (for this is the purpose of the Word—to express or reveal). In verse 3 He expresses God in Creation. In verses 14 to 18 He expresses God in Grace. In verses 49 to 51 He expresses God in Government.

In v. 2 The Word is seen in relation to God.

In v. 3. The Word is shown relative to Creation.

In v. 4 The Word is presented in relation to men.

"In Him was Life"—this is the revelation of His very essence: moreover "the Life was the Light of men". In v. 14 we have Love expressed in a few select phrases. The Word is a revealer, and this is true of the One who bears this dignity. Creation is attributed to the Son in numerous passages of Holy Scripture, e.g. John 1. 1; Eph. 3. 9; Col. 1. 16-17; Heb. 1. 2. So Job, alluding to creation in that remarkable philosophy of life, gives an insight into the happenings when creation became a fact. The Lord asked Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38. 4). Developing the facts relative to this remarkable act He adds, "When the morning stars sang together, and all the sons of God shouted for joy" (v. 7). The Word is the revealer of God in Creation. By a careful scrutiny of the four Gospels, especially that by John, we learn that the Word is the revealer in Redemption. A further scene is opened to faith's vision in Rev. 19. 13 as Christ is seen coming out of heaven riding on a white horse,

and "His name is called The Word of God". Here He is seen about to subjugate every foe: He is the revealer when it is a matter of Subjugation. The parallel passage in the Old Testament is found in Isaiah 63. 1-6; and the two passages should be placed in juxtaposition, and considered together.

If we take the first verse of John 1 and compare it with verse 14 we have the Deity and Humanity of our Lord emphasised.

V. 1. "The Word was with God"
—Personality.

V. 14. "And dwelt among us"—
Humility.

V. 1. "The Word was God"—
Deity.

V. 14. "Full of grace and truth"—
Reality.

Having dwelt a little on the Godhood of Jesus we proceed to consider His humanity. As stated in an earlier paper, "In coming into Manhood He brought Godhood and Manhood in one co-mingled essence, manifested without any Adamic or racial constituent whatsoever, so that when we see Jesus we see the Father," as He personally announced to Philip in John 14. 9: "He that hath seen Me hath seen the Father." The only point of contact between the first Adam and the last Adam in the incarnation was that of outward resemblance. Likeness, form and poverty there were; resemblance physical, but never spiritual. His effulgent glory was that of the Only Begotten Son of the Father who gave Him, and prepared Him a body; a unique body for the manifestation of the Father's grace and truth.

Job asks a very interesting question in chapter 14. 4 of his fascinating book. "Who can bring a clean thing out of an unclean?" In the same breath he answers his question—"Not one". Was Job

right in his deduction? So far as his light was concerned he was. If you put your finger in at the close of Malachi and commence reading the Gospel by Matthew you will discover how God changes His tactics. Of old God did not trace genealogies through the females: but in Matthew 1, in that most important and remarkable of all genealogies ever given, there appears five women's names. An examination of these names submitted will readily reveal that there are some with badly stained characters: e.g. Tamar, who played the harlot with her father-in-law. Then there is the wife of Urias (Bathsheba) with whom David sinned. Then there is Rahab the harlot. The stream is polluted, yet out of that filthy stream God has brought His immaculate Son—perfect Humanity and Deity in one glorious Person.

We leave the realm of eternity for the stage of time and we find that the same blessed Person answers to all that is declared of Him. "The Word was with God"—He, of whom it is stated, "The heaven of heavens cannot contain Thee" (1 Kings 8. 27). We have noted that human nature could never provide a suited body for this Eternal One, so God prepared for Him a body (Heb. 10. 5). He cast His tent among us in matchless humility. He is the great God of the universe and yet the submissive Man. He moved among men in lowly grace and could say, "Take My yoke upon you and learn of Me. for I am meek and lowly in heart". The One who was with God from all eternity condescended to dwell among us: matchless grace!

"The Word was God"—His deity is stated emphatically. The great God of the universe—and nothing is too big for Him; for He measured the waters in the hollow of His hands, and gathered the wind

(Continued on page 320).

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

Does the teaching of 1 Corinthians 11 regarding a woman's hair forbid a young girl cutting it merely to keep it tidy?

ANSWER

The only ground which would not violate scripture for a Christian girl or woman to cut her hair short is that of health, and this but rarely is the case. There might be some disease of the scalp or head injury which might excuse it.

A spiritually-minded girl or woman would not begrudge the little time necessary to give attention to her hair to keep it tidy though long, and so honour the Lord's clear wish as communicated through Paul. The Apostle uses a strong word "shame" in connection with the cutting short of a woman's hair (1 Cor. 11. 6).

P. Parsons.

QUESTION

What is meant by "things under the earth" in Philippians 2. 10?

ANSWER

While in our English language the word things can be used of persons, often in pity or contempt—"poor thing" or "that thing"—it is more commonly used of things as opposed to persons. Although the Greek text has only plural adjectives here, the words 'knee' and 'tongue' show the reference is to persons and so it is better to supply the word "beings" as in J. N. Darby's Translation, "heavenly and earthly and infernal (beings)".

"Under the earth" is only one word in the Greek and it occurs only here. According to Dean Alford it is

used by Homer as meaning "the dead" but Mr. Darby and F. W. Grant say it refers to "infernal" beings. "Infernal" is from the Latin "infernus" meaning "situated below", and this is nearer to the Greek, "katachthonios".

"Every knee should bow," or, bend in dumb acknowledgment; and "every tongue confess," in vocal admission that "Jesus Christ is LORD." The "should" here is not of moral obligation, although that would be true, and those in heaven and on earth bow willingly and adoringly, but for infernal beings it is compulsory, they must bow. We believe that this will be at the close of the Millennial Kingdom, "For He must reign till He hath put all His enemies under His feet. The last enemy that shall be abolished is death." (1 Cor. 15. 25, 26). Then death and hell (Hades), that is, the bodies from the dead and the souls from hell united in resurrection, shall be cast into the Lake of Fire (Gehenna). Mr. Grant says of "katachthonios", "There are then no 'dead' to be covered by this term, and 'infernal' must mean lost men and spirits in Gehenna, and no others." (Facts and Theories, page 428). So we believe "things under the earth" is more correctly rendered "infernal (beings)" and refers to those in the Lake of Fire.

The late F. C. Scott.

REVIEW

By Scripture Union is CHRISTIAN ANSWERS TO CONTEMPORARY PROBLEMS by John Eddison. Such question as Does God Guide? Why Aren't All Prayers Answered? Does It Matter How I Dress? How Ought A Christian To Spend Sunday? and numerous others which agitate men and women of this generation are answered in a short, straightforward fashion; and none may read without profit. Price 4/6.

SEPARATION

2 Cor. 6. 14-18.

by the late JOHN WARDLAW, Dublin.

MUCH has been ministered to God's people on this important passage and in a day like this it could not be too often emphasised. The phrase, "Be ye not unequally yoked together with unbelievers" commands (vv. 14, 15 and the first part of 16) practical holiness to God and our attitude to the world. If we are joined with unbelievers the relationship is sinful, righteousness is at a discount; light cannot accord with darkness; nor Christ with Belial; nor a believer with an infidel. How these tremendous questions control the issue of our lives and fruitfulness for God. If unequally yoked the object of our affection and desire becomes the idol and centre of our being, for we are living in sin through self-will and giving way to fleshly ambitions. "What? know ye not that your body is the temple of the Holy Ghost", and again, "for ye are the temple of the living God". It is God's desire to occupy the heart, flood the soul with love, joy, gratitude, praise and worship, for all He is, and willing to be in and through us.

God severed Israel from the nations to be wholly for Himself, but seldom as a nation they seemed to acknowledge and enjoy His presence and fellowship, for their wilderness experience was marked by grumbling and complaining with His provision and tender mercy towards them. When settled in the land they very soon went after and copied the nations around. They never rose to the great privilege that was theirs but forgot their deliverance from the bondage and slavery of Egypt. We as believers have been separated from the world by the Cross of Christ, but sent back into it to be witnesses for God and monuments

of His saving and keeping power. We are still in it but not of it.

A cloistered life is **not separation** but **isolation** for the sinful heart is in the cloister and isolation will not give victory over the world, the flesh, and the devil. Our place is outside the camp of the world's religion, politics, riches, fame, and all else it may offer to take the place of wholehearted love and devotion to Christ our blessed Lord. "I will dwell in them and walk in them they shall be My people."

It is our sad experience by our luke-warm condition to admit failure in our love and fidelity to Him and lack of a true sense of our indebtedness for all that His love has procured. We are certainly no use for God and a stumbling block to a perishing world.

These scriptures do not need much comment, but a prayerful meditation before God and we must soon confess our failure. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." We are commanded to **come out to stay out and touch not**—how concise and obligatory this is if we are to experience the next verse, "And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." This is absolutely true of every child of God **positionally** but only **experimentally** as we tread the narrow path in happy communion with Him. It is blessedly true that "God is our God for ever and ever," but what a privilege to call Him "Abba Father". The One who hears and understands our feeblest groan, our faintest whispering prayer, and is more ready to give than we are to receive. The One

(Continued on page 320).

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES
Forthcoming (D.V.)

North Sta.:s Bidduiph, Oct. 5 E. H. Strange; **Stafford**, (big fields) Conference D. Willis; **Burt Lane**, Oct. 19, S. Mustow.

Warrington: Gospel Hall, Forster St. Oct. 5 at 3 and 6. P. Parsons, W. Wilcox. Nov. 2 at 7. C. Goldfinch.

Leeds: **Yorkshire Missy. Conf.** Blenheim Baptist Church, Woodhouse Lane. Oct. 5 at 2.45 and 6; Oct. 7, Sisters at 3. General meeting at 6.30. E. W. Rogers, L. K. Nye, B. Fell, G. H. Jones. Sisters, Mrs. Nye, Mrs. Fell and Miss G. Lowndes.

Manchester: Gospel Hall, Westgate St. Blackley, Oct. 5 at 3.15 and 6. A. Scott, D. C. Hinton.

Birmingham: Annual Ministry. Oct. 11 at 7.30, Friends Meeting House. Oct. 12 at 3.15 and 6.45, University of Aston. S. S. Short, W. E. F. Naismith, E. J. Strange. Particulars from J. D. Heaviside, 195 Swanshurst Lane, Birmingham 13.

Bournemouth: Queens Hall, Bath Rd. Hants & Dorset Ministry Meetings. Oct. 12 at 3 and 6.15. H. Beattie, A. C. Gooding. Nov. 2 at 7. R. North.

Brierfield: In Baptist Church, Oct. 12 at 2.45 and 6.15. A. Greenwood Dr. J. K. Howard. Mr. Greenwood continues in Hebron Hall, Walter St. Oct. 13-27.

Carlisle: Hebron Hall Missy. Conf. Oct. 12 at 3.15 and 6.30. G. H. Jones, A. Naismith, J. B. Pugmire.

North Wembley: Uxendon Hall, Elmstead Ave. Bible Reading, Oct. 12 at 7. Eph. 1. D. Coulson. Nov. 9. ch. 2. T. Proffit.

Torquay: Tor Hill Gospel Hall, Oct. 12 at 3.15 and 6.15. J. Clare, J. Williams.

Bermondsey, S.E.16: Gospel Hall, St. James Road. Oct. 19. at 7. C. McEwen.

Luton: Monthly Bible Reading at Onslow Road Gospel Hall. Oct. 19. at 4.15, and 6.30.

Mitcham Junction: Gospel Hall, Percy Rd., Oct. 19 at 7. D. Coulson.

Northampton: Tintern Avenue, Oct. 26 at 3.30 and 6.30. J. Jackson, R. Price.

Carlisle: Morley Park Hall, Nov. 2 3 and 6.30. A. Naismith, A. Naismith, Jar.

Boxley Heath: Bethany Hall. Nov. 9 at 7. A. Wiseman.

Cobham (Surrey): Averyrds Road, Gospel Hall, Nov. 9 at 4 and 6.30 D. Pierce, S. J. Levett.

Southborough (Kent): Ho dea Park Nov. 9 at 3.15 and 6. F. Cundick, J. P. Escod.

SCOTLAND: Forthcoming (D.V.)

Aberdeen: Victoria Hall Annual in Torry U.F. Church, Oct. 5 at 3 and 6. J. R. Rollo, J. Hutchison.

Paisley: Shuttle St. Hall, Oct. 5 at 3.30. F. Staffan, J. Anderson, W. Gilmour.

Stranraer: In Lewis St. Gospel Hall, Oct. 5 at 3. R. Grant, A. Roxburgh, C. Cassidy.

Burnbank: Ebenezer Hall, Oct. 12 at 3.30. R. McPike, A. Prentice, H. Scott.

Innerleven, Methil: Missy. Conf., in Gospel Hall, Oct. 12 at 3.30. H. King, R. W. Orr, D. Smith, W. W. Campbell.

Plains: In Welfare Hall, Oct. 12 at 3. J. Hunter, J. Campbell, E. Ewing.

Wishaw: Ebenezer Hall, Young St. Oct. 26 at 3.30. J. Currie, J. Cuthbertson, J. Hunter.

Edinburgh: Missy. Conf. in Bruntsfield Evangelical Church, Leamington Terrace, Oct. 5 at 3 and 6. G. P. Simmons, R. Orr, D. Smith, R. McLuckie.

Alexandria: Ebenezer Hall Oct. 12 at 6.45. G. Waugh, J. McDonald.

Bonnybrdge: in School Hall, Oct. 19 at 3. H. Scott, R. Scott, A. Scott.

Coatbridge: Hebron Hall, Church St., Oct. 19 at 3.30. A. E. Ewan, A. W.

Foster, F. Stalian.

Innerkeithing: In the Civic Centre, Oct. 19 at 3. J. Caldwell, W. Gaw, J. Dickson.

Kirkintilloch: Gospel Hall, 68 Townhead St., Oct. 19 at 7. F. Whitmore, A. Allan.

Paisley: Shuttle Street Hall, Oct. 19 at 7.15. A. W. Morrison.

Chryston: Moorpark Hall, Muirhead. Oct. 26 at 3.45. J. Hunter, G. Waugh.

Greenock: in Cruden Hall, Arn St., Oct. 26 at 3.30. W. D. Bell, Dr. D. Cook, G. Hanlon.

Baillieston: Gospel Hall, Nov. 2 at 3.30. S. Emery, J. Hunter, A. McNeish.

Glenburn: Bethany Hall Conf. in Tower Hall, Prestwick, Nov. 2 at 3. J. Merson, R. McPike, T. Wilson.

Hamilton: Low Waters, Nov. 2 at 3.30. W. F. Naismith, W. P. Foster, R. Grant.

Galston: Evangelistic Hall, Nov. 30 at 3.15. W. Barr, E. H. Grant, J. Tennant.

Lararkshire Gospel Tent: Work being completed for this season, the fine new portable hall is available for use by evangelists in assembly fellowship. Accommodates upwards of 120 with heating, lighting and other conveniences. Being of rigid construction it would not be advisable to have frequent removals. Full particulars from the Secretary, Mr. C. D. Polard, 70 Wilton Road, Carlisle, Phone 3271.

IRELAND: REPORTS

Workers

E. Allen and **J. Hawthorne** had an encouraging start in a portable hall near Castlewellan, Co. Down.

A. McShane and **N. Turkington** continue with interest and fruit in the gospel, under canvas at Gifford, Co. Down.

J. Wells and **J. Stewart** have started at Donaconey with a good interest. **D. Kane** and **W. J. Nesbitt** continue with encouragement and blessing under canvas at Clady-miltown, Co. Armagh.

Jim McKinley and **J. Thompson** have commenced in new portable hall at Killybracken, near Eglis, Co. Tyrone.

S. Wells and **S. Mays** have commenced with encouragement in portable

hall at Ballyskeagh, Lisburn.

J. Martin and **E. Wishart** in portable hall at Grange, Clackeen. People coming well.

J. Brown and **A. Caulfield** at Ommerburn near Clough. Attendance good in this needy district.

T. Rea had a weeks ministry at Balinaloob.

Mr. and Mrs. J. Walmsley of Venezuela home at 16 Twinburn Road, Monkstown, Newtownabbey, Belfast. Prayer asked for Mrs. Walmsley undergoing urgent treatment in hospital.

Conferences

Ballycastle: Believe's Meeting on 5th August well attended. Brethren Hutchison, McKelvey, Brown, Craig, Lyttle and Martin gave profitable ministry.

Cloves: Co. Horophan on 19th Aug. There was a good number present and profitable ministry from T. Rea, R. Beattie, W. Nesbitt, W. Halliday and D. Kane.

Drumreagh: on 31st Aug. Full tent and a good meeting when the word was ministered by N. Turkington, A. McShane, E. Allen, J. Wells and W. Nesbitt.

Currian: Co. Fermanagh. Larger than usual with acceptable ministry from brethren R. Love, W. Wills, K. Duff, W. Abernethy, R. Jordan and N. Tinsley.

Ballinmalard: Co. Fermanagh. Refreshing and profitable ministry was given by Messrs, R. Beattie, W. Wills, K. Duff, A. Barker and W. Nesbitt.

Lurgan: Conference and Bible Readings will be held D.V. in the Town Hall from October 12th to 16th. Subject:—Matthew chapters 21-25.

"WITH CHRIST."

Mrs. Matilda Clarke, beloved wife of Charles Clarke, Holywood, Co. Down, suddenly on 8th August, had not enjoyed good health for some time. Saved over 46 years, she ever encouraged her husband in the spread of the Gospel as he travelled widely throughout Northern Ireland and other parts of the United Kingdom. For the past 27 years in fellowship

with the saints at Downshire Road Hall, Holywood and previously in Belfast.

Mrs. A. Hawthorne, (widow of the late Robert Hawthorne, evangelist), aged 78. Went home to be with Christ suddenly and peacefully on Aug. 19th. For many years suffering from ill-health yet bright and cheery as she sought to serve the Lord. Saved when 14 baptised and in assembly fellowship for 60 years, in Whitehaven and Belfast. A true mother to the Lord's people, her home was ever open to welcome them and the Lord's servants, even during 20 years of widowhood. The funeral services were shared by J. K. Duff, Mr. Johnston, J. Hutchinson and J. Thompson.

David Porter on Aug. 19. Saved at 13 years, and in fellowship in Shiloh Hall, Shettleston, Glasgow, for 45 years. Of happy disposition, he delighted to sing the gospel.

John Kelso, Ballymena, 20th Aug. Brought to Christ 57 years ago at meetings in Tamlaght O'Crilly. Co. Derry and received into fellowship at Ballymoney, later was in Harryville assembly, Ballymena. Saw his family of six saved. Quiet consistent and godly in life. Was a good testimony and a real help to the assembly. His last words were—'Jesus died for me' He will be missed. Funeral was large. Services were shared by brethren Jardine, McKelvey and Grant.

George Williams, Newmilns, suddenly on Aug. 21st aged 54. Saved 42 years ago and received into fellowship in Drygate St. Gospel Hall Assembly. A devoted servant of the Lord who worked amongst young people with the same devotion as he manifested in the Ministry of the Word and in the preaching of the Gospel, for many years. He had the local Assembly always at heart and worked unceasingly in caring for the Spirit. A faithful brother, greatly missed. Remember his dear wife and family, also his aged mother in prayer.

Mrs. Gibson, widow of John Gibson, on 22nd August, in her 84th year. In fellowship with the believers meeting in Downshire Road Hall, Holywood for about 60 years, she was the oldest member of the Assembly. A sister, greatly beloved by all, who set

an example of Godliness of life and faithfulness to the Assembly and to the work carried on at Craigavad. Our sister's presence was always an encouragement and she will indeed be missed.

John Trew Dickson, Evangelist and shepherd. Born in Market Hill in Ulster in 1881, called home to be with the Lord August 25th 1968 in Atlanta, Georgia U.S.A. Saved at an early age in 1901 through the ministry of a Baptist pastor, Mr. Shields, in Belfast. He was received into fellowship with those who meet in the Lord's Name alone, in 1903 and was commended by three assemblies in Belfast to full time service in 1904. He sailed for U.S.A. in 1910 and returned to Ireland in 1912, then returned to take up permanent residence in U.S.A. in 1916. He laboured faithfully in the gospel in Ireland, Nova Scotia, New Brunswick, New England and other places with fruit that abides. He was greatly used of God in the salvation of souls, the planting of assemblies and as a true shepherd of the flock. He loved to work with others and among his fellow-labourers were W. J. McClure, John Knox McEwan, Wm. Glasgow, Robert McCrory, Ben Bradford, Sam and Hugh McEwan and Isaac McMullen. He was the author of a biography of W. J. McClure and another on John Knox McEwan, the latter will be ready for sale in October. He was a loveable and tender shepherd and was loved by all who knew him. He was real source of encouragement to young preachers. The funeral service and burial was at Petersburg, Virginia, where he had lived for some years. It was largely attended with friends coming from many parts of the U.S.A. and Canada. The funeral service was shared by Herbert Marshall, Gordon Reager and Robert McClurk with his son Joe and Roger Greer sharing in prayer. He is survived by his dear wife a true help meet for him during his long service for the Lord, and five children, three girls and two boys, all belonging to the Lord.

James Scott, Fillet, Westray, Orkney on 27 Aug. age 66 suddenly. Saved about the age of 22, near Port Glasgow, in a farm bothy. Went on well for the Lord and a help in the

local assembly.

Harry Campbell on 30 August, aged 74 associated with Stranraer Assembly for over 50 years. Quiet consistent brother. Deeply interested in all aspects of assembly life. Will be missed.

Mrs. Donnelly on Sep. 33rd aged 84. Saved for 60 years, and was for that time in assembly fellowship with the saints in Kingsmills Co. Tyrone. A godly sincere sister, who loved the Lord and his people also leaves behind a good testimony, brethren I an Anderson, Robert Beattie and Jim Brown shared the service.

Margaret Elliott, Bangor at the age of 87 passed into the presence of the Lord on 6th, September. Saved when a girl of 16 at meetings in Apsley St., Hall, Belfast. Received into fellowship in Holborn Assembly, Bangor. Later was in Ebenezer Hall. A good godly woman, with a grand testimony. Saw all her family saved. Brethren McKevey, Watson and Gifford shared the services.

Alex. Wilson on 8th September, aged 57. Connected with Cruden Hall assembly, Greenock about 40 years. Always quiet and unassuming, he bore a consistent testimony for the Lord.

ADDRESSES, PERSONALIA, Etc.

Newmilns: Correspondence now to Mr. John Dykes, 5 Greenhead Newmilns.

Gourock, Bethany Hall, assembly now in a temporary hall at 35 Kempock Street, Granny Kempock Lane. Correspondence to Mr. Peter Cumlish, 33 East Crawford St., Greenock.

(Continued from page 313).

in His fist; yet He is also the God of microscopic minutiae, and there is nothing too small for Him. He marks the fall of the sparrow, and has numbered the hairs of our head. Herein is the majesty of this glorious Person revealed. But the moral excellencies of our Lord are supported on twin pillars—"Grace and Truth", and not a mere declaration of those principles, but a

true and full unfolding as is displayed in His spotless life. He is Divine and Human: He is God and Man: there is not a constituent in the vast polygonal ensemble of divine glory absent in the Man Christ Jesus. "Behold the Man!" "Behold your God!" "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth". We bow with a holy reverence and adore Him, for He is worthy.

SEPARATION

(Continued from page 315).

who soothes and heals our tried, tempted, and sorrowful hearts, who pours in that balm and comfort that is beyond all human skill. What a name for our heavenly Father, "Lord Almighty", "El Shaddai", "God all sufficient", in every vicissitude of life, for our journey home, every need supplied and in our every experience whether on the mountain-top or in the valley of the Shadow of Death. May our desire be that of the Apostle Paul, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended by Christ Jesus." May it be so for His dear Name's sake.

ERRATA in September B.M.

- (1) On page 262, left column, near the top: the word that should be within the inverted commas is "fear", not "God".
- (2) The Article 'The Miracle at Cana' was by F. S. Parnham. (Ed.).



**For the Ministry of The Word
& Tidings of The Work of
THE LORD**



Tabernacle Studies

by The Editor

Studies in Hebrews

by W. Sanderson

Baptism in the Spirit

by J. W. Howell

Gleanings from Zechariah

by J. B. Hewitt

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

TABERNACLE STUDIES

(18)

by THE EDITOR.

THE LAVER (continued)

IN discussing the significance of the priestly ablutions at the laver attention was drawn to the distinction in John 13. 10 between the bathing and the washing. We deem that the distinction to be of such importance that further consideration is devoted to it now.

Like the ceremonial ablution connected with the investiture into the priesthood of Aaron and his sons, an ablution never again repeated for them, the bathing referred to in the Upper Room is initiatory. The Lord was thinking of an experience which did not need repetition. "He that is washed . . . is clean every whit" (v. 10) or "He that is bathed is clean all over."

Note these distinctions.

1. The bathing refers to the cleansing effected by the Cross of our Lord Jesus Christ. Because that cleansing has taken place the believer can sing:

"Clean every whit," Thou saidst it
Lord,

Shall one suspicion lurk?

Thine surely is a faithful word,

And Thine a finished work.

That cleansing does not need repetition. "By one offering he (Christ) has perfected for ever them that are sanctified" (Heb. 10. 14).

The washing reminds us of His priestly ministry now in Heaven for us. "My little children, these things write I unto you, that ye sin not. And if any man 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). The enjoyment of

forgiveness is contingent upon the confession of the wrong doing. (1 John 1. 9).

2. The bathing is for the sinner. There can be no Christian experience until a person has been made "clean every whit". Until the sinner has been to the Cross for initial forgiveness, he cannot claim to be in the family of God, nor can he in an intimate sense call God, Father.

The washing is for the child of God, for one who is already in the family of God. Such a person knows instinctively the need for keeping free from defilement on the way home to the Father's house.

3. The bathing makes a person fit for heaven. There is no other way of being 'accepted in the Beloved'. The sinner disclaims all merit of his own, and sings with Mrs. Cousins,

"I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's Land."

The washing keeps the saint 'undefiled in the way'. How easily defilement is contracted! In the course of each day's business the Christian with a sensitive conscience becomes aware of "the little foxes which spoil the vines". He knows the need for repeated confession of unworthiness, and rejoices in the provision made for him in the priestly ministry of the exalted Lord. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8. 34).

4. Only God, through Christ, can perform the bathing. It is written, "God was, in (through) Christ, reconciling the world unto Himself . . . for He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. 5. 21). Self-righteousness, though it may reach the standard claimed by the Pharisees for themselves, has to be abandoned for the righteousness "which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3. 9).

Saints can do the washing for themselves, and to each other. It is the duty of the believer to keep himself clean, for it is the spurious profession who is like the sow returning to her wallowing in the filth (2 Pet. 2. 22). By furnishing the mind with the word of God the believer raises a standard by which his conscience can judge, and, being sensitive, can discover when he has erred from the way. He endeavours to have 'a conscience void of offence towards God and man'. By keeping 'short accounts' with God he learns the truth of Psalm 119. 9 "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word". The saints can "wash one another's feet" by counselling and guiding each other in the ways of truth and righteousness. For the individual the appropriate scripture may be 1 John 1. 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". For communities of Christians the advice of the Epistle by James is never out of date, "Confess your sins one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5. 16).

5. The initiatory bathing is refer-

red to in a number of interesting New Testament scriptures.

(a) Titus 3. 5 informs us, "Not by works of righteousness which we did, but according to his mercy he (God) saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour, . . . being justified by his grace".

These words undoubtedly refer to the initial experience commonly called conversion, here signified by the words 'he saved us'. Several features of that complex experience are noted.

1. The abandonment of one's own righteousness.

2. The recognition of need for the mercy of God.

3. Acceptance of justification by grace.

4. The renewing of the Holy Spirit, that is, the impartation of new life by the gift of the Holy Spirit, being born again.

5. The washing of regeneration. Rotherham's Version translates as, "the bathing of a new birth," and most commentators see a reference to baptism, which was the expression of the abandonment of one's own righteousness, the recognition of dependence upon the mercy of God, and the outward sign that one had had experience of the renewing of the Holy Spirit and of justification through Jesus Christ the Saviour. Consequently, baptism was called "the bathing of the new birth", not giving the new birth, but because the new birth had been already experienced.

(b) Heb. 10. 22 reads, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

1. The 'sprinkling' and the 'washing' are acts taking place simultaneously: the tenses indicating so, 'having been sprinkled', 'having been washed'.

2. The 'sprinkling' is reference to the value of the death of Christ individually appropriated once for all, and expressed by the Epistle to the Hebrews thus: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God" (9. 13-14).

3. 'Bodies having been washed with pure water' is in all probability a reference to the initiating rite of baptism as a sign of two features of the Christian faith: first, that there had taken place a purging of the conscience through acceptance of the sacrificial death of Christ; and a second, that there was a determination that, having passed through the waters of baptism which symbolized purity, life thereafter would be one of avoidance of that which is sinful.

(c) 1 Cor. 6. 11: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God".

The Corinthians, bad characters as they had been, had been sanctified by the Spirit of God, and they had "got themselves washed" in the name of the Lord Jesus, a very evident reference to baptism in the name (or authority) of the Lord Jesus, as a public confession that their intention was to abandon the lives they had formerly lived. Such 'washing' had a tremendous significance in primitive Christianity.

(d) Eph. 5. 25-26: "Christ also loved the Church, and gave Him-

self for it, that He might sanctify it and cleanse it with the washing of the water by the word". Professor Bruce has a most elucidating comment upon these verses, and I quote it extensively. To the end that Christ might have a community of holy people, "the Church must be cleansed; the defilement which had previously adhered to its members must be washed away. This cleansing He Himself has effected, by means of the 'washing with water, accompanied by a spoken word'. This washing can scarcely be anything other than baptism; this is what the language would most naturally have conveyed to the original readers . . . the regeneration and the cleansing are alike signified in baptism. 'The washing of water' is the same washing as is called 'the washing of regeneration' in Titus 3. 5. . . The 'word' which accompanies the washing is an utterance, a spoken word . . . either the word which is spoken over the person being baptized, pronouncing the Holy Name upon him, or (more probably) the word spoken by him, in which he confesses his faith and invokes the Lord."

Professor Bruce added as a footnote words which we had written in this magazine in 1954: "If 'having cleansed it with the washing of water with the word' is intended to signify what happened at baptism, then the idea is consistent with the association of purification with the symbolism of baptism. Each individual member of the Church has become dedicated to God at the time of his symbolic purification from sin; and what happened to each separate individual is said to have happened to the entire New Society."

The laver of the Old Testament continues to speak in the language of symbolism. We do well to take heed thereto.

WOMEN IN THE ASSEMBLY

by J. R. CHARLESWORTH, Barnstaple.

"For as the woman is of the man (in creation), even so is the man also by the woman (in birth); but all things of God" (1 Cor. 11. 12).

MARRIAGE

The command of Gen. 1. 28: "Be fruitful and multiply", is a primal and unrescinded law of God. In 1 Cor. 7. 25-28 approval is given for some disciples to avoid this binding domestic tie in order to devote themselves to "the things that belong to the Lord"; the exhortations given in 1 Cor. 7. 32-38 must stand until the reasons given for them no longer apply. But the sanctity and general advisability of marriage remain. (Matt. 19. 10-12; 1 Cor. 7. 2; 1 Tim. 5. 14). The adoption in Eph. 5 of the symbol of marriage as representative of "Christ and the Church" leave no room for criticism of this divine union of men and women. (Heb. 13. 4). But a believer contemplating marriage should not entertain thoughts of wedlock with an unbeliever. Those who are unequally yoked should read carefully 1 Cor. 7. 8-16 and Rom. 7. 1-3.

The basis of Paul's instructions concerning marriage was not local or temporary custom, but rather a fundamental rule in all creation. Man was given "dominion . . . over every living thing" (Gen. 1. 28), the woman having dominion with him, and thus reaching her highest status through him. Eve was made for Adam as a counterpart or helpmeet, because among the living creatures "there was not found a help meet for him" (Gen. 2. 20). She was made out of him and obtained her nature and name from him (Gen. 2. 23). Cf. the formation of the Church (Gen. 2. 24 with Eph. 5. 31, etc.).

As members of the Godhead, the

Father and the Son are equal, yet the subordination of the Son to the Father is inherent and everlasting. (1 Cor. 15. 28, etc.). Similarly it is an honour for the man to be in subjection to Christ and for the woman to submit to the man, each subordination being for the benefit of the weaker member. Thus the man "is the image and glory of God" while "the woman is the glory of man" (1 Cor. 11. 7). "The head of every man is Christ; and the head of the woman is man; and the head of Christ is God" (1 Cor. 11. 3).

As Christians the husband and wife are co-equal, "there can be no male and female, for ye are all one in Christ Jesus" (Gal. 3. 28). As a wife, the lady is subject to—not subservient to—her husband; "as the Church is subject to Christ so let the wives also be subject to their husbands in everything" (Eph. 5. 24). The Holy Spirit notes with commendation that Sarah obeyed. (1 Peter 3. 6). Three times in Eph. 5 the wife is told to be subject to her husband, three times the husband is bidden to love his wife. (cf. Col. 3. 18-19).

MINISTRY

The word "teach" in 1 Tim. 2. 12 has a wide meaning including all public instruction. Sisters quietly teach the young women (Titus 2. 4) and instruct children a special responsibility of mothers (see 2 Tim. 3. 15 with 2 Tim. 1. 5); but publicly in mixed gatherings always has been reprov'd. (Num. 12. 1-10; Rev. 2. 20; cf. Ex. 15. 20). The root reason is twofold. Paul

writes: "I suffer not a woman to teach, nor to usurp authority . . . , but to be in silence", because (1) "Adam was first formed, then Eve" and (2) "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2. 11-14). The second reason seems to be the primary cause for woman's subordination. Nowhere is it said that Adam came into direct contact with the serpent, his was a sin of love (Rom. 5. 14; Job 31. 33), not lust; a deliberate act without which the Redeemer, so desperately needed by fallen Eve, could never be born. Gen. 3. 15-16 and 1 Tim. 2. 15 reveal God's great grace in that the Saviour was to come through the travail of childbirth which is itself a consequence of sin.

Satan's victory over Eve is counterbalanced and set in perspective when we see Mary, freed from demon possession, waiting on her Lord in the garden. With his power of destruction the serpent sends foolish Eve to her doom; with His power of resurrection the Saviour sends faithful Mary to the disciples. The devil caused Eve to fall; God brought Mary "up . . . out of an horrible pit". Hallelujah!

Before the Church was born the woman of Sychar (John 4. 28) proclaimed good news to her friends, but this in no way annuls the Epistles. Priscilla, knowing the way of God and obeying the principles of the Church age, waited till she was in private with her husband and Apollos before supporting Aquila in an exposition of the truth. (Acts 18. 26). Woman's obedience is essential to her glory. (Note at the cross (John 19. 25) the three 'Mary's'—representing the triple crown of womanhood: motherhood (body), wifehood (mind), virtue (spirit), Proverbs 12. 4).

As though to leave no doubt on this subject the Holy Spirit has recorded: "**Let the women keep silence in the churches: for it is not permitted unto them to speak**" (1 Cor. 14. 34). This clear, concise regulation has had to withstand the following attacks:—

1. Some contend that Paul was a woman hater and consequently prejudiced. Such a view reveals a lack of knowledge and ignores the inspiration of Scripture. Paul was first among ancient writers to declare chivalrously the spiritual equality of the sexes and the Christian exaltation of ladies. His attitude was: "Help these women, for they laboured with me in the gospel" (Phil. 4. 3). See also Romans 16.

2. To suggest that this regulation applied only to the apostolic era is to imply that miraculously gifted and Spirit filled sisters of Paul's day could not speak, while uninspired ones now can! It is said by some that the rule belonged exclusively to the Mosaic Law. Women's ministry was certainly unknown in synagogue or temple; Paul says: "Let them be in subjection, as also saith the law". But no restriction was recorded in the Law, as it is now, emphasising the present subjection.

3. Should "women" be translated "wives"? Since God encourages marriage it is absurd to allow teenage girls to speak while their godly mothers are permitted no such privilege.

4. Could the word mean "chatter"—in which case why are not brethren included (undignified chatter among men is not unknown!)? Not once, in the 24 occurrences in this chapter, is it so used; see v. 21 where it refers to God's utterance. The Greek word exactly corresponds to the English

"speak"; be it a short or long speech, an official or unofficial statement. Moreover, in the same verses silence among sisters is enjoined.

5. Some say this rule was required for loose living Corinthian women. But the Epistle is addressed to "all that in every place call upon the name of Jesus Christ" (1 Cor. 1. 2); to all "in the churches". The identical regulations Timothy received were to operate wherever he went.

6. Some claim 1 Cor. 11. 5 allows women to pray and prophesy publicly, if covered, and should be given precedence. Can Scripture be self contradictory? 1 Cor. 11. 1-16 deals with personal conduct: "Be ye followers of me"; there is no reference to a church gathering until v. 17 is reached; (note the references to the assembled company in 1 Cor. 14. 4, 5, 12, 16, 19, 23, 26, 35). There is no New Testament example of women's public prayer or prophecy. Elizabeth's (Luke 1. 42) and Mary's (Luke 1. 46) were private. What power silent prayer possesses. (cf. Hannah, 1 Sam. 1. 13). At Paul's Caesarian lodging lived four prophetesses but God sent the Judæan prophet Agabus with a message for the apostle (Acts 21. 8-11). It is a shame for a woman to address the church (1 Cor. 14. 35). Mixed congregational singing seems to be implied in Col. 3. 16, (cf. Eph. 5. 19), but even there no sanction is granted for musical entertainment or choir pieces in a church gathering.

7. Does God raise special women above this restriction? God is sovereign and may make what exceptions He wishes, but we dare not make them. Can anyone name a definite exception? The New Testament contains no-one corresponding to Deborah—no female

apostle, elder, pastor, evangelist or ruler, except perhaps Sapphira (Acts 5. 8), and Jezebel (Rev. 2. 20). In any case Paul asserts in 1 Cor. 14. 36-40 that any who questions these things are not the legislators and have forgotten Who is. To fail to "acknowledge" is to fail to be guided by God. "Note", says the apostle, "that we have no such custom, neither the churches of God". (see 1 Cor. 11. 16).

8. Some point to conversions under female ministry as establishing God's approval. Conversions have occurred under unregenerate ministry, but that only proves that the Life is in the Word not in the voice proclaiming it. Even "results" cannot revoke what the Holy Spirit has said. (cf. Num. 20. 11-24). One purpose for prophecy was the conviction of sinners (1 Cor. 14. 24-25), but prophets, never prophetesses, are mentioned throughout.

9. The inference that Acts 1. 14 records public ministry by women is completely unjustified. Audible prayer by the disciples named in v. 13 might be implied but the record simply mentions the presence of the ladies: similarly in Acts 16. 13 (where not one woman was yet converted).

"There is no doubt whatsoever that the Bible forbids women to speak during the gatherings of the church. There is in fact a surprising agreement on this point between scholars of very different persuasions. . . . To illustrate this point we quote, without stopping to express here our general reaction to the publication, from the New English Bible: 'As in all congregations of God's people, women should not address the meeting. They have no licence to speak, but should keep their place as the law directs. If there is something

they want to know they can ask their husbands at home. It is a shocking thing that a woman should address the congregation'. 'It is my desire, therefore, that everywhere prayers be said by the men of the congregation A woman must be a learner, listening quietly and with due submission.'"

MISCELLANEOUS

The above section on public ministry must apply to audible prayer by sisters in an assembly Prayer Meeting. It is an assumption of authority to lead an assembled company to the Throne of Grace. 1 Cor. 14. 14-17 regulates prayer. In 1 Tim. 2. 4-5 the word "men" is a general term incorporating all human beings, but in 1 Tim. 2. 8 a different Greek word meaning "men" or "husbands" is used. Even to put a question in public is forbidden to sisters (1 Cor. 14. 35). The one general, fundamental rule applies.

One exception to man's authority is in the lady's responsibility for her head covering (1 Cor. 11. 1, 13). In covering her head a sister shows her surrender to the Lord: "At Thy word I will". Hair is referred to as a covering in 1 Cor. 11. 15 but this is a different Greek word from that employed in the chapter for a head covering. As the reasons for a 'hat' are associated with angels and men and are connected with the divine order (1 Cor. 11. 3), ladies should wear hats to all church services. For similar reasons men should be uncovered, the one sign being the complement of the other; to ignore one rule destroys both signs. As regards hair 1 Cor. 11. 14-15 should be well read.

"In like manner also, that women adorn themselves in modest ap-

parel with . . . sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2. 9-10). Acceptable attire varies from country to country (e.g. the kilt), and from century to century (e.g. the crinoline), and Deut. 22. 5 must not be taken to ridiculous extremes, but the last clause shows it to be an abiding principle. The story of Jezebel (2 Kings 9. 30) should be sufficient to warn sisters against the use of cosmetics (see also Jer. 4. 30; Ezekiel 23. 40). In all these things the godly lady will have no doubts as to what is "orderly with modesty and discretion".

Transforming a 'house' into a 'home' is a lady's task. She is the "house-ruler" (1 Tim. 5. 14), and "home worker" (Titus 2. 4-5). In hospitality, sick visiting (Rom. 16. 1), generosity (Luke 8. 3), and other unostentatious ministry (e.g. Acts 9. 36-39), it may be said: "She hath done what she could".

Let no one adopt the deplorable attitude expressed in the Jewish book of Daily Prayers: "Blessed art Thou, O Lord, . . . Who hath not made me a woman". For patient service many sisters will be highly rewarded (Matt. 6. 4). Let the men give to the weaker vessel the honour due (1 Peter 3. 7), and in no way make their quiet endurance more arduous!

Many countries have legalised divorce and permitted "free love"; many religious organisations have created clerical systems and promoted the authority of women; many eminent designers have set undignified trends and unseemly fashions—all of which reminds us that Satan is "the god of this world".

THE TRANSFIGURATION OF THE LORD JESUS

by WALTER ALEXANDER

THE Transfiguration is one of the most wonderful events in the life of the Lord Jesus, speaking to us in unmistakable tones of the super excellency of Christ and the superlative greatness and glory of the Son of God. So great the majesty of the occasion that even the mountain itself was made holy (2 Peter 1. 18, "the holy mount"), and causes us to shrink from treading its sacred heights.

THE SETTING IN THE GOSPELS

Matthew's Gospel is the gospel of the great King. In his narrative he goes to great lengths to establish this. The opening verse of his gospel would surely stress this point, "The Son of David, the Son of Abraham", as does also that wonderful genealogy which contains many regal names. It is in this gospel that we find our Lord Jesus so often placed on the mountain top, and also hear those words of power which echo throughout the entire universe of God, "All power is given unto Me in heaven and in earth" (Matt. 28. 18). The twenty seventh chapter might cause us to doubt and wonder if the Lord Jesus really is King when we gaze at that form outstretched on the Cross and rejected by His own people, despite the words written on His superscription. The Transfiguration is but a picture of that future glorious kingdom to be revealed, and reassures our hearts, as do the words of the dying thief who although witnessing a crucified Messiah prayed with confidence, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23. 42).

Matthew's language is very descriptive when he refers to the

face and raiment of the Lord Jesus. "His face did shine as the sun", "His raiment was white as light". Both sun and light are heavenly in origin, and suggest the glory of this sovereign and kingly person to be celestial and not earthly. Matthew stresses the glory of the sovereign, but Mark stresses the glory of the servant, and is always quick to establish the servant's worth and character. Garments in scripture always speak of character. Reference to Joseph's coat of many colours which produced hatred in the hearts of his brethren and the coat of our Saviour which was without seam, woven from the top throughout, should suffice to convince us of this. That is why Mark makes no reference to the facial change that took place, but greatly stresses the shining of His garments. Luke is again different in his writing; he is stressing the glory of the Man Christ Jesus. It is in Luke's account we read the words "as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening". We are also very much indebted to Luke for the record of the conversation which took place.

THE MAJESTY OF THE OCCASION

How privileged the disciples were to witness such glory! They saw the future coming glory of the saints as seen in Moses and Elijah. They were overshadowed by that bright cloud, The Ineffable Shekinah Glory of God, and the greatest sight of all was the Glory of the Lord Himself as He was

(Continued on page 345).

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

IT'S sometimes hard to define the difference between Christians and other people who make absolutely no profession of faith. There is very often little or no difference in behaviour, although, of course, there should be. The question that remains is this: Is there any real difference in experience? Do Christians have some special, unique, inner spiritual life that other folk know nothing about, and, if they have, how can it be defined?

It is this kind of question that Paul is answering in Romans Chapters 6, 7 and 8. It is by no means the easiest section in the Bible, but for the honest, sincere Christian, who is prepared to face up to the intellectual implications of his faith, it is certainly one of the most important.

Here Paul sets out clearly, logically and psychologically, the whole moral, intellectual and spiritual framework of Christian experience. His basic assertion is that Christian experience is out of the ordinary. It is, in the best sense, supernatural. Into the Christian's life has come a new principle, a new law, a new nature. With this has come the inevitable struggle and tension. Although there is "joy and peace in believing" (Rom. 15. 13), there is also inner, moral conflict. Christians are living in an uneasy, restless world which is, as the hymn puts it, not their "home". We ought never to forget the temporary nature of this present life and the destinies to which it may lead. In other words, every decision we make ought somehow to be influenced by our awareness of eternal consequences. Every experience we

pass through ought to be seen in the light of the ultimate.

The present, awkward, ambiguous nature of Christian experience is related not only to the struggle between the inward and the outward, between the spirit and the flesh, but also to the fact that Christians are in a sense living simultaneously on two planes, in two worlds. The age to come, the kingdom of God has in a sense already arrived, but the old age has not yet passed away.

In Romans Chapter 7, in particular from verse 7 to the end, Paul describes the agony of this struggle which is the "normal" experience of every Christian. Here is Christian normality—not the ease, the comfort, the peace that we find in our present world, but the constant, never ending birth pangs as our new life in Christ, which is assured and real before God, becomes real in our actual experience. Paul sums up the conflict at the end of the chapter in these words: "with my mind I myself serve the law of God; but with the flesh the law of sin" (v. 25).

This month we'll be dealing with the section from verse 14 to verse 25, and there are one or two differences that should be noticed right at the beginning.

The first is this: Paul's use of the pronoun "I" becomes, from verse 14 forward, much more intense than it has been in the first half of the chapter. Those commentators who say that Paul is using the first person singular as a stylistic device to refer to all mankind, or any individual in his relationship to God, have failed to catch the urgency, the intensity of the feelings with which these

words must have been written. Although this may be a legitimate interpretation, especially in the earlier sections of the chapter, Paul seems to sense just how much what he was saying was true of himself, and his argument, therefore, at this point is endorsed by his own personal experience. It is no man of straw that he describes in these verses, but a man of flesh and blood such as he knew himself to be. And yet, he is not just giving his spiritual autobiography. He himself is not the subject of the argument, but from his own experience he is able to illustrate his meaning.

Another difference between the first half and the second half of the chapter should be noted—not this time a difference of intensity, but a difference of tense. As far as verse 13 he had expressed himself in the past tense. From verse 14 to the end, the argument moves into the realm of our present experience and Paul uses the present tense throughout.

There are no easy divisions of the chapter and the following sections, which we suggested last month only provide a rough working outline:

THE LIMIT OF THE LAW

(vv. 1-6)

THE FUNCTION OF THE LAW

(vv. 7-13)

PERSONAL DILEMMA (vv. 14-20)

INWARD CONFLICT (vv. 21-25)

This month we'll be dealing with the last two sections.

Week 38.

PERSONAL DILEMMA

Read Romans 7. 14-20.

In this section Paul spells out the basic problem. There is nothing wrong with the law. He had established the true function of the law in earlier sections. What is wrong is that the material on which the law is imposed is in

itself weak and valueless. Twice over in this section Paul says more or less the same thing. Verses 15, 16 and 17 are paralleled, perhaps with a slightly deeper intensity, by verses 18, 19 and 20. The fundamental difficulty which a Christian encounters is simply that, having had his desire after God quickened, having become in Christ "a new creation", he still does not find in himself the necessary power to do the things he wants to do, the things he knows to be right. The answer lies not in himself, but in Jesus Christ, not in his own weakness but in the strength of his Lord (v. 25). In chapter 8 Paul explains how Christ works in us through the Holy Spirit: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8. 2).

NOTE

There are a number of ways in which the law could be said to be "spiritual". It has its origin with God. It comes directly from God. It may produce in us spiritual values.

The word "carnal" (v. 14) indicates the essence of our natural human experience. It is all to do with our body, our flesh, our desires, our physical tendencies. Another aspect of our experience, this time our helplessness, is indicated by the expression "sold under sin". However much we like to deceive ourselves into thinking that we control our own destinies, the fact remains that at a number of different levels our lives are being manipulated by people and powers who control us by satisfying our immediate physical desires.

Paul confesses that things are sometimes so bad that he hardly understands his own behaviour (v. 15). He actually hates what he does although he cannot find in himself the power to do otherwise. He exonerates the law (v.

16) and lays the blame on the sin that resides with him (v. 17). The same truth is expressed in slightly different terms in verses 18, 19 and 20. Twice over Paul confesses his inability to cope with himself and his experience and maintains that it is not his real self (v. 20) who is responsible but the sin within him. He is not saying that he himself is blameless, but he is illustrating how much of his life, even since he has become a Christian, is still governed by his previous statement, "I am carnal, sold under sin" (v. 14).

STUDY

Where else in the Bible is the word "carnal" to be found? What does it usually mean?

Can you think of practical situations in your own life, perhaps recently, where you have not been able to do what you really wanted to do, where you have "given in" to what you knew to be wrong or unprofitable?

Week 39.

INWARD CONFLICT

Read Romans 7. 21-25.

In this section Paul begins to describe what he feels within him in terms of warfare. The Christian has on his hands a running battle against sin. It is this same awareness of his complete inability to fight the battle on his own that leads Paul in Ephesians chapter 6 to describe the equipment which God has made available for Christians and to encourage them to "put on the whole armour of God, that he may be able to stand against the wiles of the devil" (v. 11).

It may be as well to note at this point that in Romans and particularly in this section of the letter Paul uses the word "law" in a number of different ways. Sometimes it is an actual existing law, like the law of Moses (3. 19) or the law of God (7. 22). Sometimes it refers to a principle, as in the law of faith (3. 27) or the law

of sin (7. 23, 25). Then there is the law of the mind (7. 25), and best of all what is unique and vital in Christian experience, the law of the Spirit (8. 2).

NOTE

The "law" of v. 21 is a principle which most of us have experienced in life and which expresses Paul's conclusion to the previous section describing his personal dilemma. He wants to do good, but evil is always there.

"The inward man" of v. 22 may refer simply to the mind or the new spiritual life with which Christians have been endowed. It is the opposite of what the Bible describes as "the flesh". Note that in v. 23 this conflict which leads to our subjection to sin takes place in our "members". This means that it is an actual, real, physical, as well as mental struggle. It affects the whole of our personality.

The exclamation of v. 24 destroys for ever the argument that Paul is talking in this section in general, academic terms. This is the cry wrung from the heart of the person who has come to an end of himself and his own resources, who has discovered and loathes his own wretchedness and who cries out for deliverance. It is as if he were in himself a living death for which the only hope is regeneration, a new birth in Jesus Christ. As sincere as his cry for help is his simple statement of his discovery of salvation "through Jesus Christ our Lord" (v. 25).

As he sums up his argument so far, he sets the scene for his description in chapter 8 of what God Himself through His Son and by His Spirit has done, is doing and will do for those who are His children.

STUDY

Write out the number of statements in the first eight chapters of Romans in which the word "law" is used.

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 10—The Regathering of Israel.

THIS chapter is but a continuation and expansion of the promises made in chapter 9. The prophecy made of abundance of corn and wine (9. 17), leads the prophet to call upon his countrymen to look for these blessings from the hand of God (v. 1). All will be secured for them by their coming King so they are invited to ask for rain with the assurance of a rich supply. The idols and the diviners had deceived them (v. 2), evil rulers shall be replaced by true leaders (vv. 3, 4) who will lead them to victory (v. 5). The ten tribes shall share with the two the promised blessings in the land, and God will effect the restoration (vv. 6-12).

THE REFRESHING RESPONSE OF GOD (vv. 1-3)

Exhortation and Assurance (v. 1)

The prophet bases his exhortation on the promise of God in Deut. 11. 13-15. The call to prayer is supported by the assurance of blessing. "Ask" is the word of the Almighty, and where "the word of the King is there is power" (9. 9). It was the word spoken to Solomon (1 Kings 3. 5), and to the Son of God (Psalm 2), and again to ourselves by the Lord (Matt. 7. 7). It is well that we avail ourselves of this provision, generously offered, and appeal straightaway. The "latter rain" fell in March or April and served to swell the grain now coming to maturity. (Psa. 147. 7-8; Job 38. 28; Jer. 3. 3; Joel 2. 23; Hosea 6. 3). As Israel needed the blessing of literal rain, so we require the refreshing blessing of God daily (Eph. 3. 16) for growth and maturity.

Abominable Idols (v. 2).

Israel's divided heart, the turning away from the living God, was the cause of all their sorrows and calamities. The "teraphim" were the household idols which were worshipped and enquired of by some of the people. The warning of the past reminded them of the sentence which followed on their neglect. The 'diviners' were those who consulted idols in an attempt to predict the future. Israel were deceived and were left in loneliness and sorrow, and wandered like silly sheep to become the prey of wild beasts. (Ezekiel 34. 5-6). These idols robbed God of His place in the home and in the nation. (Gen. 31. 19; Judges 17. 5; 18. 14; Ezekiel 21. 21).

The Anger of God (v. 3)

The people had shepherds but they were false ones, yet retained the name and office. The rulers and principal men are spoken of as 'goats' as well as shepherds. These leaders are held accountable for the state of the nation, and against these judgment is determined and soon to be executed. (Ezekiel 34. 10). The house of Judah is to be made a 'battle horse' or 'a horse of state for the King' to execute judgment upon the nations. The entire expression speaks of the strength to be given them by God as in 9. 13.

RENEWING STRENGTH (vv. 4-7)

Encouraging Prospects (vv. 4-5)

Verse 4 may look beyond the head of state coming out of Judah, and not from foreigners, and give us a picture of the mission and character of Israel's promised

Redeemer. Similar language is used of the promised prophet greater than Moses in Deut. 18. 15-19. From Judah shall come forth a leader suited for war or peace, vigorous as well as victorious. "The corner stone" (R.V.) is used metaphorically in some passages of a ruler. (Psa. 118. 22; Isa. 28. 16; Eph. 2.20; 1 Pet. 2. 6). He will be marked by stability, a foundation stone, the head-stone of the corner. (Matt. 21. 42; Acts 4. 11; 1 Cor. 3. 11). The Messiah is the sure foundation of the House of God assuring its safety and security. The corner-stone also united the two walls at the corner and the Lord Jesus is the uniting bond of peace bringing Jews and Gentiles together (Eph. 2. 14-15). The 'nail or tent pin' (Isa. 22. 22-24, R.V.) gives us the interpretation. It refers to a Son of David, 'Eliakim', but has its complete fulfilment in our glorious Lord. "They shall hang upon him all the glory of his father's house", Christ is His dependability. One day Israel will render to Him the honour and glory which He is worthy to receive.

The Conqueror, 'the battle-bow'. His military might and victorious power to safeguard the defenceless from the attack of the enemy. He will employ Israel as His battle-bow and "strike through kings in the day of His wrath" (Psa. 110. 4-5; 2 Thess. 1. 7-10; Rev. 19. 11-16, R.V. with Isa. 63. 2-4).

'Out of him every exactor together' may mean every leader, civil or military, whose function it is to keep others up to their work. Christ will be the Absolute Ruler and the world's greatest Administrator (Isa. 9. 7). Israel under their King will inflict ignominious defeat and bring shame on their enemies (v. 5).

Emancipating Power (vv. 6-7)

The secret of success in the campaign is attributed to the

strength and salvation of the Lord. In answer to their supplication God will grant them mercy and victory. They will experience His goodness and enjoy peace and security.

All Israel will be united once more in these future days of blessing, so both the northern and southern kingdoms are mentioned together in this passage (v. 6). Their leaders are to be made like the mighty of Ephraim, the nation restored again to their own land, they will abound together with their children in joy and gladness.

RELEASE FROM BONDAGE

(vv. 8-12)

'I will hiss' or call, 'whistle' or 'pipe' for them. Like the shepherd He will gather His flock and they will increase as formerly in Egypt. (Isa. 5. 26; 7. 18; Ex. 1. 7; Jer. 30. 19, 20). Israel will increase when restored under Jehovah's sway and kingdom, a time of regathering, redemption and re-population. God 'will sow them among the people' or nations, suggesting an increase for blessing. Like the sowing of corn, which is scattered broadcast, not that it may be lost and perish, but that it may bring forth much fruit (Hosea 2. 23) upon their return to the land, for they will live both politically and spiritually. (Jer. 31. 7-9). They will "turn again", first to God, and then with their faces toward Zion in their honoured march.

It is good to recognise God's gracious dealings and rejoice in His redeeming and restoring love.

The areas from which they will return are mentioned as Egypt and Assyria. Those two lands, having been the inveterate enemies of the people of Israel in ancient times, stand now representatively, one in the south and the other in the north, for the nation's dispersion in all lands. (v. 10; Isa. 11. 11-12). 'Gilead and Lebanon' represent the entire land of Pales-

tine; the land which was desolate will once again be filled with people. (Ezekiel 37. 11-14). God will remove every hindrance in the path of their restoration and return to the land of promise. The pride of Assyria will be abased and the land of Egypt will lose its own government. (Isa. 14. 25). In

that day it will be seen that no weapon formed against Israel shall prosper, and they will be strengthened in the Lord. They will "walk up and down", enjoying liberty and vitality, and be honoured with His companionship. Micah 4. 5; Heb. 8. 10; Isaiah 62. 1.

STUDIES IN HEBREWS

JUSTIFICATION AND SANCTIFICATION (Continued)

Hebrews 10. 10; Romans 3. 24.

by W. SANDERSON, Linlithgow.

IT is a great pity that the Reformers, enlightened so much, should have confused these truths by applying them to infants in support of infant baptism. "Christ was sanctified from earliest infancy that He might sanctify His elect at any age . . . we have proof that the age of infancy is not incapable of receiving sanctification . . . They erroneously interpret Peter's words in which he comprehends only believers who have been taught by the preaching of the Gospel. (1 Peter 1. 2, 3). We confess indeed that the Word of the Lord is the only seed of spiritual regeneration. but we deny the inference that therefore the power of the Lord cannot regenerate infants. This is possible and easy to Him as it is wondrous an incomprehensible to us. It were dangerous to deny that the Lord is able to furnish them with the knowledge of Himself in any way He pleases" (Calvin: Institutes of the Christian Religion. Eng. Tr. T. Clark; Book 4, Chapter 16). It is the baptism of infants—baptismal regeneration—that has built Christendom, creating in so many a false confidence. As far as infants who die in infancy are concerned we believe such are in the Saviour's hands. "Their angels do always behold the face of My Father which is in Heaven" (Matt. 18. 10). This be-

lief Calvin held in opposition to Augustine upon whom he leans for so much. But this is a different matter from the justification and sanctification enjoyed by those who, having been made conscious of their sins, have been turned to believing acceptance of Christ, in whom all is provided.

In Romans chapters 6 and 7 Paul points out what is now called for in the justified man—the practice of righteousness. While our standing has its ground in the death of Christ our practice has its possibilities in the power of the indwelling Holy Spirit, the power for regeneration and renewal. In the old economy where the blood was applied there was the oil applied answered in the new economy in that only those who are under the blood are indwelt by the Holy Spirit. Our practice will be consistent with our nature as being born of God. This cannot mean becoming gradually more and more righteous. Could we think of Paul writing to the thief: "Let him that stole steal less and less until he becomes a truly honest man"? That would be a strange ethic to propound. What the apostle did write was, in effect, "Let him that stole cease at once, and go into reverse" (Eph. 4. 28). And this is just what it means to the

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Lesson 48.

Memory Verse—Job 28. 28.

December 1st.

SOLOMON'S WISDOM AND GLORY

LESSON TEXT—1 Kings 3. 3-13; 4. 21-34; 10. 14-29.
(Read 3. 3-13; Matt. 6. 29; 12. 42).

TRUTH TO BE EMPHASISED:

Solomon is a picture of our Lord Jesus Christ as the King of glory, and tells us that a greater than Solomon gave to the flowers of His garden greater beauty. How much more beautiful are the flowers of the garden of the Lord—the Church, sinners saved by grace.

THE LESSON OUTLINED

I. COMPARATIVE GLORY

(Matt. 6. 29).

There are three panels in the picture drawn by our Lord Jesus Christ as He teaches His disciples the lesson of trust. First, He pictures the toilless lilies of the field—with no effort on their part, just basking in the sunlight of heaven and "drinking in the rain that cometh oft upon it . . . receiveth blessing from God". The glory of the sunlight is seen in the beauty of the flowers. Second, our Lord takes a chapter out of the Old Testament album and pictures Solomon arrayed in the gorgeous robes that display the skill of the workers and the grandeur of the king and then compares the two. The beauty of the lilies surpass the grandeur of the king. Thirdly, our Lord tells us that His Father has a wardrobe and none of His children need ever worry about being clothed. Certainly with the best robe upon us, none could be better arrayed.

II. COMPREHENSIVE WISDOM

(Matt. 12. 42).

The story of Solomon's great wisdom reached the Queen of Sheba in her far-off southern kingdom (most likely Ethiopia); and she was attracted to him, and came to hear and to learn. Our Lord was wisdom personified: in Him are all the treasures of wisdom and knowledge. It was not necessary to cross the seas to hear Him, but no one came. The gospel story tells of a greater than Solomon, One who can solve all of life's problems. But man continues

in his own ignorance; he crucified the Lord of glory.

III. COMPASSIONATE DECISION

(1 Kings 3. 3-13).

A difficult case was brought to Solomon. A baby had been kidnapped by a woman who had killed her own child. The dead child had been substituted for the living child. How could Solomon tell which was the living child's mother? Each woman claimed the living babe as her own.

Solomon's wisdom is seen in the decision he made. Love for the babe was the test. The kidnapper was willing to divide the child; the mother heart cried out, "Spare the child". "In no wise slay it," is the word from the throne. With joy the mother clasps her son to her heart, delivered by the word of the king—a living child because of a wise king and a loving mother.

In the wisdom of God He has devised a plan by which souls enthralled in the bondage of Satan may be released from his clutches to know the love of a father's heart.

IV. COMPARATIVE WISDOM

(1 Kings 4. 29-34).

What a picture—the wisdom of God poured into human brain and heart, "exceeding much understanding" and "largeness of heart," comparable to the infinite grains of sand on the seashore. Solomon's wisdom exceeded that of all the nations round about; and from everywhere they came to hear him.

Lesson 49.

Memory Verse—1 Kings 10. 7.

December 8th.

THE QUEEN OF SHEBA

LESSON TEXT—1 Kings 8. 41-43; 10. 1-9.

TRUTH TO BE EMPHASISED: The Queen of Sheba was not only attracted by the wisdom and wealth of Solomon, "she heard of the fame

of Solomon, concerning the name of the Lord." There was heart hunger there that could only be satisfied by the true God.

THE LESSON OUTLINED**I. THE PICTURE (Matt. 12. 42).**

Our Lord paints a picture of the future. It is the judgment day. Gathered together are those who lived when Jesus lived, but who failed to avail themselves of the grace He brought and the salvation He secured. In the midst of the proceedings one rises to condemn the tried. It is the Queen of Sheba. She testifies against them. She came from the uttermost parts of the earth to hear the wisdom of Solomon; they would not take a step to hear the wisdom of a greater than Solomon.

II. THE PRAYER (1 Kings 8. 41-43).

Solomon's prayer paved the way for the coming of the Queen. She was a stranger; she came out of a far country; she came for his name's sake. Upon such an one Solomon invoked the blessing of God.

III. THE PROBLEMS

(1 Kings 10. 1-3).

The Queen came to Solomon with hard questions. She came to prove him. There were problems that she could not solve. There were matters demanding a solution. The interview with Solomon left nothing to be desired. She received the solution to all her problems, the answer to all her questions, and the fulfilment of all her hopes. She communed with him of all that was in her heart.

She travelled more than 1400 miles to satisfy the longing of her heart. We need not travel any distance, for Jesus is near; so near that He is at the heart's door. He meets the need of all who come to Him. He settles the sin question with His forgiveness, the sorrow question with His love, and all other questions are settled by a sight of Himself.

IV. THE PALACE (vv. 4, 5).

The royal palace was most beautiful. It took Solomon thirteen years to finish it. And then there was the house of the forest of Lebanon. But a greater glory than that of the house was the glory of the King. The Queen gazes upon his sevenfold glory. It was a wondrous sight. 1. His wisdom was displayed in the house he built. 2. His rich provision was seen in the table he set. 3. The joy of his service was seen in the servants who served him. 4. He was the centre of those who ministered to him. 5. His wealth could be seen in the gorgeous apparel of those who surrounded him. 6. His cupbearers ministered to his joy. 7. His devotion by the ascent by which the king of glory went up to worship.

V. THE PROCLAMATION (vv. 6-9).

Her words to the king express her response to it all. The realisation exceeded by far the report. The contrast was so great she calls her former response to the message unbelief. The response now is, she worships God.

VI. THE PRESENT (vv. 10-13).

She gladly owned that those in Solomon's service were the happiest of people. She willingly gave lavish gifts to the king as the expression of her esteem for Solomon. She received of his royal bounty.

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Solomon's wisdom has been preserved for us—his Proverbs exceed all human wisdom for life's pathway; his sermon (Ecclesiastes) places wisdom above all else to be found in the world; his Song speaks of that largeness of heart that only a person can satisfy.

ELIJAH

LESSON TEXT—1 Kings 17. 1-16.

TRUTH TO BE EMPHASISED:

Elijah proved in his life that there was a God in Israel who answered prayer in spite of the apostate con-

dition of His people. However, He used severe measures to bring them back.

THE LESSON OUTLINED

I. ELIJAH REFERRED TO BY OUR LORD (Luke 4. 25).

Our Lord referred to Old Testament men to illustrate the grace of God that went beyond the bounds of Israel and reached needy ones. Elijah was sent to a widow in Zarephath although there were many in Israel. Thus we see that God is sovereign, He does as He pleases, and He has been pleased to take up sinners of the Gentiles and make them heirs of glory. God sent His Son into this world that we might live.

II. ELIJAH WAS CALLED A MAN OF GOD (1 Kings 17. 24).

Seven times Elijah is called A MAN OF GOD. He was a man taken into the presence of God, to hear the Word of God, and to go forth from the presence of God—either to a nation or to a community, or to an individual and to deliver it as he had received it. He appears on the scene when Israel had gone far away from God. Baal worship was universal with Ahab. Influenced by his ungodly wife Jezebel, he “did more to provoke the God of Israel to anger than all the kings of Israel that were before him” (1 Kings 16. 33). God’s man appears as a bright jewel on the dark background.

III. ELIJAH WAS A MAN OF PRAYER (1 Kings 17. 1).

Our first look at Elijah is as he appears in the presence of ungodly Ahab announcing the days of famine; but James lifts the veil and gives us a look behind the scenes, and we see Elijah alone with God. He had been reading His mind (see Deut. 8. 7: 11, 10-22). Stirred by the evil he prayed earnestly, but what a prayer! Did he not know the indescribable misery and sorrow the years of famine would bring? But sin was more terrible, and the famine would

check it. There was no wavering in Elijah’s prayer. “There shall not be dew nor rain these years.” He also knew God as the God of recovery and thus he tells of dew and rain “according to my word.”

IV. ELIJAH WAS A MAN OF COURAGE (v. 1).

Picture him facing the ungodly king with a message of judgment; but it was a small thing for a man, whose life was passed in the presence of the Lord, to stand before Ahab. Later on he could face 850 priests of Baal and publicly refute them in the great scene of the vindication of Jehovah on Mount Carmel.

V. ELIJAH WAS A MAN OF FAITH (vv. 5, 14, 19).

Though the land was marked by drought, Elijah eats and drinks at God’s table. He lived by the Word of God: “I have commanded”; “And the ravens brought”. Although the widow had but a handful of meal in a barrel, and a little oil in a cruise, Elijah’s God had resources unlimited. The widow acts in faith, inspired by Elijah’s faith, and proved God’s Word to be true.

VI. ELIJAH WAS A MAN OF DISCIPLINE (vv. 2-16).

Elijah was in the school of God, and many were the lessons he learned.

He learned *obedience* to the will of God (vv. 2, 5, 8, 16).

He learned *separation*: God said, “Hide thyself” (v. 3).

He learned *humiliation* down by the brook.

He learned *dependence*, for all his supplies came from God alone.

He learned *disappointment* when the brook dried up.

He learned *devotion*, for he found God all-sufficient.

Lesson 51.

Memory Verse—1 Corinthians 1. 18. December 22nd.

ELISHA

LESSON TEXT—2 Kings 5. 1-27 (Read vv. 1-14).

TRUTH TO BE EMPHASISED:

The healing of Naaman the leper pictures the salvation of sinners through the cleansing power of the

blood of Jesus. Not the thoughts of Naaman but the word of Elisha brought healing.

THE LESSON OUTLINED

I. THE SINNER AND THE SAVIOUR (Luke 4. 27).

At the beginning of His ministry our Lord refers to the healing of Naaman to illustrate His own ministry of grace. He came to preach the gospel; and the good news was for the poor, the broken-hearted, the captives, the blind, and those bruised by sin.

II. THE DYING SINNER (2 Kings 5. 1).

Naaman was great, rich, clever, successful, and honoured, "But he was a leper." This one spot spoiled the outlook for the great captain. It took all the sunlight out of life for the shadow of death grew darker as the days went by. Naaman may well picture man at his best estate, but doomed because of sin.

III. THE WONDERFUL STORY (vv. 2-4).

Naaman heard a story that made his heart glad. There was healing for him. There was a man in touch with God who could put Naaman in touch with God; God could heal him from his leprosy. It was good for Naaman that there was in his home a witness for God. She was more to him than all his possessions. She was a captive, but "a captive maid with a royal soul." She knew the secret of healing power, and was not afraid to bear testimony for God.

IV. THE WRONG SEND OFF (vv. 5, 6).

The king of Syria put Naaman on the wrong track. The little maid had plainly designated "the prophet", but the king sends a letter to the king of Israel with silver and gold and raiment. So we have the wrong person, and the wrong way, and the

wrong purpose. Many sinners to-day are directed away from the Saviour by blind guides. Salvation is found alone in Jesus, nor can it be purchased with money. Not all the wealth of the world could put one sin away.

V. THE DISAPPOINTING SIGHT (v. 7).

How eagerly Naaman must have scanned the face of the king for some indication of hope. Instead he sees a cloud across his vision. The king of Israel was dismayed at the sight of the letter, suspecting only an excuse for a quarrel. Poor king! Had he forgotten the lessons of power and grace God had taught him? Poor Naaman! He is landed in doubt and despair. His hopes that had been bolstered so high by the word of his maid are now dashed to smithereens by the conduct of the king. All who trust to man's wisdom and efforts to save are sure to be disappointed.

VI. THE GLAD SUMMONS (vv. 8-12).

"Let him come now to me." There was only one in Israel who could meet Naaman's need. Elisha sends a message of grace to the king for him. He sends for him. "Come unto me" is the word of the gospel. Then he receives simple instructions as to the method of healing: "Wash and be clean." Also he receives full assurance that he would be healed.

VII. THE TRUE SERVANTS (v. 13).

Naaman refused God's way and almost lost the blessing. At the advice of his servants he obeyed and found the word of the prophet so true. What a lovely picture of the new birth through Christ (v. 14).

THE MANNA

LESSON TEXT—Exodus 16. 1-36 (Read vv. 14-18).

TRUTH TO BE EMPHASISED:

The manna came down from heaven to give life to the Israelites as they journeyed through the desert. One of the aspects of our Lord's coming

to earth is that of "the living bread", "the true bread from heaven". Christ was born in Bethlehem which means "house of bread."

THE LESSON OUTLINED

I. THE PEOPLE TO WHOM GOD GAVE THE MANNA (Ex. 16. 1-3)—

When Christ was born.

"Then" (v. 4) God gave the manna to Israel when they had proved their perverseness, murmuring against Moses and Aaron, complaining about the way and longing for the flesh-pots of Egypt, expecting death in the wilderness. God sent His Son into a world that was steeped in sin, sunken in corruption, filled with violence, lost in unbelief and headed for doom.

II. THE PURPOSE OF GOD IN GIVING THE MANNA (vv. 4-13)—

Why Christ was born.

"That I may prove them" (v. 4). It was to test their obedience, it was to manifest His grace and glory that God gave them manna from heaven.

The grace of God is seen in the gift He gave. He might have consumed them in His anger. He might have cast them out of His sight for ever. Instead, each day they experienced His grace in providing for them—"a portion of a day in its day." The grace of God that bringeth salvation unto all men has appeared. God in mercy sent His Son to a world by sin undone.

The glory of the Lord was seen by Israel when God gave them the manna. God's glory is His grace. "Behold . . . bread from heaven". "Ye shall see the glory of the Lord." In Christ incarnate we behold the glory of God.

III. THE PROVISION OF GOD IN GIVING THE MANNA (vv. 14-22)—
What Christ is.

1. *The Manna was available* (v. 14). It lay upon the face of the ground so that any or all might take it. It came down to earth from heaven, and those who ate it had to stoop to get it. So Christ who satisfies the hunger of the heart and meets all our need as we journey through this world is available to all. "Unto you is born this day in the city of David a Saviour which is Christ the Lord". We could not reach Him where He was in heaven above so He came to earth so that we might touch Him and have Him.

2. *The manna was small* (v. 14)—"a small round thing". Although it was the bread of the mighty it was lowly in its appearance; suitable for the table of kings it was exceedingly common. So Christ came in humiliation. Though He was the King of Glory He was wrapped in the garment of the poor. There was no beauty that we should desire Him.

3. *The Manna was unknown* (v. 15). "They wist not what it was". In all of Egypt they had never seen anything like this. When Christ came He was unknown: "the world knew Him not"; "His own received Him not". "Who is this?" is a question repeated often in the gospels.

4. *The manna was sufficient* (vv. 17, 18). It was freely given, yet had to be gathered; and whether little or much was gathered it was enough to satisfy. So Christ appropriated by faith fully satisfies. We feed on Him and have enough.

(Continued from page 334).

Christian, going into reverse and at once. "Ye did put off the old man and put on the new" (Col. 3. 9, 1). "You died indeed unto sin and live unto righteousness" (Rom. 6. 2, 11). It is as John writes in his first epistle (2. 29; 3. 7): "If ye know that He is righteous ye know that everyone that practises righteousness is begotten of Him". "He that practises righteousness is righteous even as He is righteous". Clearly, this is not being righteous in status but in nature. Righteousness to the new man, is the bent and direction of his life, his being just what he is. That there can be failure John admits and gives us the answer—confession (1 John 1. 9). In Romans we are united to the risen Christ; wedded to the new husband, and not bound by an outward code but by an inward spirit; the Holy Spirit, the principle and power for righteousness. "The spirit is life because of righteousness" (Romans 8. 10).

In Hebrews the Lord who died, and who is now seated on the throne above, has a continuing ministry. Paul, in writing to the Philippians could say, "It is needful for you that I remain" (Phil. 1. 24, 25). He knew that when once he had left this scene his ministry to them finished. How different from our Lord: "It is needful for you that I go". He is the only one who has gone from this scene and who has a continuing ministry. "He ever liveth to make intercession for us" (Heb. 7. 25). We have also the throne of grace, to which we come to receive from Him all necessary help and succour so that we need not fall victim to our many temptations. By this we are preserved in sanctity as becomes those who are called Holy Brethren "partakers of a heavenly calling". We are to follow holiness as

one would follow a vocation, something to which we are called. (Heb. 12. 14). But there could be failure to lay hold of all that is provided and so we are reminded that we are made "partakers of chastisement". This is not to make us sons but because we are sons. (Heb. 12. 6-8). It is in order that we might be partakers of His holiness (v. 10) paralleled in the next verse with "the peaceable fruits of righteousness". Here the writer brings together righteousness and holiness as Paul also does in Romans 6. 19 and again in Ephesians 4. 24. The new man is created after God in righteousness and holiness of truth. It was the prayer of Zacharias in the temple ". . . that we being delivered from our enemies will serve Him without fear in holiness and righteousness all the days of our life" (Luke 1. 74, 75). These two qualities ever go together. God in His grace has provided all but our constant personal exercise is needed "lest we fail" (Heb. 12. 15). God has provided for us a standing in righteousness before Him, and given into our hearts power for practical righteousness that we might answer responsibly to His claims upon us—this is the teaching of the Epistle to the Romans. He has given us a standing in sanctity giving access to His holy presence and He lives to maintain us in moral suitability to the holy and heavenly sphere to which we have access—this is the Epistle to the Hebrews.

These are great truths which, as Buchanan has shown in his history, have never been universally accepted but constantly obscured and misconstrued, and need our constant attention. As Dr. Vincent Taylor says in his Commentary on Romans, "It is a tragedy for a preacher to neglect them, and a crime to make them dull."

BAPTISM IN THE SPIRIT

by J. W. HOWELL.

MUCH loose thinking and talking prevails regarding this vitally important truth; and the question is frequently posed, Is there a second blessing?

As in all Scriptural teaching it is dangerous to take isolated passages, and it is more profitable to go back to the beginnings and trace through the pages of Holy Writ the Divinely inspired exposition of important truth.

It is therefore necessary to trace the history of Baptism which begins with the ministry of John the Baptist whose mission was that of forerunner of the One who was to come, very God but perfect man. John was charged with going before and making the way for the Lord Jesus. It is interesting to note that he was sent to baptise IN water, not with water, one of the clear indications of complete immersion as opposed to sprinkling.

The Spirit Giver

John leaves us in no doubt as to the source of Spirit baptism. Said he, "Upon whomsoever thou shalt see the Spirit descending and abiding on Him, the same is He that baptiseth IN the Holy Spirit" (John 1. 33, R.V.). Again, "He shall baptise you IN the Holy Spirit" (Matt. 3. 11, R.V.). Not only did he see the Spirit of God descending in the form of a dove, or hear the voice from Heaven, but for our learning he bore record of the fact, identifying for all time, Jesus the Son of God, as He who baptises IN the Holy Spirit.

The Promised Spirit

Let us not delude ourselves that the Holy Spirit is an influence as some teach; He is a Person, co-equal in the Godhead with Father

and Son and at present indwelling all true believers. The time of the Spirit's appearing on earth was regulated, since He could not be given until Jesus was glorified. (John 7. 39). From this it is evident that until the work which the Father gave the Son to do was completed, the Holy Spirit was not present. It is significant that when the Lord Jesus showed Himself to the Apostles after His resurrection He referred to John's ministry in these words, "John truly baptised in water but ye shall be baptised IN the Holy Spirit not many days hence" (Acts 1. 5). References to ancient manuscripts are frequently helpful and one of the oldest known, a Greek manuscript, puts the words "until Pentecost" after the word "hence". What we do know is that not many days after the Lord had spoken those words about 120 souls were all in one place. "There was a sound of the rushing of a mighty wind", it filled the house, and they were all filled with the Holy Spirit. Pentecost had come.

It is impossible to express adequately what had taken place; the tokens of the presence of the Holy Spirit were there for all to see. Jesus, no longer the despised Nazarene, but the Risen Lord now glorified had poured out His Spirit and the whole of that company had been baptised or immersed in the Holy Spirit. This was John's testimony in Matt. 3. 11 literally fulfilled. The scene now changes from those Jewish followers in Jerusalem, who at a later date were to marvel that the gift of the Holy Spirit was poured out on the Gentiles also.

The Universal Spirit

Let us be quite clear that this Baptism has nothing to do with

Baptism by water as we shall see later. The two baptisms are in no way related, excepting that true believers obeying the Lord's command to be baptised in water are already indwelt by the Spirit.

The scene is now set in Cæsarea (Acts 10), a town which was essentially Roman in character, garrisoned by Roman Levies under the command of a centurion, possibly a man of culture and standing. Following the remarkable revelation given to Cornelius, Peter had been brought from Joppa. Now Peter was a poor Galilean, a fisherman despised by men of learning; yet here in a Roman villa were a group of Romans come together to hear of a crucified Jew. No doubt they knew of the things which had happened in Jerusalem, but this was something different. Never before had it been said that a crucified man had risen and shown Himself after His resurrection to individuals and companies of people. They wanted to know more; the work of grace had begun.

Peter was but a poor humble preacher. He had denied his Lord, and could never forget the Lord's look, the Cross, the Tomb, or the Lord's words, "Go and tell My disciples and Peter". Such a man addressed that gathering. Even before he finished "the Holy Spirit fell on all them who heard the word."

The tokens in Cæsarea were identical with those which followed the Baptism in the Spirit in Jerusalem. Peter's companions recognised them as due to the same cause, and described them in words similar to those used at Pentecost. Could Peter fail to do otherwise than remember the Lord's words (Acts 1. 5). He was convinced that God had given to the Gentiles the same gift as was poured out on the Jews earlier. We are therefore forced to the conclusion that on that day in Cæsarea, Gentiles

were baptised in the Spirit as Jews in Jerusalem and elsewhere had already been baptised.

The difference between the two Baptisms is now apparent. Those who had so obviously received the Spirit were commanded to be baptised with water. Those events should be remembered if a clear understanding of 1 Cor. 12. 13 is to be obtained.

Peter as we all know was the Apostle to the Jews, but God had chosen another vessel, as yet unprepared, to carry the message to the Gentiles. Saul of Tarsus was not even at that time a follower of the Lord, nor was he either at Jerusalem at Pentecost or at Cæsarea when the Spirit was given. In fact he was about the last person one would select to be Apostle to the Gentiles. He was a violent persecutor of the Church, but yet a "chosen vessel". When after Ananias visited him, his blinded eyes were opened, he, too, was filled with the Holy Spirit and arose and was baptised in water. Some 20 years elapsed before he wrote his first letter to the Corinthian Church in which were laid down the principles of the One Body. Listen to his words: "As the body of a man is one, although many members and all the members are one body, so also is the Christ. For IN one Spirit were we all baptised into one Body and were all made to drink of one Spirit" (1 Cor. 12. 13, R.V.).

In One Spirit

Baptism as taught in the New Testament is always IN some element, in water, Spirit, etc. Dean Alford expresses it as meaning to bring one into some new relationship with God. Let us ask ourselves, Was it the baptism which the Lord commanded for this present age? That is IN water into the Name of the Father, Son and Holy Spirit. Or was the baptism we are considering that which

brings INTO one Body, a relationship to God which is eternal and fundamental. You will note this baptism is not by the Spirit; it is IN the Spirit. He, the Lord, shall baptise you IN the Holy Spirit (Matt. 3. 11). Thus we see that the new relationship with God, that is membership of the Body which is Christ, is brought about by the medium of the Holy Spirit. That every believer is a member of that Body and sealed by the Holy Spirit at the moment of conversion is evident from Eph. 1. 13 (R.V.). "In Whom (that is Christ) ye also having heard the word of truth, the Gospel of your salvation, in Whom also having believed ye were sealed with the Holy Spirit of promise". Note the order. They heard, believed and were sealed. The Revised Version helps us here. In the Authorised, the words "After that ye believed" have been seized on as a pretext for assuming that a period elapses between conversion and the sealing of the Holy Spirit, and in order to bridge this period a second experience which some call "The second blessing" has been invented. Whilst we may grieve the Spirit, it can never be said, however wayward we may be, that He leaves us for one minute. His abode is permanent and the evidence of His indwelling should be there for all to see.

How then can we reconcile the "sealing" of Eph. 1. 13 with the "drinking" of the Spirit of 1 Cor.

12. 12? May I suggest these are but different aspects of the same work. The sealing is heavenly and therefore eternal; the drinking is earthly or what we do here below. Reverting to the Ephesian epistle, as those Ephesians believed, thus they too become members of the one body. (Eph. 3. 6; 4. 4).

Thus whenever a soul hears the word of truth, the Gospel of God's redeeming love, and believes in Him to whom the word bears witness, the One to whom God points as His well beloved Son, that believing soul is by Him baptised in one Spirit, into the One Body, and is made to drink in that same Spirit wherein they were sealed.

Lastly. Let us not lightly put on one side the Lord's command to every Spirit filled believer. The command to-day is, as it has ever been since Pentecost, to be baptised in water. We have already seen that no relationship exists between the heavenly baptism in the Spirit and the earthly baptism in water, but the Spirit filled believer already indwelt does not disobey the Lord's command and thus grieve that self same Spirit. Such an one, noting the precise and definite instruction on believer's baptism, the practice of the Apostles and the early Church, obediently fulfils the command of Him who is the Head of the Church and thus publicly acknowledges that "Christ liveth in me".

INDIGENOUS AUTONOMOUS CHURCHES IN INDIA

by A. NAISMITH

THE EDITOR'S review in the September issue of the 'Believer's Magazine' of Mr. F. Roy Coad's 'History of the Brethren Movement' makes fitting reference to the chapter on 'Worldwide Growth' which tells of the extensive mis-

sionary enterprise by local churches in the homelands. Probably it is not generally known that in parts of the world indigenous local churches have been formed by national Christians, without the example and instruction in Scrip-

tural principles of gathering by missionaries from assemblies of brethren. In Andhra Pradesh in South India—familarly known as the Telugu country—a movement very similar to the Brethren Movement in the United Kingdom a century earlier, commenced just over thirty years ago.

The Godavari Delta, a coastal strip on the Bay of Bengal in Andhra Pradesh, has been evangelised for over 130 years. To-day much of the evangelism there is carried on by Indian believers who meet in about 250 assemblies established in an area of between 6000 and 7000 square miles, and the evangelistic outreach is considerable. The Delta area is approximately one fifteenth of the Province of Andhra Pradesh which is one of the largest in the Indian Union. Its population of $3\frac{1}{2}$ millions is roughly a tenth of that of Andhra Pradesh. In the past many Mission bodies have occupied parts of this populous province and established a fruitful Christian work, but the inroads of Modernism and dead formalism, and the decrease in evangelical teaching and evangelistic effort weakened the spiritual witness of many of those Mission churches.

From several of such Missions truly regenerate Christians, seeking in vain spiritual food and revival in their denominational groups, began to meet together for prayer and Bible study in small companies in various places scattered over wide areas. In this way they learnt the truths of the priesthood of all believers and the privilege of all such to meet to break bread as disciples of Christ in obedience to His command, without the need of an ordained presiding minister or pastor. Following the apostolic practice, they set aside every Lord's Day for the remembrance of the Lord Jesus Christ. Thus enlightened by the Spirit and desirous of following

and practising the principles enunciated in the New Testament even if it meant separation from companies of Christians with which they had long associated, they began to meet together, disowning any 'Mission' connection and taking only the name 'Visvasulu,' which means 'believers'. In those early days a gifted Canadian brother, Mr. Silas Fox who had a roving commission for the Lord in India and preached in the Telugu language with great acceptance and power, visited several of these indigenous groups and instructed them further from the Word of God. His ministry was fruitful in conversions and in the building up of those young assemblies.

So those churches continued stedfastly in the apostles' doctrine, in the fellowship, in the breaking of bread and in prayers. With real evangelistic fervour they preached the Gospel regularly in streets, bazaars and villages in the vicinity of their homes. With an ardent desire to learn the whole counsel of God they would invite missionaries and mature national Christian workers from assemblies in the Godavari Districts to their large Conventions to instruct them in the Scriptures, meeting the travelling expenses of those who came to minister to them. Brethren from other language areas also visited them and taught them in the ways of God, speaking in English while good interpreters among themselves ably communicated the messages, sentence by sentence, in the Telugu vernacular.

This has undoubtedly been a movement of the Spirit of God, and the Lord is adding daily to these churches. Our fellow-worker, Mr. Roy German, reported recently that, according to reliable statistics given him by a gifted Indian evangelist, Mr. S. Prabhidas who moves constantly among them, there are now 155 such local indigenous churches in Andhra Prov-

ince, all outside the Godavari Delta. Some of these companies are large, some very small, some in cities, others in hamlets. Over twenty-five brethren commended by these assemblies are engaged in full-time service for the Lord.

While we heartily thank God for such an indigenous movement and for the spiritual progress these young churches have made, as well as for every such movement in other parts of the world,

we are deeply concerned about the need for mature, experienced men of God to equip and encourage these national Christians. These companies of believers seem almost entirely devoid of literary talent, so there is a great need for writers of suitable Gospel tracts in Telugu and of inexpensive expositions of the Word written direct in the language rather than translated material.

THE TRANSFIGURATION (Continued from page 328).

transformed before them. This indeed was the outshining of His Deity. Not only His face but even His clothes shone. Matthew and Luke compare the glistening of His clothes to heavenly things, light and lightning, but Mark states that there is nothing on earth of man's manufacture or design to produce this brightness. "His raiment became shining exceeding white as snow; so as no fuller on earth can white them". How careful God is to emphasise the greatness of His Son not only by

(a) **The Glory They Saw** but by
(b) **The Witness Borne.**

Moses and Elijah discuss His death that He should accomplish. Their discussion did not centre around Moses and the loud thunderings of Mount Sinai, nor yet around Elijah and the sacrifice of Mount Carmel, but entirely and completely around the Lord Jesus and the glory of Mount Calvary.

(c) **The Voice They Heard.**

God's estimation of His Son is made known to us, "This is My beloved Son, in whom I am well pleased; hear ye Him". They were not told to hear Moses, though he was "mighty in words" (Acts 7. 22), nor yet to hear the prophets represented in Elijah, though they carried the message of God, but to Christ, "The Word" (John 1. 1). See also Hebrews 1. 1. Never at any time did the Lord Jesus con-

tradict the law or the prophets (Matt. 5. 17), in fact oftentimes He was grieved at people's ignorance of the Old Testament and its significant meaning. (Luke 24. 25-28). The plain fact of truth is that "Christ is the end of the law" (Rom. 10. 4) and is the subject and fulfilment of prophecy.

(d) **The Fading of Moses and Elijah.**

This was indeed a definite rebuke to the request of Peter who said, "Let us make here three tabernacles". Who can ever compare with Christ? He who is
(a) "Fairer than" (Ps. 45. 2)
(b) "Stronger than" (Luke 11. 22)
(c) "Greater than" (Matt. 12. 42)
(d) "Better than" (Heb. 1. 4)

Indeed to employ the words of the bride in Song of Solomon ch. 5. 16, "He is altogether lovely"; or again in the words of Peter, "Unto you therefore which believe He is the preciousness" (1 Peter 2. 7).

THE TEACHING OF THE EVENTS

There are numerous lessons and can be stated only briefly. They fall into two categories.

1. **THOSE OF A GENERAL NATURE**
(a) **His kingdom is not of an earthly character.**

Note carefully the phrase, "An high mountain" (Matt. 17. 1); Mark 9. 2). The words of the Lord

Himself confirm the suggestive statement that we have just cited. They were addressed to Pilate and are found in John's Gospel ch. 18. 36, "My kingdom is not of this world".

(b) His death is essential for the building of His Church and the establishing of His kingdom.

(c) Is a proof of the fact that there is a life after death.

(d) The saints will still retain their identity in Heaven.

(e) The law and the prophets find their culmination and fulfilment in Christ.

(f) Christ is supreme in the entire universe of God.

2. THOSE OF A PRACTICAL

NATURE

(a) It is possible for us to view the glory of Christ. Notice it was three men the Lord took with Him, not angels, for they constantly behold the glory of God. Though we are human, it is possible with wonder to behold the glory of Christ.

(b) It is essential to climb the mountain with Christ if we would see His glory. We will never see the glory capped peaks if we are

engrossed in this world with its squalor, or if we are content to live at sea level.

(c) Prayer can effect a change in a person. "As He prayed, the fashion of His countenance was altered" (Luke 9. 29); "They looked unto Him and were radiant" (Ps. 134. 5, A.R.V.).

Some lives are drear from doubt and fear

While others merely plod;
But lovely faces mark the men
Who walk and talk with God.

Pauline Prosser-Thompson.

(d) If we would gain spiritual heights we must be alone with Christ. It is in the hush of breathless and holy silence that Christ's glory and God's secrets are revealed. It was not to the twelve that Christ revealed Himself, but only to the three. "In the secret places of the stairs, let me see thy countenance, let me hear thy voice" (Song of Solomon 2. 14). Robert Murray McCheyne once said, "A calm hour with God is worth a whole lifetime with men".

(Continued from foot of next page).

was sacrificed on that day, the 14th Nisan (Friday), and at the actual time when the passover lambs were being killed in the temple. Yet those who were His accusers would not go into the judgment hall lest they should be defiled, but that they might eat the passover which they still had time to do before the end of the day at sundown, that is, before 6 p.m. Friday. By the Jewish mode of reckoning, (see 1 Sam. 30. 12, 13) part of a day was reckoned as the whole period of night and day. So our Lord was considered to be dead and buried on Friday and its night

(Thursday); Saturday and its night (Friday); Sunday and its night (Saturday); and so three days and three nights, and He rose again the third day, the first day of the week, and the Lord's Day. This way of reckoning was accepted, as the enemies of the faith never raised any question as to our Lord's prophecy of the three days and three nights receiving other than a perfect fulfilment. Christ did not anticipate the Passover but partook of it on the proper day, 14th Nisan, yet offered Himself the same day as the Lamb, without spot, to God.

Frank Scott.

The

BELIEVER'S QUESTION BOX



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

QUESTION

Can you explain Matthew 12. 40, how the Lord was three days and three nights in the heart of the earth?

ANSWER

There are two other questions involved in this question: Did our Lord anticipate the Passover? And on what day was He crucified?

Some have written insisting on an actual period of 72 hours and say our Lord's veracity and the inspiration of the Scriptures demand this. To make this period of exactly three days and three nights, they assert that He was crucified on Wednesday, buried at 6 p.m. and remained in the tomb until 6 p.m. Saturday. This would make the resurrection to be on Saturday and not on the first day of the week.

The Scriptures are inspired of God and the inspired pen records correctly Jewish customs and modes of reckoning time without being in any way responsible for what the Jews thought and did. And those ancient people did not mark the passing of time as with the accuracy of a modern chronometer. While there was no error in anything our Lord said and did, yet He spoke and reckoned time according to the age in which He lived. "Three days and three nights" was a Jewish idiom and is fulfilled by any event on the third day. See for example 2 Chron. 10. 5, 12, where after days is understood to mean the third day. And 1 Sam. 30. 12, 13, the young man who was without food or drink three days and three nights, said he was sick only three days. And Esther was to fast three days, night and day, yet had a banquet on the third day. (Esther 4. 16; 5. 1, 4). So in Matt. 27. 63, 64, "After three days" is the same as "until the third day". In three passages where it is the third day

in Matt. and Luke, it is *after* three days in Mark (Greek). See Matt. 16. 21; 17. 23; 20. 19 and Mark 8 31; 9. 31; 10. 34. The Greek text has about six variations in the period of time Seven times it says *the third* day. Three times in Mark it is *after* three days. Twice it is *in* three days. The Scriptures clearly show the day of the crucifixion was Friday. It was the first day of the week when the two on the way to Emmaus said, "To-day is the third day since these things were done" (Luke 24. 1, 13, 21. "The women prepared spices on Friday, rested on the Sabbath (Saturday) and on the first day of the week came to the sepulchre (Luke 23. 54—24. 1)). Mark also says Jesus was risen early on the first day of the week (Mark 16. 9). The Jews called the eve of the Sabbath the "Preparation" because then the food was prepared (Luke 23. 54, R.V.; Mark 15. 42, R.V.). "Preparation" in its modern Greek and Latin form "Parasceve" is used as the name for Friday according to Vine's Dictionary. The first day of the Feast of Unleavened Bread was also a Sabbath and as this coincided with the weekly Sabbath, so that Sabbath was a high day (John 19. 31). When John says it was the Preparation of the Passover, he means it was the Preparation of the Paschal Sabbath (John 19. 14, 31, 42).

The Jewish day was reckoned from sunset to sunset, and the passover lamb must be slain between the two evenings (Exodus 12. 6, mgn.). Originally the lamb was slain by the head of the family in his home, but afterwards it was slain in the court of the temple at the brazen altar. (Deut. 16. 2, 6). Our Lord and His disciples partook of the passover at the beginning of the 14th Nisan, that is, after sunset on Thursday, and He Himself as the true Pascal Lamb (Continued at foot of previous page).

The Lord's Work Fund (Incorporated)

TRUSTEES:— Andrew Borland, M.A.; William Irvine; Robert J. Williamson;
A. M. Salway Gooding; Jack Hunter; C. E. M. Gilpin.

MISSIONARY HOMES

For Retired Missionaries—No. 9 and 11 Diddup Drive, Stevenston.
For Furlough Purposes—Missionary Home, Mill Rd., Annbank, Ayr.

Gifts received during September, 1968.

No Missionaries and Labourers who look to the Lord alone for support.

H146	5	—	170	194	—	194	6	—	216	26	—	238	3	2	7	261	10	10	—
147	12	—	171	60	—	195	10	—	217	40	—	239	40	—	—	262	40	—	—
148	18	18	172	42	—	193	20	—	218	27	—	240	60	—	—	263	10	—	—
149	17	—	173	50	—	197	70	—	219	5	—	241	16	—	—	264	40	—	—
150	5	—	174	10	—	198	15	—	220	108	—	242	10	—	—	265	20	—	—
151	10	—	175	50	—	199	30	—	221	25	—	243	5	—	—	266	5	—	—
152	2	—	176	52	—	200	5	—	222	5	—	245	30	—	—	268	10	—	—
153	23	—	177	10	—	201	10	—	223	6	—	246	90	—	—	269	19	—	—
154	56	10	178	10	—	202	7	—	224	10	—	247	10	—	—	270	5	—	—
155	6	—	179	10	—	203	8	—	225	10	—	248	14	—	—	271	5	15	—
157	4	10	180	17	—	204	1	—	226	34	10	249	80	—	—	272	49	—	—
158	5	—	181	10	—	205	5	—	227	30	—	250	10	—	—	273	66	—	—
159	36	10	182	20	—	206	180	—	228	34	—	251	50	—	—	274	68	—	—
160	48	—	183	10	10	207	20	—	229	12	—	252	14	—	—	275	4	—	—
161	16	10	184	40	—	208	15	—	230	12	10	253	25	—	—	276	10	—	—
163	10	—	185	20	—	209	12	—	231	50	—	254	5	—	—	277	40	—	—
164	90	—	186	22	—	210	7	—	232	30	—	255	7	10	—	278	9	17	—
165	50	10	188	15	—	211	15	—	233	100	—	256	5	—	—	279	52	10	—
136	1	—	189	30	—	212	75	—	234	10	—	257	30	—	—	280	10	—	—
167	21	—	190	10	—	213	3	—	235	30	—	258	30	—	—	281	25	—	—
168	30	—	191	50	—	214	25	—	236	4	17	259	44	10	—	—	—	—	—
169	6	5	192	66	1	215	16	—	237	12	—	260	10	—	—	—	—	—	£3538 15 7

Missionary Homes—H173 £20: H187 £5.

Fellowship in Expenses: Postal, Bank, Printing and other Office charges

H146	10	—	168	2	—	194	5	—	216	1	—	239	5	—	—	264	10	—	—
147	10	—	169	5	—	195	3	—	217	2	—	240	2	—	—	265	15	—	—
148	2	—	170	20	—	196	10	—	218	1	—	242	10	—	—	266	5	—	—
149	3	2	171	3	—	197	10	—	220	3	—	244	2	—	—	267	1	2	6
150	3	—	172	2	—	198	5	—	221	1	5	245	10	—	—	268	5	—	—
151	10	—	173	5	—	199	1	—	222	5	—	246	1	—	—	269	19	—	—
152	2	—	174	7	6	200	5	—	223	5	—	247	2	—	—	270	5	—	—
153	1	—	175	2	—	201	5	—	224	5	—	248	14	—	—	271	5	—	—
154	1	10	176	1	—	202	7	6	225	1	—	249	3	—	—	272	1	—	—
155	6	—	177	10	—	203	5	—	226	10	—	250	10	—	—	273	10	—	—
156	5	—	180	10	—	204	5	—	227	2	—	251	5	—	—	274	5	—	—
157	10	—	181	1	—	205	5	—	228	5	7	252	14	—	—	275	2	6	—
158	2	—	182	5	—	206	1	—	229	12	—	253	1	—	—	276	2	6	—
159	1	13	183	5	—	206	1	—	230	10	—	254	5	—	—	277	5	—	—
160	1	—	184	1	—	209	5	—	231	1	—	255	7	—	—	278	3	—	—
161	12	—	185	1	—	210	5	—	233	5	—	257	5	—	—	279	17	1	—
162	10	—	186	1	—	211	10	—	234	10	—	259	10	—	—	280	1	—	—
163	10	—	183	15	—	212	1	—	235	15	—	260	2	—	—	281	1	—	—
164	10	—	189	2	—	213	3	—	236	3	—	261	10	—	—	—	—	—	—
165	4	3	191	2	—	214	5	—	237	1	—	262	2	—	—	—	—	—	—
167	1	—	193	2	15	215	1	—	238	10	—	263	8	—	—	—	—	—	£151 9 5

Anonymous Gifts in above. Ps. 73. 25: £2

Remittances should be made by crossed cheque, money order, or postal order, to
"The Lord's Work Fund." Correspondence and gifts now direct to
The Secretary, Mr. William Irvine, 18 Dean Road, Kilmarnock.

DEVALUATION: In countries where there is no devaluation the pound is worth only 17/2.

Donors should communicate with the Lord's servants advising gifts being sent through this office. This gives a direct contact, and also serves as an independent check on foreign mail. We cannot undertake to enclose additional letters from donors with remittances, AIR MAIL charges allowing only the necessary banking enclosures. Fellowship in expenses is appreciated.

It is not generally known that gifts given under Deed of Covenant are increased in value by about 70 per cent., when refund of tax paid is effected. Individual Christians and Christian controlled companies, paying tax at the Standard Rate (now 8/3) can have the advice and service of this Fund in covenant arrangements. Under present legislation the advantages of "Company Covenants" are very considerable.

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.
Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES Forthcoming (D.V.).

Carlisle: Mortdun Park Hall, Nov. 2 3 and 6.30. A. Naismith, A. Naismith, Jnr.

Warrington: Gospel Hall, Forster St. at 7. Nov. 2, C. Goldfinch; Dec. 7, H. O'Hara.

Bexleyheath: Bethany Hall, Nov. 9 at 7. A. Wiseman.

Cobham (Surrey): Anyards Road, Gospel Hall, Nov. 9 at 4 and 6.30, D. Pierce, S. J. Levett.

London: Bermondsey S.E.16. Gospel Hall, St. James Rd. Nov. 16 at 7. N. Brown.

Southborough (Kent): Holden Park Nov. 9 at 3.15 and 6. F. Cundick, J. Prescott.

Luton: Onslow Road Gospel Hall. Nov. 16 at 4.15 and 6.30. W. Trew. Rev. 5; Dec. 21, C. Hocking, Rev. 6.

Newport, Mon: Mountjoy St Gospel Hall at 7.15. Nov. 16, P. Davies; Dec. 14, C. Jarrett.

Warrington: Hope Hall, Nov. 16/17. Dr. Cook; Dec. 14/15, J. Naismith.

Caterham: Valley Hall, Dec. 6 at 6. H. H. Rowden; G. Bull.

North Wimbledon: Uxendon Hall, Elmstead Ave. Dec. 14 at 7. T. Garrett. Ephesians 3.

St. Mary Cray, Kent: Annual Conf. in Cray Valley Chapel at 5. E. Rose, N. Brown.

SCOTLAND: Forthcoming (D.V.).

Baillieston: Gospel Hall, Nov. 2 at 3.30. S. Emery, J. Hunter, A. McNeish.

Glenburn: Bethany Hall Conf. in Town Hall, Prestwick, Nov. 2 at 3. J. Merson, R. McPike, T. Wilson.

Hamilton: Low Waters, Nov. 2 at 3.30. W. F. Naismith, W. P. Foster, R. Grant.

Paisley: Shuttle St. Hall at 7.15. Nov. 2, J. Hutchinson; Dec. 7, A. M. S. Gooding.

Airdrie: Hebron Hall annual in Lesser Town Hall, Nov. 30 at 3.30. J. Campbell, A. M. S. Gooding, J. Harrison. Mr. Harrison continues in Hebron Hall Dec. 1-19 inclusive.

Kilmarnock: Central Hall. Conversational Bible Reading, Nov. 30 at 7. "Believer's Baptism". J. Dickson.

Galsion: Evangelistic Hall, Nov. 30 at 3.15. W. Barr, E. H. Grant, J. Tennant.

Kirkintilloch: Gospel Hall, 68 Townhead St. Dec. 25 at 12 noon. W. Baxter, E. A. Ewan, H. King. Mr. King will give a report of the Lord's work in Brazil.

Port Glasgow: Hebron Hall, 41 Princes St. Dec. 25 at 3.30. J. Anderson, J. Dickson, R. Rae.

Ian Munro is encouraged in attendance at Cromarty, and has commenced Bible readings and children's meetings in Invergordon. He asks prayer for guidance and help as he seeks to reach out to other villages in the North West.

C. Barwick and **J. Ritchie** had much encouragement at Eastriggs during 13 weeks of gospel meetings. Many professed to be saved and three were baptised. Prayer is requested for the continuance of those newly saved.

Gordon Miller continues in his personal visitation work in and around Morayshire. Saw a would-be suicide saved and baptised. Also enjoyed fellowship with George Huskisson who usually works among displaced persons.

IRELAND: REPORTS Workers

J. G. Hutchinson has had ministry meetings in Limavady, Dundonald, Aughavey and Enniskillen, with a week in the gospel in a public hall in Antrim where the Lord gave an interest.

T. McKelvey and **J. G. Hutchinson** commence in the gospel at Ballymagarrick.

Jack Finegan and **R. Beattie** are having special meetings in the Gospel Hall, Rowan, Co. Armagh.

J. K. Duff was 9 weeks in Co. Fermangh in meetings shared with **N. Tinsley** and **S. McBride**. Hopes to be with **N. Tinsley** in the gospel at Comber and would value prayer.

A. McShane is having interesting and well attended ministry meetings on prophecy at Annabane.

W. J. Nesbitt and **D. Kane** continue in canvas tent at Claudy-milltown, Co. Armagh with good attendance and some conversions.

N. Turkington and **J. Hawthorne** continue in portable hall at Castlewellan with good attendance and fruit in the gospel.

R. Craig and **Mr. Wishart** continue in portable hall at Hillhead, Castle-dawson, with good interest.

J. Thompson and **J. McKinley** continue in portable hall with increasing interest at Killybrackon, Dunganon.

J. Wells and **Jim Stewart** continue with excellent interest in the gospel at Donacloney.

Conferences

Tullylagan: Sept. 25. Hall full to capacity when seasonable ministry was given by **R. Adamson**, **A. Lyttle**, **A. McShane**, **J. Hawthorne**, **J. Hutchinson**, **N. Turkington** and **R. Beattie**.

Shanaghan: Oct. 3. Large attendance when the Word was ministered by **S. Thompson**, **W. Nesbitt**, **R. Adamson**, **A. Lyttle**, **J. Thompson** and **J. G. Hutchinson**.

Donemana, Co. Tyrone: Profitable ministry was given by Messrs **Alexander**, **Graham**, **Duff**, **Love**, **Trew** and **Adamson**.

Portavogie: Ebenezer Gospel Hall. Oct. 5. **W. Kirk** (Korea), **A. Craig**, **C. McMillan**, **A. Smyth**, **R. Whyte**.

The believers meeting for many years in Broadpath Hall, Convoy are now meeting in Magheracorran Hall in hearty fellowship with the assembly there. Correspondence to be addressed to **Mr. Thomas Kee**, Magheracorran, Convoy, Lifford, Co. Donegal.

Lurgan: Annual Bible Readings were exceptionally well attended as Messrs **F. Cundick**, **H. Bell**, **A. McShane**, and **A. M. S. Gooding** led the brethren through Matthew chapters 21 to 25. The ministry and missionary sessions were edifying and helpful, and at the gospel meetings many heard the Way of Life.

WARNING

Reports have been received that a man in Belfast is posing as a Roman Catholic desiring salvation and by false pretences obtaining money from the Lord's people. Very plausible, he knows quite a lot of Scripture and goes under the name of **John Barton** or **Shaw**.

"WITH CHRIST."

Stewart Lavery on Aug. 17, age 67. A very consistent and unassuming brother who loved the Lord and His people. In Apsley Street Assembly, Belfast, for some 27 years, and previously Lisburn (Lisnagarvey), Co. Down. We are poorer today at the passing of a brother beloved, who for over 30 years ministered to the Lord's people in England, Scotland, Northern Ireland and the Irish Republic where he visited many assemblies. Through his written messages he ministered in a special way to the people of God throughout the English speaking world. The funeral was attended by representatives of numerous Assemblies, and those taking part were **J. Knox**, **S. Mawhinney**, **F. Murphy** of the Apsley Street Assembly, and **J. E. Kemp** of Scrabo Assembly, Newtownards.

Mrs. Agnes Ferguson, Dalry on Aug. 19. In fellowship with believers meeting in Townend Gospel Hall, Dalry. A sister greatly beloved, who set an example of godliness of life and faithfulness to the Assembly. Although in failing health our sister's presence was always encouraging.

William Samuel, L'anelli S. Wales on 6th Sept., after a long illness. Saved as a young man he served the assembly at Evangelistic Hall, Llanelli, as treasurer for over 60 years. Was also interested in sale and distribution of Christian literature for a long number of years. A good man who will be greatly missed.

Joan H. Irvine in her 75th year, went

home to be with Christ on Sept. 13. Saved in early years and gathered to the Name of the Lord Jesus Christ in Union Hall, Glasgow, Scotland, she came to Detroit, Michigan, U.S.A. around 1945 and continued steadfastly in fellowship in West Chicago Hall, except for a short season in Gospel Hall and Stark Road Gospel Ferndale Gospel Hall, Michigan. A beloved sister, quiet, godly, kind, and will be missed in the home and in the assembly. She suffered much patiently the past few years, now with Christ, past suffering and at rest. Leaves two sons, one daughter and three grandchildren.

William Harvey on Sept. 15, aged 64 years; after 19 years in happy fellowship in Whitley Bay. Converted as a young man in the Methodist Church, Outwell, Norfolk, he shortly afterwards emigrated to Canada where he was 8 years with the Winnipeg assemblies. He returned to England; for 15 years was with the believers in Norfolk especially those in Norwich and King's Lynn before moving North with his family. He was well known on Tyneside for his activities in the gospel and in ministry.

Peter Ian Horne aged 42. Called home with tragic suddenness as the result of a car accident on Sept. 15. Our brother was the son of the late Peter Horne and of Mrs. Mima Horne of Bolivia. Born in Bolivia but educated at home, Ian was converted early in life and went on to serve his Lord, not so much in a public way, but in shepherding the little assembly at Droogan, Ayrshire, and for the last three years in the old-established but tiny assembly in Chirnside, Berwickshire. Active too in Counties and Gideon work he will be much missed in these varied outreaches with the gospel. He leaves behind a widow, Isabel, and two sons, Peter (13) and John (8). Remember them in prayer as well as his elderly mother, still very active for the Lord in Montero, Bolivia. The large company which attended the funeral in Victoria Hall, Ayr was a tribute to the esteem in which our brother was held by many from different walks of life.

Frederick Harrison on 16th Sept. He was for many years in fellowship at

Hebron Hall, Carlisle. Formerly active in Sunday School work.

Edmond Allen, beloved Evangelist and servant of God. Suddenly on 18th Sept. at his sister's home at Bleary, Lurgan. Saved in 1918 on the roadside when on way home from a meeting in Portadown, held by the late Mr. Diack. Soon baptised and received into fellowship in Ballydougan assembly (now Bleary), where he remained till his home call. Commended to full time service in 1926 our esteemed brother laboured untiringly in the gospel, ministry of the Word and prayer. He preached the gospel at Castlewellan the night before his death. Aged 73 years. Mr. Allen was pre-deceased by his godly wife in Dec. 1965. A large company gathered for the funeral services shared by J. Wells, J. K. Duff, N. Turkington, W. J. Nesbitt, J. Hawthorne, and J. Thompson. Prayer requested for his unsaved son, daughter-in-law, and grandson, also two aged sisters who are saved.

Miss Mary McGowan, Belfast, on 18th Sept. Our beloved sister was awakened to see her need of a Saviour through the preaching of our late brethren William and Robert McCracken in Matchett Gospel Hall about 58 years ago. She received Christ as her Saviour while standing at her work in Broadway Factory through Hebrews 10. 12. Received in the Donegall Road Assembly in 1911 where she enjoyed happy fellowship with the saints. A faithful sister given to hospitality, a lover of God's Word and His people. Funeral was shared by Messrs John Watson, Joseph Faloon, and James A. McMurray.

Donald Brown, Newmains, on 21st Sept. in 80th year. Saved in youth and in happy fellowship at Newmains for over 60 years. A quiet unassuming brother with a good testimony. Noted for his sincerity. Always anxious to discuss the things of God from the Book.

Daniel McAllister and his wife **Isabella McAllister** passed away suddenly at their residence in Armoy, Co. Antrim. Our sister passed into the presence of her Lord only a few minutes before her husband on 24th Sept. Both were saved and in happy fellowship in Ballycastell Assembly.

our brother for nearly 60 years and our sister over 40 years. The funeral was the largest seen in the district for many years and showed the high esteem in which our brother and sister were held. Will be very much missed in the assembly where our brother was the oldest member. The service was conducted by brethren Lyttle and Brown.

Mrs. Sarah Hutchinson, Dundonald, Belfast. Widow of the late John Hutchinson, Evangelist on 14th Oct. She was saved as a young woman at meetings in Carryduff, conducted by Mr. J. Stewart and Mr. H. Bailie 53 years ago. Was received into the Lessans assembly, later was in Banbridge, a few years in Londonderry, latterly in Dundonald. Godly in life and testimony. She was a real help to her husband in his work for the Lord, though this meant much loneliness for her. Her son, Jim, has been in the Lord's work for many years, and labours mostly in the North of Ireland. The service was in Dundonald Gospel Hall with quite a large company. Mr. Beattie gave an appropriate and touching word, and Mr. Wishart commended the sorrowing family and grandchildren to the Lord. Service at the graveside in Banbridge was conducted by T. McKelvey, assisted by brethren Wishart and Beattie. Brethren and sisters came from many parts as a last token of respect to one who was well known to all.

Joseph Robinson on Sept. 29. A member of the assembly in Donemana for many years. A quiet godly brother who will be missed. Brethren S. Lewis and R. Beattie spoke at the funeral.

Mrs. M. Storret, Malin, Co. Donegal in her 94th year. Saved when a young married woman at meetings conducted by J. Bernard and W. McCracken. Was a member of the small assembly which broke bread in her house. A good, wise, spiritual woman whom God used in the salvation of souls and the blessing of His people. The large funeral was conducted by S. Jardine, S. W. Lewis and J. G. Hutchinson.

Mrs. Harry Johnston, Belfast. Saved under the preaching of Mr. Peter Major in 1931. Was received into Ballynure St. assembly and for the last 20 years was in happy fellowship

in Fortwilliam assembly. S. Thompson, S. Alien and J. Arnold had the funeral services. Prayer valued for the family.

Charles Penman, Crewkerne, suddenly on Oct. 1 from heart attack, result of effort, to help a crashed pilot. Saved at 12 and in fellowship with assembly at Union Hall, Cowdenbeath, Fife. Went to Crewkerne, Somerset, about 20 years ago and was in happy, active fellowship with the saints at East St. Gospel Hall where he served as S.S. Supt. and was active in preaching the Gospel and in ministry in adjacent assemblies. A very large number attended the burial. His son Bill also passed to be with Christ on June 25 and prayer is asked for Mrs. Penman, two sons and a daughter, all in assembly fellowship.

ADDRESSES, PERSONALIA, Etc.

Tullylagan: Correspondence for Tullylagan Gospel Hall to Ernest Barnes, now at Tullywiggan, Cookstown, Co. Tyrone.

Crewkerne: Correspondence for East St. Hall now to Mr. William Shepherd, Park View, 8 Station Road, Crewkerne, Somerset.

Aughavey Gospel Hall, Coagh, Cookstown, Co. Tyrone. Correspondence now to T. J. McVey, Kilsally, Dungannon, Co. Tyrone.

Inverkeithing: Correspondence now to Mr. A. T. Carmichael, 12 Spittalfield Road, Inverkeithing, Fifeshire.

Victoria Hall, John St. Ayr: As from November 3rd 1968, the time of the Breaking of Bread will be 10.30 a.m. on Lord's Day instead of 11 a.m. as formerly.

Hamilton, Ontario: Visitors to Hamilton and surrounding districts, will find fellowship in assembly at Kensington Avenue Gospel Hall, Hamilton, Ontario. Correspondence to Mr. Andrew Douglas, 25 Battlefield Drive, Stoney Creek, Ontario, Canada.

AYRSHIRE MISSIONARY HOME (Redcroft, Prestwick)

Received by Mr. W. B. C. Beggs, Clydesdale Bank House, Muirkirk, from July to September.

Annbank Ass.	£ 5 — —
Elim, Kilmarnock Ass.	24 10 —
Bethany, Troon Ass.	20 — —
Central, Kilmarnock Ass.	33 10 —
Ebenezer, Dreghorn Ass.	10 — —

ONE SHILLING

DECEMBER, 1968

The
Believer's
Magazine



Tabernacle Studies

by The Editor

The Prayer of Zacharias

by Rowan Jennings

Association with Evil

by William Lincoln

Come Out

by O. B. Wylie

CHRISTIAN WORKER NOTES

YOUNG PEOPLE'S PAGE

Edited by Andrew Borland M.A.

SEVENTY EIGHTH YEAR, No. 962

TABERNACLE STUDIES

(19)

by THE EDITOR.

THE WAY INTO THE HOLIEST

IT is most appropriate at this point in our studies to draw attention to one of the outstanding differences between the privileges of the people under the First Covenant and those accorded to believers under the Second Covenant. Whereas the former had to remain outside while their high priest ministered for them in the Sanctuary, it is granted to the latter to draw near within the veil.

At the conclusion of his argument in which he maintains the perfection and finality of the work of Christ, both as Sacrifice and Priest, the writer to the Hebrews makes a statement and an appeal which summarises the privilege granted to believers in the Christian dispensation. The passage is so important and impressive that it is worthy of quotation in its entirety.

"Having therefore, brethren, boldness to enter into the holiest by (in virtue of) the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (10. 19-22). Consider,

1. The Place of Worship.

It is called "the holiest of all"; an expression which reminds us of the inner Sanctuary in the Tabernacle, the place where were the ark, the mercy-seat and the cherubim, the place where the high priest who entered became aware of the localised presence of God. In the Hebrews Epistle the expression is a synonym for the

place where the glory of God is revealed, heaven itself where the throne of divine Majesty is. The very thought of entrance there should overawe the worshipper, and induce a spirit of reverential fear.

2. The Right of Entrance.

Liberty to enter has been procured. The words, "Having, therefore, boldness" contain two precious facts. "Boldness" implies freedom, right of access, liberty to enjoy the privilege of drawing near. The word suggests the idea of permission to hold converse, to express one's thoughts to another, That Other, in this case being God Himself. That the privilege has been justly procured, and may be legitimately enjoyed, is confirmed by the conjunction, "therefore", which throws the reader back to the argument just concluded that the Son of God, having made one sacrifice for sins for ever, has entered into heaven itself, and has been accorded a welcome by God. The divine condition has been complied with, for the liberty to enter has been guaranteed "by the blood of Jesus." As the high priest of old was cautioned that he must not draw near without blood, so the worshipper in the new dispensation approaches the heavenly sanctuary with the knowledge that blood of a sacrificial Victim has been shed, blood of infinite value and always valid.

3. The Way In.

The way is "new". The word used originally meant "newly slain", but it later came to mean "fresh", "recent", and in the language of our writer it is intended to remind his readers that the way

of approach is newer, more recent, than the way associated with the Tabernacle and the Temple. It is a "living" way. It is the way opened up by the victorious Christ, who, in the presence of God, lives in the power of an indissoluble life. It is the way through Him who declared, "I am the way . . . no man cometh unto the Father but by Me" (John 14. 6). It is a way which has been "consecrated for us". The first to use the way was the Son of God, Jesus, the great High Priest, who opened the way into the presence of God when He presented Himself before the throne. The way was not thereafter closed, but it remained open, for He who opened it "dedicated" it to His people who would have right of access. The way is "through the veil, that is to say, His flesh". There can be no doubt that the writer was thinking of the high priest of old passing through the veil into the very presence of God. Difficult as perhaps the interpretation may be, the general sense is clear. Because there is in heaven, in the presence of God, a glorified Man whose life in the flesh on earth was given in sacrifice, believers in Him may draw near to God assured that they may do so because "He appears in the presence of God" for them. "Through Him, our Sacrifice and Priest, we enter through the veil".

4. The Assurance of Acceptance.

"Having an high priest over the house of God". The house of God is the Christian community, and just as Aaron was high priest over the house of God in its national embrace, so now the Son of God is an High Priest over the new house of God, those who recognize the claims of Jesus Christ and have availed themselves of the provision made for their acceptance before God. The priesthood of Christ is unchangeable, non-

transmissible, for He is a priest for ever after the order of Melchizedek.

5. The Fitness to Approach.

Two statements are made. First, "having our hearts sprinkled from an evil conscience". There can be little doubt that the writer was referring to that initial experience when, through apprehension of the validity of the sacrifice of Christ, believers were cleansed from the guilt of their sins. They had no more conscience of sin; the barrier between them and a holy God had been removed. Second, "having our body washed with pure water". Some would interpret the statement as meaning that the moral condition for drawing near is a life purified by submission to the word of God. The words, however, must be interpreted as parallel with the previous statement, the first referring to the inward cleansing effected by acceptance of the death of Christ as a sacrifice for sin. The second statement must then refer to some initial experience, an external experience, which affected the body. Professor Bruce, commenting on the passage, has written, "But the present reality which he has in mind is surely Christian baptism,—consisting, of course, not merely in the outward application of water, but in the outward application of water as the visible sign of the inward and spiritual cleansing wrought by God in those who come to Him in Christ. As we are told again in 1 Peter 3. 21, the baptismal water is not intended to remove bodily impurity but to express "a pledge to God proceeding from a good conscience". In a footnote he adds, "The sprinkling . . . and the washing are both denoted here by means of perfect participles; they are once-for-all and unrepeatable acts with abiding effects".

6. The Confidence of Acceptance.

Two conditions are postulated. The first condition is, "with a true heart". There must be sincerity, genuine desire founded upon spiritual experience. It is another way of declaring that they that worship God must do so "in spirit and in truth" (John 4. 23). The second condition is, "in full assurance of faith", that is, with the conviction that the worshipper will be welcomed in the divine presence. Later, the Epistle puts the meaning in other words, "he that comes to God must believe that he is, and that he is a rewarder of them that seek after him" (11. 6).

7. The Abiding Appeal.

"Let us draw near". The obstructing hindrances have been removed. The way has been opened. The High Priest has gone in, and under the new Christian economy, every believer is constituted a priest with the privilege of entering "within the veil", to worship as the high priest alone once did. What high honour is conferred upon the humblest Christian now!

The author, before he closes his epistle, after a lengthy interruption, returns to the analogy of the Day of Atonement. The quotation almost explains itself. "We have an altar (i.e. in the Jewish econ-

omy, there is an altar or sacrifice) of which they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us, go forth, therefore, unto him outside the camp, bearing his reproach" (13. 10-13). Comment is hardly necessary. The implication is self-evident. "Let us draw near" . . . "Let us go forth unto him outside the camp".

Most aptly and poetically beautifully the theme of our meditation has been put in the words of the familiar hymn.

Lamb of God, through Thee we enter
 Inside the veil;
 Cleansed by Thee, we boldly venture
 Inside the veil:
 Not a stain, a new creation;
 Ours is such a full salvation;
 Low we bow in adoration,
 Inside the veil.

Unto Thee, the homeless stranger
 Outside the camp,
 Forth we hasten, fear no danger
 Outside the camp.
 Thy reproach, far richer treasure
 Than all Egypt's boasted pleasure;
 Drawn by love which knows no
 measure,
 Outside the camp.

GOING ON WITH GOD

by the late T. W. D. Muir, U.S.A.

(Colossians 1. 1-10)

PERHAPS you have noticed that the mode of salutation used in the Epistles is invariably "Grace be unto you and peace from God our Father, etc." It is never "Peace be unto you and grace." The Apostle never uses these terms interchangeably—the order is divine. Before we, as sinners, could have peace with God, we had to know the grace of God.

In like manner our enjoyment now of the peace of God is dependent upon our enjoyment of the grace of God.

Someone has remarked, that when we read the Acts of the Apostles, we would wonder if the Apostle Paul did anything else but preach; and when we read the Epistles, if he found time for anything else but to pray. It is sug-

gestive that in the instance before us, he is praying for people regarding whom he knew little or nothing, except what he had heard. He had not been instrumental in their conversion, nor in the planting of the assembly at Colosse, yet his heart goes out unto them as the children of God, and makes him yearn and desire for them, the things mentioned in these verses.

He thanks God for three things: their faith in Christ Jesus; their love to all the saints; and the hope laid up for them in heaven. The Apostle Paul frequently groups these three things together. You will notice that here, the hope is spoken of as "laid up for them in heaven".

That is a good place to have our hope. The greatest difficulty we have with earthly hopes is, that they are in danger of being smashed to pieces. Many a hope which seems very bright and propitious for a time, comes to grief sooner or later. God's world to-day is just a vast scene of wrecked hopes; and there are many of God's dear children who have not yet learned it. The only thing God would put before us, is the coming again of our Lord Jesus Christ and the "hope laid up for us in heaven" is His coming again. For just as He is the "salvation" of God so is He the "hope" of the child of God (1 Tim. 1. 1). It is not the many mansions that is the hope, or the golden street, or the pearly gate, or the jasper wall, or the barns—it is the Lord Himself! "I will come again and receive you unto Myself," is His own word.

When writing to the Thessalonians, the Apostle thanks God for their work of faith, labour of love, and patience of hope. But when the Lord Jesus sends a message to the church at Ephesus, He remembers their work, their labour and patience; but alas! there is a sad

lack. It is not work of faith, labour of love, and patience of hope (Rev. 2. 1-4). They had left their first love, the motive power was gone.

The great need in the assemblies of God's people is reality. We need to humble ourselves in God's presence, where we shall see how little heart we have for God, for God's Christ, and for souls that are dying and going down to hell! May God arouse us and give us hearts that will go in for pleasing Him, and yearn over perishing men. David said, "One thing have I desired," but he also said "that will I seek after" (Psalm 27. 4). It is one thing to desire to please God, but it is another thing to seek after it.

In this chapter, we have the Apostle not only thanking God for these Christians, but also praying for them. He was not content with knowing that they were saved. What more did he pray for? That they "might be filled with the knowledge of His will". After God has saved a man, there are many things in the Book he needs to know. There are vast fields of precious truth in which are hidden the treasures in Christ for us that He would have us enjoy. And there are paths of obedience that He would have us to walk in, both ecclesiastically and morally. God takes notice of the minutest things of our life. He tells the boy and girl how they should act towards their parents; the wife and the husband, the master and the servant, how to treat each other; as also how we are to act towards governors and those in authority.

"In all wisdom and spiritual understanding." What for? "That ye might walk worthy of the Lord." Some are making a sad mistake, in thinking that the reason why God would have us be filled with the knowledge of His will, is to enable us to talk at Bible readings and to speak from platforms. He

would have us to walk a "worthy" walk. Perhaps we do not realise it now, but there is a day coming, when your life and mine will be made manifest. What has my life been? Has it been a life pleasing to God, or of self-pleasing? May God impress upon us the solemnity of such a thing. Everything will be made known at the Judgment Seat of Christ. But there is something more; there will be a manifestation before the world, and the world will then know us as it does not know us now.

In a certain part of Europe during the last century, a revolution was rising. It was thought well to send the heir-apparent to the throne away for a time, to a neighbouring country, disguised as a labouring man. So he was dressed in labourer's clothes and got a position on a railway, where he worked with pick and shovel as a navvy—the other navvies supposing him to be one of themselves. One day, when the revolution had been quashed, a number of gentlemen on horseback rode up to where he was, and made a great ado over him, to the amazement of the other men. Before they rode away, he explained to his fellow-workmen who he was, and that these were noblemen from his own country, sent to take him back. The navvies looked amazed, and

some of them remarked, "We never would have thought he was a prince". "No," said another, "but did he ever do anything unworthy of a prince while he was with us?" And none of them could say he had. While to appearance he was but a peasant and a labourer, his life had been worthy of a prince of the royal blood.

"The world knoweth us not, even as it knew Him not," but when the day of manifestation comes, will this be their testimony, "We did not know them, and we could not believe that they were exactly what they said they were—born of God—but we never saw anything in their lives but such as we might have expected of those who were the sons of God." May He enable us to "walk worthy of the Lord unto all pleasing, being fruitful in every good work."

And then, last of all, "increasing in the knowledge of God." We begin with the knowledge of the grace of God in truth; we go on to be filled with the knowledge of His will; but the climax is, that we might increase in the knowledge of God Himself. This is the pathway of real spiritual progress; going on from His grace to know His will, and the will of God leading us to know Himself better than we have done. May God grant these blessed results.

THE PRAYER OF ZACHARIAS

by ROWAN JENNINGS, Belfast.

IN John 1. 6 we read that John Baptist was sent from God. This is exactly what one would expect in John's Gospel where everything is viewed from the divine side. In Luke 1, however, John's coming was the outcome of the prayer of a man called Zacharias, and this is just what one would expect in Luke's Gospel where everything is viewed from the human side. As we are men

and women of the day it is our duty to do what Zacharias did and to pray as if everything depended on us.

Like all Jewish couples of the age, Zacharias and his wife Elizabeth looked forward eagerly to the coming of a baby boy. We do not read in the narrative of Luke 1 that Elizabeth prayed for the child, but we must not overlook the obvious fact that both Zachar-

ias and his wife were in this thing together and to the end.

The prayer of Zacharias for a son must have been one which he had prayed many times, and among all his prayers this particular one stood out. When the angel came to Zacharias as recorded in Luke 1. 13 he mentioned only one prayer. "Thy prayer," said he, thus pinpointing one petition, as if Zacharias had prayed for nothing else ever and for this particular desire only once. It had been the one thing in life to him, and undoubtedly to his wife and the angel understood that, but as he prayed and prayed he got older and older and no answer came to his prayer. Heaven was silent, it seemed, to the longings of his heart and day followed day and night followed night till that time came in the lives of these two when the expectancy of a new life in the home faded. Like so many of us, Zacharias took a good look at circumstances, saw that they were not congenial to an answer to his prayer and stopped praying. He didn't stop praying for other things, for on that day when the angel appeared to him he was offering incense (v. 9), the accompaniment of prayer (Rev. 8. 3), while the people were praying without (v. 10). We are assured, however, that he did stop praying for a son, for he didn't believe the angel's report (v. 20): he still held on to the incompatibility of circumstances and the answer to his prayer (v. 18), and the angel actually said, "Thy prayer was heard" (v. 13).

The lesson we learn is that prayer is not dependent on circumstances and God can move the impossible obstacle and bridge the most turbulent stream. What is encouraging, too, is that the answer to Zacharias' prayer was not dependent on his asking till he got what he desired. It is true that

the exhortation of Luke 18 is to keep on knocking, and Zacharias did that for years. The fact remains, however, that the answer came in spite of the lapse. It is good, therefore, to remember in our prayer life that God is not forgetful. (Heb. 6. 10).

A fact in favour of the answer to Zacharias' prayer was that both he and his wife were righteous and blameless. There are things in the lives of the saints that hinder prayer (1 Peter 3. 7), but there was nothing like that in this man's life, and it is a good thing when the saint lives before God in such a way that the channel of blessing is unobstructed.

It is easy for us to look back and pick holes in the faith of Zacharias but the consideration of the weakness of his faith might help us to see the weakness of our own. Consider then again the circumstances. Zacharias was old and so was his wife, and while not impossible, as in Mary's case, it was highly improbable to say the least that a child could now be born. But Zacharias must have been conversant with the Scriptures and must therefore have known the case of Abraham and Sarah. The problems were the same and what God had done for Abraham and Sarah could He not also do for Zacharias and Elizabeth? Just here is the lesson we can learn. What God has done before He can do again. What He has done for others He can do for us.

Perhaps we would not expect Zacharias to spiritualise the Scriptures the way we do nowadays, but a student of even the Old Testament could hardly miss the importance of numbers in the revelation of God's mind to His people. What more suitable bride, for instance, could Isaac have, that man who stood on resurrection ground, than the daughter of the eighth child of Nahor and Milcah.

Noah was the eighth person (2 Peter 2. 5), and he stood on the mountains of Ararat on the corresponding day of our Lord's resurrection. Even the rite of circumcision, taking place on the eighth day, had resurrection significance, and Zacharias was of the order of Abia (Luke 1. 5), which was the eighth (1 Chron. 24. 10). This was most appropriate to Zacharias, for to him especially God was the God of resurrection, and thus One who could bring life out of death even the deadness of his wife. (Rom. 4. 19).

They had prayed, however, and God had heard and had not forgotten, and although they had stopped praying the child John came; and what a child he proved to be! The Lord Himself in Matt. 11 7-15 spoke of John in glowing terms and referred to him as the greatest born of woman (v. 11), and showed in vv. 12, 13 that John was a great pivot in the plans of God. Before John was the dispensation of law. After John was the dispensation of grace.

John was one of the very few persons in the N.T. foretold in the O.T. Isaiah 40. 3 spoke of him as a voice; Mal. 3. 1 spoke of him as the Lord's messenger; and Mal. 4. 5 spoke of him as the coming 'Elijah'.

John was the forerunner to the King (Matt. 3. 2-3); the friend of the Bridegroom (John 3. 29); the voice preparing the way for the Word (John 1. 23 and 1. 14); the lamp shining in the darkness for the coming of the Light (John 5. 35 and 1. 7).

John was the only man ever mistaken for the Lord (John 1. 19-22), and the man the Lord was mistaken for (Mark 6. 14-16).

His affinity for the Lord was shown when he leaped for joy before he was born at the presence of the mother of our Lord (Luke 1. 41).

The relation of John Baptist to Christ was such that his birth had to take place just when it did. Zacharias prayed and the Lord heard but the answer had to wait till the day came that was settled in the calendar of God. Peter's prayer was answered on the spot (Matt. 14. 30), but the prayer of Solomon has not all been answered yet (2 Chron. 6). God knows best how and when to give the answer to our prayers, yet what a pity it was that Zacharias hadn't kept at the praying till the answer came!



POEMS THAT PREACH

HIS RESSURRICTION

Christ is dead: upon the Cross
He bore the load of sin;
He died that we might be forgiv'n
And heaven's glories win.

They lay Him in a borrowed tomb
And seal it with a stone;
He's buried: He who was a King,
A King without a throne.

His own with sorrow bowed their heads,
They mourned their dearest Friend;
Their hopes of reigning with the King
Had met a sudden end.

But on the third appointed day
The Christ of God arose;
A Victor He o'er death and hell,
Vanquisher of His foes.

He lives! He lives! the Saviour
lives!
He lives for evermore;
Take up the resurrection song,
Spread it from shore to shore.

O Grave! Where is thy victory?
O Death! Where is thy sting?
We hail Thee, mighty Conqueror,
And everlasting King. J.S.B.



THE POWER OF THE CROSS

THE saints of earlier days were wont to sing, with great fervour and enjoyment—

“We’re a pilgrim band, in a stranger land,

Who are marching from Calvary;
Where the wondrous Cross, with its gain and loss,

Is the sum of our history.

It was a song according to the heart of those who had known the separating power of the Cross of Christ, and who had been severed from things beneath the sun, by the power of that wondrous Cross. There is a tendency in our times to forget this great initial step of Christian life, namely the separation of the heart and person of the believer, from the present world, by the Cross of Christ. The devil would have it so. His aim is, to connect the Name of Christ and Christianity with earthly things. To yoke that which is opposed to God, and that which professes to own Him together. And this co-partnership is to be called “The Christian World.” But this can never be with God. The very name is an anomaly. The world is the empire of Satan: it is in rebellion against God: it has rejected Christ. A Christian is one who has received Christ, and whose interests are identical with His. His life is in Christ: His portion is in heaven with Christ. The world cast out the Master: it will cast out the servant also. This is what the early followers of the Lord experienced. They were persecuted and cast out: they suffered bonds, and death itself for His Name’s sake.

But time has brought about a change. Alas, that it should have to be owned—in the saint, as well as in the world. The world has

assumed the name of Christ, and in order to meet it half-way, the saints of God have in many cases laid aside the stigma of the Cross, and gone down to embrace the world. But the world is the same at heart as it ever was. It has no room for Christ. It has not repented of that dark deed of Calvary. If He were here again doing the same work, and speaking the same words, it would give Him the same treatment as it did before. It has not changed. The Cross still stands unchanged, not only as the proof of God’s love, but as the expression of man’s hatred of Christ. That Cross is the believer’s glory. He welcomes its brand. He rejoices in its separating power. The language of his soul is: “God forbid that I should glory, save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world” (Gal. 6. 14, margin). Such is the power of the Cross, when allowed to operate on the heart and ways of the saints of God. It separates alike from the world’s religion, its follies, and its sins. The saint, on whom the Cross is wielding its power, will not be found in the arena of the world’s political strife, but standing as God’s witness, separated and unspotted, he will be found testifying for Christ, and seeking for Him to rescue a people from the world’s coming doom.

THE QUALITY OF SERVICE

Look not at the *quantity*, but at the *quality* of your service. If it be preaching, preaching is not the best thing: the heart must be kept. Then two or three words spoken in the power of the Spirit, may avail more than a long discourse. R.C.C.

YOUNG BELIEVER'S PAGE

THE BOOK OF ROMANS

by CAMPBELL CASSIDY, Irvine.

ROMANS Chapter 8 is one of the greatest and most reassuring in the whole Bible . . . not because it abounds with statements of pious, religious platitude, nor because it encourages us to escape from the practicalities of the present into some blissful Utopian dream of the future.

On the contrary, it is great and reassuring because it faces up honestly to the difficulties and inherent problems of the Christian position and relates these to the long-term implications of the purpose of God. It comes as the inevitable and magnificent climax to the reasonable and logical arguments for Christianity that Paul had been presenting in earlier chapters.

He had established the **moral necessity** for the revelation of Christ as the Saviour of the world and confirmed the **historical fact** and authenticity of this revelation. He had explained and illustrated how men come into the good of it **through faith**. He had squared up to a number of possible objections and at the same time had explored what could be described as the **mechanics** of being a Christian. He had shown from general observation and from his own experience that it was no easy venture.

Now he comes to the climax. Here is the Christian **dynamic**. He brings his main argument to a head. He reveals what is the real, **essential nature** of Christian experience.

Notice how frequently he refers to the Spirit of God. Around 20 times the activity of the Spirit is mentioned, and it is worth noting initially some of the areas of activity.

v. 2: The Spirit is said to have set us free.

v. 4: The Spirit is said to be the principle according to which we behave.

v. 5: There are areas of experience which can be described as the "things of the Spirit".

v. 9: There is a spiritual sphere, described as "in the Spirit", within which Christians may live. The Spirit of God is also said to be within us. We possess the Spirit of Christ.

v. 11: The Spirit not only resides within, but makes us spiritually alive.

v. 13: It is through the Spirit that we are able to discipline our behaviour.

v. 14: We are "led" by the Spirit.

v. 15: Our relationship with God is made real by this Spirit of "sonship" which we receive.

v. 16: Our whole experience is integrated and our standing before God confirmed by the Spirit.

v. 23: The Spirit brings to us a taste of what lies ahead, which makes us long for the fulfilment of Divine purpose.

v. 26: In our weakness the Spirit actually helps us, even in the matter of praying.

v. 27: The Spirit is something more than an impersonal force. Many activities are attributed to the Spirit, and the Spirit is said to have a "mind".

Being a Christian, according to Paul, is more than an emotion, or intellectual or psychological experience. It is a spiritual experience and is brought about in us, not only by our own desire for it, but also by the work in us of the Spirit of God. In other words, God

does something for people who want Him, and who want to respond to the claims of Jesus Christ. He gives them the Spirit of God and, in this way, grants to them a completely new and transforming experience of Himself.

One of the best and most stimulating commentaries on this Divine activity is provided by a book entitled "Romans Chapter Eight" by Mr. Andrew Borland. He concludes his initial review of the Chapter in this way:

"To such stupendous truths what should our responses be? Can we remain impassive when God reveals measureless grace, boundless love and superlative power? Should we not acknowledge God's goodness and legitimate claims in these ways:

"First, by **gratitude** for this all-embracing revelation of the Divine will and purpose.

"Second, by **rectitude** in respect of the demands of the righteousness of the law which may be fulfilled by those who live according to the Spirit.

"Third, by **promptitude** in the daily cultivation of the life of the Spirit, expressing itself in obedience to the will of God.

"Fourth, by the **attitude** of glad-some co-operation with the pur-

pose of God".

To respond like that, you may have to read and re-read the chapter several times until some of the sheer magnificence and wonder of its truth begins to sink in. The subject-matter is rich and complex and does not yield easily to clear-cut divisions. However, there seems to be three main concepts within it. These could be described as **dimensions** relating

1. **inward** to the Spirit,
2. **forward** to the Future,
3. **upward** to God.

The first concept is concerned with our present experience as Christians. It explains why there is **conflict**.

The second relates our present experience to the future. It explains why there is **hope**.

The third is concerned with our indissoluble relationship with God. It explains why there is **assurance** and **victory**.

Another way of understanding these ideas is to see each of them as an area of experience within two poles of extremity. This would provide the following rough working division of the chapter:—

vv. 1-17: **FLESH AND SPIRIT**

vv. 18-30: **PRESENT AND FUTURE**

GLEANINGS FROM ZECHARIAH

by J. B. HEWITT

Chapter 11—The Faithful and Foolish Shepherds Contrasted.

THIS chapter forms the second section of the First Burden but presents a dark picture of the Messiah's rejection and its disastrous consequences. Chapter 10 presents Jehovah visiting His flock for restoration and blessing. He would be their Leader and their Strength and they would serve Him in their own land. In chapter 11 we see His grace refused and the

flock the subjects of judgment. This was the state of the nation of Israel when the Lord came to them in the days of His flesh. The scourge of war brings desolation to the land (vv. 1-3), the slaughter of the flock brings Divine displeasure (vv. 5-8), the prophet personates the rejection of the good shepherd (vv. 9-14), and the prediction of the acceptance of the false

shepherd (vv. 15-17).

THE DEVASTATION OF THE LAND (vv. 1-3)

The passage is highly poetical and dramatic, but in its first reference literal and physical. These three verses describe the condition of the land after some great calamity, the effects of a terrific tempest or of some invasion by the Gentiles. As the language is highly figurative it is not always easy to interpret correctly, so I humbly submit the following suggestions.

1. It could be a description of a violent storm, the lightning splits the tallest cedars, the tempest roars through the forest, cypresses and oaks crashing before it, and wild beasts are terrified and can find no cover.

2. The address to Lebanon could refer to the temple, because the cedars of Lebanon furnished the timber for it. Figuratively the cedars, firs and oaks are symbols of power and majesty, and may refer to the principal men of the nation, the slaughter of the great ones of Israel. The stateliness of those trees expresses the distinguished and dignified status of those whose duty it was to care for the interests of the nation. These shepherds are forced to howl because their splendour is laid, namely rich pasture land is devoured in the conflagration which sweeps to the low lands. (vv. 2-3). Compare Ezekiel 17. 23.

If we take the words as literal, we have a most graphic picture of the way God's judgment fell on the land from north to south in 70 A.D.

"The young lions may be an emblem of princes (Ezekiel 19) who shall sound out their grief because of the destruction of their pride and shelter" (J. M. Darby). Literally the "pride of Jordan", the thickets on the banks of Jordan in

which the lion made his lair. (Jer. 49. 19; 50. 44). All these forests represent the strength and glory of Israel, the sources of their national confidence, swept away and destroyed in the judgment of God.

THE REJECTION OF THE LORD (vv. 4-14)

The Denunciation (vv. 4-7)

The rejection by them of Jehovah's shepherd is the cause of the calamity which is to fall upon them.

The "flock of slaughter" is Israel upon whom the wrath of God is to come. What a description is given here of decadent leadership and departure from the great moral principles and spiritual standards God had given to guide them! They had turned to avarice and greed, and this brought ruin to themselves and the flock, Neh. 5. 1-10.

When the shepherds are hirelings woe betide the sheep. "Her princes are like wolves ravaging the prey" (Ezekiel 22. 27). The classical indictment against the shepherds is found in Ezekiel 34. 4-5: it makes sad reading. There was neither provision nor protection, the hypocritical leaders harmed the flock, fleeced them of what they possessed and blessed the Lord that they themselves had been enriched. (Zech. 11. 5). God's people were bought and sold, and those who ought to have cherished them handed them over to cruel oppressors. The people cried, "We have no king but Caesar" (John 19. 15), and groaned under foreign domination.

The Illustration (vv. 8-14)

"So I fed" (v. 7): the omniscient Messiah of Israel knew what the outcome of His ministry among His nation would be, but He faithfully undertook the ministry of the Shepherd. (Matt. 9. 36; John

10). He took His two staves, the rod and staff (Psalm 23), and entered upon His mediatorial work. The rod "Beauty" tells of God's relation to us, and the rod "Bands" of our relation to one another. (vv. 10, 14).

The rod reminds us of His authoritative rule, the One who "came to gather together the people of God that were scattered abroad." The staff tells of His abounding resource; He was capable of providing for, and protecting all the flock. His twofold aim in discharging His office would be to ensure the comeliness and unity of the flock.

God intended through this ministry to restrain the nations from destroying Israel and to keep them in brotherly ties (v. 14). The three unnamed shepherds (v. 8) may mean the Scribes, the Pharisees and the Lawyers of Luke 11. 44-52. They were doomed during His brief ministry down here. They could represent three classes of leaders in Israel; the prophet, the priest, and the king, or the civil magistrates (Jer. 2. 8). The breaking of these rods symbolises the cessation of the Lord's gracious and patient dealing with the nation, and loss of internal brotherhood and unity after the betrayal and rejection of the Lord (vv. 9, 10). Those of the flock that are to be cut off by war and bloodshed will be cut off, and the rest will be given over to continuous internal conflict. (v. 9).

The "poor of the flock" are the godly remnant who cling to the Messiah, those who are happy to be under His shepherd care. (John 10; Luke 6. 20). The breaking is of the covenant which God had made with the nations of the earth, "peoples", the covenant not to molest the nation of Israel. (Job 5. 23; Hosea 2. 18; Ezekiel 34. 25). When the restraint was removed, the Romans destroyed their city

and economy. When Jerusalem was compassed with armies, the Christians remembered the warning of Christ to flee to the mountains and accordingly, when Titus unaccountably raised the siege for a few days, he gave them an opportunity of escaping the fate of those who remained in the city.

The wage, or hire, the Lord expected, was their love, their obedience, and their devotion to God and His Shepherd. Their estimate of Messiah and His work was "thirty pieces of silver", the price paid as the insurance on a slave under the Jewish economy. (Ex. 21. 32; and Matt. 27 3-10). They place the Lord on the level of a worthless slave. The prophet is commanded to cast the sum to the potter in the house of the Lord. This is God's estimate of their evaluation of His Son. The price was so disgraceful that it was cast to the potter who busied himself with things of little value. The atrocious act of using the just balances of the sanctuary to weigh the thirty pieces of silver was the devil's vilest parody of justice.

PREDICTIONS OF THE ACCEPTANCE OF THE FALSE SHEPHERD (vv. 15-17)

Zechariah is told to symbolise another prophetic picture, this time by taking the equipment of a "foolish shepherd". This looks forward to Israel's acceptance of the Antichrist, the "man of sin" of 2 Thess. 2. 3-12. His wicked character is outlined in v. 16; he is marked by neglect, greed and cruelty. "He shall not visit . . . nor seek . . . nor heal . . . nor feed". He will be a destructive shepherd; he cares nothing for those in distress and cruelly maltreats them. His doom is indicated in verse 17. The "right arm", the symbol of administrative ability and strength, will

be withered, his "eye", the figure of attentive alertness and intelligence, will be darkened. His incompetence and indifference will bring about his downfall, and the judgment of God like an avalanche will descend upon him in fearful ruin (v. 17). The sword is the executor of the judgment, the mighty word of God, which, when uttered, accomplishes all His will.

Questions

Why is Israel designated as the flock of slaughter?

What judgment is in view in verses 1-3?

What was symbolised by the breaking of the two rods?

Why did the shepherd ask for his hire?

THE INCOMPARABLE CHRIST

Selected.

HE came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became Son of Man that we might become sons of God. He came from Heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade, and no one is ever sick. No undertakers and no graveyards, for no one ever dies—no one is ever buried.

He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and had neither training nor education. His relatives were inconspicuous and unimportant.

In infancy He startled a King; in boyhood He puzzled the doctors; in manhood ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine, and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that have been written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college,

yet all the schools together cannot boast of as many students as He has. He never practised medicine, and yet He healed more broken hearts than the doctors, broken bodies.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders made rebels stack arms or surrender without a shot being fired.

He is the Star of Astronomy, the Rock of Geology, the Lion and the Lamb of Zoology, the Harmoniser of all discords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, Death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed, but He never. The ever Perfect One—He is the Chief among ten thousand. HE IS ALTOGETHER LOVELY, and He is my Saviour.

THE ALMIGHTY

by MARK REEVES

THE general names for God in the Bible are a constant source of interest. Although we speak of the different names for the Deity, this is not strictly correct. There is only one true name for God, and that name is Jehovah. The other designations are really titles representing power, and attributes of His character.

The description of God as the "Almighty" occurs first in Genesis 17.1. God is said to address His servant Abraham with these words, "I am the Almighty God: walk before Me." This accords with the later declaration of the Divine Name in the words, "I appeared unto Abraham, unto Isaac and unto Jacob by the Name of God Almighty, but by My Name Jehovah I was not known to them" (Exodus 6. 3).

It is significant that the two words translated God Almighty are El-Shaddai in the Hebrew, and derive from a root signifying the "female breast". Etymologically, therefore, this dual-word rather conveys the idea of God in relation to His people as the Divine Nourisher, Feeder and Satisfier. It would therefore appear that the "All-Sufficient One" conveys a more accurate description of El-Shaddai than the two words 'God Almighty'. It can be clearly seen that in this designation God is expressing not so much His Divine power as His Divine provision. In fact, His eternal power and Godhead are already forcibly expressed in the familiar "El" and "Elohim" (plu), so frequently translated "God" in our English version.

A similar anomaly appears in the New Testament. In the book of Revelation the title "Almighty" occurs nine times and always with the article. Here the Greek reads: "ho-pantokrator".

Here are the references:—

"I am Alpha and Omega, the Beginning and the Ending, saith

the Lord, which is, and which was, and which is to come, ho-pantokrator, the Almighty" (1. 8).

"Holy, holy, holy, Lord God Almighty" (4. 8).

"O Lord God Almighty" (11. 17).

"Lord God Almighty, King of saints" (15. 3).

"Lord God Almighty, true and righteous are Thy judgments" (16. 7).

"Great Day of God Almighty" (16. 14).

"Lord God Omnipotent reigneth" (19. 6).

"The wrath of Almighty God" (19. 15).

"Lord God Almighty is the temple therein" (21. 22).

The foregoing represent the only occurrences of the word in the New Testament. An apparent exception to this statement is found in 2 Cor. 6. 18. But this is seen to be merely a quotation from the Old Testament.

We now come to the force and meaning of this word, which, with only one exception as seen above, is translated the "Almighty". The word connotes not so much the ability to perform everything as to have control over everything. All events, all circumstances, all situations are completely within HIS GRASP. These eschatological references in the final book of Scripture show that as the powers of evil gather strength and Satan's forces set themselves in array against the Lord's Anointed, the vast TA PANTA (the immeasurable universe) is constantly under His Supreme Control.

The last scriptural reference above portrays God's eternal heaven as the Home of the Redeemer, a place of dazzling splendour, of unassailable security, of impregnable strength, of inconceivable compass and of unparalleled joy in service. This is the Celestial City.



Lesson 1.

Memory Verse—Galatians 6. 7.

January 5th.

GOD GAVE JUDGES

LESSON TEXT—Judges 1 to 3 (Read 2. 1-5, 16-19; 3. 12-15).

TRUTH TO BE EMPHASISED:
The story of Judges is the story of God's faithfulness to a faithless

people. Israel sins and gets into trouble; they cry unto the Lord and He delivers them.

THE LESSON OUTLINED

I. ISRAEL'S SINS (3. 5-7).

In this first of the seven departments of Israel we get the secret of all subsequent failure: disobedience. The secret of blessing is obedience to the will of God. We are sure to get into trouble when we disobey. Instead of driving out the Canaanites, Israel "dwelt among" them. Instead of being a separated people they formed alliances with them. Instead of worshipping "God on'y" they served other gods.

II. ISRAEL SERVES (v. 8).

Sin enslaves and is a cruel master. Every sin is a seed that brings forth harvest in kind. Israel refused to obey God and so they were sold to other masters. Chushan-rishathaim, under whose rule they came, means "the darkness of double wickedness." Light rejected is the worst form of darkness. Turning one's back on God brings one under the power of darkness and "if the light that is in thee be darkness, how great is that darkness!"

III. ISRAEL SIGHS (v. 9).

God brought Israel into dire straits so that in their sorrow they might seek after Him. God waited eight years for that cry and that was all that was needed, and that is all the sinner can do, for deliverance comes from God. Notice how often this is repeated in Psalm 107. A sense of misery must always precede deliverance from it.

IV. GOD SAVES (vv. 9-11).

"The Lord raised up a deliverer to the children of Israel." And this deliverer suited the condition of things exactly. He had proved the power of God and enjoyed the blessing of God (1. 13-15). We read that the Spirit of the Lord was upon him. It was the Spirit of the Lord raising up a standard among His people to meet the flood of evil. (Isaiah 59. 19).

V. ISRAEL SINS AGAIN

(vv. 12-14).

Othniel died "and the children of Israel did evil *again* in the sight of the Lord." Israel's piety was buried in the tomb with him. The death of a "man of God" has too often been the occasion for the people of God to return to former "doing evil." And the resulting servitude is the same except for a change of masters. Moab this time. Backsliders in their day went over to Moab to escape trouble, only to find worse.

VI. THE LORD SAVES AGAIN

(vv. 15-30).

Ehud was God's chosen deliverer. He will ever be remembered by his word to the king of Moab, "I have a message from God unto thee." Victory for us to-day lies in the proper use of the Word of God, the two-edged sword of the Spirit. Left-handed faith seems so helpless against the fat, prosperous world, but it is the victory that overcomes the world.

Lesson 2.

Memory Verse—Psalm 9. 10.

January 12th.

A WOMAN WHO JUDGED ISRAEL

LESSON TEXT—Judges 4 and 5 (Read 4. 1-7; 5. 1-9)

TRUTH TO BE EMPHASISED:

God can use feeble instruments when called into His service. When men

failed, He used a woman to deliver Israel.

THE LESSON OUTLINED

I. THE BONDAGE (vv. 1, 2).

For the third time Israel sinned against the Lord and sold themselves into the hand of their enemies. They had allowed their old enemy not only to revive but to reign, for Jabin was king of Canaan, the land they should have conquered, and reigned in Hazor. The people were forced to endure his rule and he "mightily oppressed" them twenty long years.

II. THE PRAYER (v. 3).

Bitter bondage at last wrung a bitter cry from the hearts of the Israelites. "Nine hundred chariots of iron" brought them to a sense of their need of a God who had one time covered mighty Pharaoh and his chariots with the waters of the Red Sea. "The children of Israel cried unto the Lord", and He delivered.

III. THE ANSWER (vv. 4-7).

God was concerned about His people, and the answer to Israel's prayer was Deborah, an instrument feeble in the eyes of men, but a woman who was in touch with God and knew the will of God. There was not a man in Israel that God could use and so He chose Deborah who in all her exploits maintained her place as being in subjection. The service of women is seen in other instances in the word. The greatest blessing that ever reached man came through a woman. Deborah was a prophetess; she knew the mind of God for Israel. She was a "mother in Israel"; she had a heart for God's people. She was a woman of faith; she anticipated the victory. She shunned leadership; she sent for Barak so he might have the honour of delivering Israel.

IV. THE UNEQUAL BATTLE

(vv. 10-24).

Deborah was a woman and Barak

a man of such feeble faith that he could not stand alone. Against them were arrayed "chariots of iron" and hosts of mighty men. Surely Sisera, the mighty captain of the host, looked with scorn upon the feeble few who rallied round the banner of Barak. Only a handful from Naphtali and Zebulun. However, no enemy could cope with a feeble few who had as their watchword, "Hath not the Lord God of Israel commanded?" and as their assurance of victory, "Is not the Lord God gone out before?" Who can fight against the Lord? And if God be for us, who can be against us?

V. THE DAY OF VICTORY

(vv. 14, 15).

"This is the day," said Deborah, and for Israel it was a day of salvation and victory. Jael had done her part. The mighty general, Sisera, lay dead in her tent, his hosts beaten and destroyed so that there "was not a man left." Victory was complete.

VI. THE SONG OF VICTORY

(chapter 5).

The cry preceded victory; the song followed it. *Then* sang Deborah and Barak. What a duet! As Israel did on the banks of the Red Sea! As Christ in the midst of His brethren! As the redeemed hosts on the shores of the sea of glass in a future day!

When William of Orange was warned of the impossibility of freeing the Dutch provinces from the iron grip of Spain, he replied, "I have entered into an agreement with the King of kings, and He is mightier than all His feet."

A MAN WHOM GOD CALLED

LESSON TEXT—Judges 6 (Read vv. 11-24, 36-40).

TRUTH TO BE EMPHASISED:

It was God's call that gave character to Gideon. He was a "mighty man of

valour" although there was no outward sign of valour about him. God's call was His enabling.

THE LESSON OUTLINED

I. THE DIVINE VISITOR (vv. 11, 12).

It was at the winepress that the angel of the Lord appeared to Gideon, assuring him of three things. First, that although Israel had departed from the Lord He had not forgotten His people. Second, that His presence was a fact: "The Lord is with thee." Third, that His power was available. Gideon was a "mighty man of valour."

II. THE DIVINE CALL (v. 14).

God revealed Himself not only to Gideon but also in Gideon when He said to him, "Go in this thy might." God proceeded to make him what in grace He had already called him. His look imparted the power; His word the assurance. "Have not I sent thee?" is the answer to every question that might arise, the provision for every need and the power for every task.

III. THE DIVINE COMMISSION

(v. 16).

God was looking for a man who would lead His people against "the Midianites as one man." Thus He commissioned a man who said of himself, "I am the least in my father's house," a family that was poor in Manasseh. But that is God's way; His power is made perfect in weakness.

IV. THE DIVINE APPEARANCE

(vv. 17-24).

It was in the sacrifice that the Lord made Himself known to Gideon. Before serving in public for God, he had to be in secret with God—Gideon was accepted in the sacrifice he brought. Then, all fear was removed for as he stood beside the burning sacrifice he heard the words of peace that gave assurance.

And then, there was the promise of life even though he had seen God face to face in the messenger.

V. THE DIVINE CONDESCENSION

(vv. 30-40).

Gideon's faith wavered. He wanted further assurance that God was with him. Therefore he sought a sign and God gave him what he asked for. God is ever ready to strengthen the feeblest of His believing ones. Although the word of God should be enough God will multiply evidences to confirm the soul and remove our fears and encourage us in the warfare. The dew is a symbol of the blessing of God (Gen. 27. 28, 39), and one lesson we learn from Gideon's fleece is that God will put the blessing where we desire. If we ask according to His will we receive what we ask for. The prayer of faith commands the dew as Elijah's the rain.

Faith makes us overcomers. In the day when Israel was starving because of their sin and the oppression of the Midianites, Gideon was able to spread a feast for the angel of the Lord.

Gideon was a humble man and so God could use him. A bright girl announced her ambitious aspirations and purposes for her own life. One who heard her answered softly, "You may be right, dear child, but do not forget that the singing birds build low". The low place is the place of blessing, the lesson of humility is essential in those whom God chooses for His service.

Lesson 4.

Memory Verse—1 John 5. 4.

January 26th.

THE VICTORIOUS BARLEY CAKE

LESSON TEXT—Judges 7 (Read verses 1-15).

TRUTH TO BE EMPHASISED:

Nothing that Israel could do would deliver them. God used Gideon but

the victory was His. The instrument is nothing if not in the hand of God.

THE LESSON OUTLINED

I. CONFIDENCE IN GOD (vv. 1, 2).

The lesson of the barley cake is that of strength in weakness. The barley cake was nothing else but the sword of Gideon and the Lord. It is essential to victory that the man God uses be stripped of all confidence in the flesh, lest he should say, "Mine own hand has saved me." Gideon's band was not to be marked by great numbers but by great faith, therefore God had him reduce his army to a few so that the victory could in no wise be attributed to themselves.

II. COURAGE IN DANGER (v. 3).

Only a true heart makes a strong hand. Therefore it was necessary for Gideon to be sure that every man in his army was dependable. Confidence in God makes one courageous. We add to our faith virtue or courage. God called on Gideon to apply the test commanded by Moses (see Deut. 20. 8). God has not given us the spirit of fear but of power and of love and of a sound mind. (2 Tim. 1. 7).

III. CONCENTRATION IN

SERVICE (vv. 4-6).

When all the fearful had departed only one third of Gideon's army remained. They were still too many. So they were given the water test. Nine thousand, seven hundred looked out for their own comfort, went down on their knees and quenched their thirst with their faces in the water. Only three hundred scooped up the water with their hands and lapped it with their tongues "as a dog lappeth". These men were alert, their mind was on the battle more than on their own comfort. A "hand to mouth" life may mean hardship for the flesh but it will make good soldiers of Jesus Christ.

IV. CONTROLLED BY GOD

(vv. 7, 8).

The means used for victory was God's concern and He controlled the movements of the army. The weapons of Gideon's band were strange indeed. Each soldier had victuals in his hand. Their own need supplied—just enough for the day. Each one had a trumpet in his right hand to blow for God the note of victory. Each one had an earthen pitcher in his left hand and within the vessel a torch light. Paul speaks of our bodies as the vessel, and the knowledge of Christ as the light shining through the broken vessel (2 Cor. 4. 7). The light is to penetrate this world's darkness.

V. CONFIRMATION GIVEN BY GOD (vv. 9-15).

To confirm Gideon's faith he listens to the enemy's version of the dream of the barley cake. God had caused a Midianite to dream and his fellow man to give the interpretation. A tumbling barley cake upset a tent and it lay there on the ground. This was an object lesson to Gideon. Gideon understands its meaning and worships God.

Obedience paves the way to victory; disobedience always spells defeat. Let us obey God, however the flesh and man may rebel against, and reason consider His way wrong.

Flesh, sight and unbelief always reason and the ways of faith do appear so very unreasonable on the surface; but unbelief always omits one single item: GOD.

STUDIES IN HEBREWS

"IF THEY SHALL FALL AWAY" Hebrews 6. 1-12; 10. 26-31.

by W. SANDERSON, Linlithgow.

THIS epistle is always remembered for its "fall away" doctrine, the apostacy of which it speaks in the sixth and tenth chapters. This is among the most serious warnings in our New Testament. This is perhaps what the writer has particularly in view when he writes, "Suffer the word of exhortation", a gentle and courteous way of winning his readers' acceptance of the warnings without resentment, recognising their timeliness, and given by one who is anxiously seeking their highest good. Sometimes what is called an exhortation can take the form of a scolding of the audience who are unfortunate enough to have to suffer it. No such meaning is found in the word 'exhortation', its chief constituent being encouragement, to comfort and strengthen. The writer is practising what he is teaching, "Make straight paths for your feet, that that which is lame be not turned but rather let it be healed" (Chapter 12. 13). This is a true priestly ministry. "One who can have compassion on the ignorant and on them who are out of the way" (Hebrews 5. 2).

In approaching the warning in the sixth chapter we think it simpler to approach by way of the writer's illustration—verse 7. No writer uses an illustration but for the purpose of making his meaning clearer to his readers. We would take it that the illustration covers all that our writer says in the passage above—verses 1-5—and particularly verses 4 and 5. In the seventh verse he writes "the Earth," and here we have his basic point. The earth, of course, represents 'the people'. In the immed-

iate foreground this would mean his readers, but yet it is true of all those who like them are Israelites, and ultimately true of all when the same experience—the hearing of the message—becomes theirs, and not before. It is the one earth and this is important, for God did not create two earths, or two mankind, one sort good and another sort bad. "He fashioneth their hearts alike" (Psa. 33. 14, 15). This is quite in harmony with what Paul writes in Romans 9. 21, "the one and same lump", not two different lumps. No dualistic idea is present. "As in water face answereth to face, so the heart of man to man." The divergence that arose in mankind was later than creation, and the difference lay from the beginning in faith and its opposite, the disobedience of unbelief—as in the case of Cain and Abel. What we have here, as in Romans 9, is not God in creation but God in history and a people who are under a particular activity of God and made consciously aware of it. Our author says further, "the rain which cometh oft upon it." No difference is yet seen, it is the same rain falling with the same frequency and on the same earth. That which comes from above makes no exceptions, God is no respecter of persons and within this sphere the rain like the sun comes on all alike. The message is for all.

The people of Israel had been continuously under Divine ministry for centuries. "God spake unto the fathers by the prophets." The people whom the writer is presently addressing have had all that and more; they had "the Word spoken by the Lord and confirmed

unto them by the apostles". There had been no cessation; "the rain which cometh oft" is certainly true of them. He continues, "The earth drinketh in the rain which cometh oft upon it". The ministry had got into, not one part only, but the whole; "of which all are partakers" is certainly true here. The phrase "the earth drinketh in" covers all that he says in verses four and five and, at the same time, draws the limits to which it is to be taken, something all have in common. Up until this point no exceptions have been made, but from this point onwards there is a difference; one part brings forth "herbs meet", the other "thorns and briars". The difference is not in what is received but in the response made. The writer interprets for us the "herbs meet" in verse 9, not as salvation but as those things which accompany salvation. Certainly, if his readers have the fruits of salvation they are bound to have the salvation itself. But in interpreting "herbs meet" in this way he is writing in a very careful and guarded manner. In this he is consistent with "the word spoken by the Lord"—"by their fruits you shall know them". "Nature will out"—the fruits betray it! The difference in the fruits reveals a difference in the nature. Thorns and briars are natural to earth as being under the curse. What made the change in the other part that it should yield herbs meet? The "herbs meet", the writer explains, are "the work and labour of love which you have shown towards His name in that you have ministered to the saints and do minister". These works had their root in love to God and His Name. "The Name" was everything to Israel, God's revelation of Himself and always significant of His presence and power. "We are in Thy presence for Thy name is in this house" (2 Chron. 20. 9). Now to his readers

Jesus, Jehovah the Saviour, embodied all that the Name encompassed, the full revelation of God. "The Son is the outshining of God's glory and the express image of His person". These people were fully committed to Him, showing this in their care for the saints. In the tenth chapter the writer mentions their "great fight of afflictions". "Having become a gazingstock by reproaches and afflictions, having become companions of those who had been so used, and had compassion on the prisoners". Like Moses they had chosen "rather to suffer with the people of God than to enjoy the pleasures of sin for a season".

How great the contrast between those and those others of whom it is said, "they crucify to themselves the Son of God afresh and put Him to an open shame" (Heb. 10. 6). It reveals a complete rejection of the message God has given of His Son, and is, evidently, a reversal of an earlier confession. This would not be caused by weak faith or little faith but by "an evil heart of unbelief in departing (apostacy) from the living God" (Heb. 3. 12). Unbelief is the root cause of the departure. This is all implicit in our Lord's teaching in the parable of the Sower. There we have the superficial hearer whose emotions are stirred while the inward, basic factor—the will—yields nothing. "They have no root in themselves and so wither away", "for a while believe and in time of temptation fall away". There is the other soil in which the weeds are allowed to continue and the word is choked. (Luke 8). The good soil is the honest and good heart that hears the word and keeps it and brings forth fruit with patience. This is the person who is wholly given to the message, welcomes its truth and responds to its claims. This is a permanent result marked by continuance—fruit with patience. (To be concluded)

"COME OUT"

by O. B. WYLIE

"AND Pharaoh . . . said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abominations of the Egyptians to the Lord our God . . . before their eyes, and will they not stone us?" (Exodus 8. 25-26).

Thus Pharaoh suggested the compromise that would nullify the will of God to have His people to Himself in complete separation from Egypt. On resurrection ground alone does He accept worship, and this was the ground that Moses set forth by type when he demanded, "We will go three days journey into the wilderness." Pharaoh's plan was to have the Hebrews taking common ground with the Egyptians. "Sacrifice to your God in the land," or in other words, "Set no difference between us and you in respect of your worship."

The types here manifest the world-system in its true character in relation to the people of God. Its existence under satanic headship is challenged as any within it yields full obedience to the God of heaven—therefore the constant effort to coerce them into conformity to it. To this end Satan employs his utmost cunning and craft that he might lure them into compromise, which "he that is spiritual" ever fears. The naturally religious mind readily accepts the suggestion that the worship of God may be carried on in fellowship with the world, and is ever antagonistic to the truth that "the friendship of the world is enmity with God." But divine principles are immutable. Any attempt to adapt them to the demands of the world is gross disobedience in disguise, for it constitutes the pleasing of the "prince of this world" rather than the Lord, and so reduces the wor-

ship of God to the level of the religion of the world. God's sovereign will for His people in relation to Egypt is revealed in the words, "OUT OF EGYPT have I called My Son" (Matt. 2. 15 and see also Hosea 11. 1; Exodus 4. 22-23). Worship of God is tolerated by the world only as this divinely-required separation from it is disobeyed. But let the words, "Come out from among them and be ye separate" be heeded, and its insatiable hatred of all that pertains to God and His ways will be immediately manifested. No altar of sacrifice was ever raised to Jehovah within the borders of Egypt.

Essential to the worship of the God of the Hebrews was sacrifice, the foreshadowing of that stupendous event which the revelation of God then being gradually unfolded gave His people to anticipate, namely, the sacrifice of "the Lamb of God which beareth away the sin of the world". This typical sacrifice was the very abominations of the Egyptians.

Fundamental principles of God's dealings with this world-system are here brought under review. In the garden of Eden was announced the promise of the seed of the woman destined to bruise the serpent's head, and ultimately to crush this satanic system and establish in its place the Kingdom of God in perfect righteousness. The promised Messiah must needs sell all that He had, even give up His own precious life's blood, for the purchase of the field, for the world. Little wonder if every foreshadowing of that purchase-price in typical sacrifices became the abomination of the Egyptians.

There is absolutely nothing to set between the worldling and the awful Lake of Fire but the cross

of Christ and His precious, sin-atoning blood. Yet the truth of redemption by blood alone is hateful to him. Should, however, the gracious work of the Holy Spirit in the conviction of sin be accomplished within him it comes as heavenly music to his ears. In any case, it is not man's estimate of the value of the blood that is of supreme importance, but God's; for it is HE who said, "When I see the blood, I will pass over you." May we be preserved from the world's demand for a bloodless Gospel.

That Satan is successfully advancing his suggestions of compromise to-day is beyond all question. Church notice boards bearing the invitation to all and sundry to "Come and worship with us", the formal opening of the modern "Gospel Campaigns" with some

government official, regardless of his faith, on the same platform with the evangelist, and to help (?) such efforts, the seeking of the patronage of the clerics of Christendom, most of whom tacitly approve the denials of the fundamentals of the faith which the bolder leaders among them shamelessly announce, are developments which declare that scriptural separation is being lamentably compromised.

Only as we assume by faith resurrection ground as identified with our Lord, having gone three days' journey with Him through death, burial and resurrection, can we preach in the Spirit's power Christ crucified as the worldling's solitary hope of deliverance from the awful judgment about to break upon this evil world.

RECEPTION to the Assembly of God

by JOHN J. STUBBS, Malacca.

Taught in the Scriptures.

The practice of receiving to the assembly is not something handed down by tradition: it is based upon the teaching of the Word of God, as the following references show.

1. Saul, a baptised believer, was received by the assembly at Jerusalem (Acts 9. 26-27).

2. Phoebe was to be received in the Lord by the assembly at Rome (Rom. 16. 1-2). This implies that there are divine terms and spiritual conditions of reception to an assembly.

3. Paul encouraged the saints at Colosse to receive Mark, a servant who had failed, but later restored (Col. 4. 10).

4. Gifted full-time workers, Paul and Barnabas, arriving from Antioch, were received by the assembly at Jerusalem (Acts 15. 4).

Who should be Received ?

An assembly is composed only of such as are sanctified in Christ Jesus and saints by calling (1 Cor. 1. 2), a principle not observed among the sects. The assembly is obliged to receive all true believers, baptised, and free from moral evil (1 Cor. 5), and doctrinal error (1 Tim. 1. 18). God's order is—salvation, baptism and reception, as is made clear from Acts 2. 41-42; 9. 18, 26-28.

Romans 15. 7: "Wherefore receive ye one another, as Christ also received us to the glory of God", is often taken as the basis of "open reception". The verse, however, refers to those already in assembly fellowship. Paul reminds the saints in that passage that they are responsible to receive one another mutually, and not to allow such things as religious scruples to come in between them.

We are sometimes told that open reception was practised by the early brethren in the last century; but what so-called early brethren did is not our guide. Our sole authority is the inspired writings of the Apostles. In these days of much confusion and easy profession there is much care needed. Acts 20 speaks of grievous wolves entering in, Galatians 2 of false brethren brought in, and Jude's epistle of certain men creeping in. If the assembly were in a right condition, and walking in separation from the world none but those truly exercised before God would dare to ask to be received. It was so in the early days at Jerusalem. The assembly was so conspicuously holy that we read, "Of the rest durst no man join himself to them . . ." (Acts 5. 13). If this were true of assemblies to-day we would have no reception worries.

The Meaning of Reception.

The word "received" in Acts 15. 4 means to take fully, to welcome, to receive gladly. Reception is not to be in a half-hearted way, but in a warm spirit. The assembly should feel a responsibility towards those received into the midst. Reception merely to break bread is not taught in the Scriptures. A believer is received to assembly fellowship to share with the saints all the privileges and responsibilities associated therewith.

Reception should be accompanied by an exercise of heart on the part of those seeking it. Saul, saved and baptised, "assayed to join himself to the disciples" at Jerusalem. He took the initiative showing personal exercise. He entered into full fellowship with the saints, consistently too, for he was with them "going in and coming out" (Acts 9. 28).

STAND FAST—GO ON

by EDWIN ADAMS

LIVING is a complex business, as some of our homely self-contradictory sayings indicate: "Birds of a feather flock together," but "Two of a trade never agree"; "Many hands make light work," yet "Too many cooks spoil the broth". Every magistrate acts upon the dictum, "Before you decide hear the other side." The face of truth has several features, and if we make one feature out of all proportion to the rest, we produce a caricature.

Our Lord associates His teaching with Himself. It is to "Me and My words" that we are to be loyal. The Bible is the only original source of information about Christ. In the New Testament God's last word has been spoken. There is no new revelation. Through the apostolic church was produced for us, once for all, our final seat of auth-

ority—the "commandments of the Lord." "From the time that the voice of the apostles was hushed, the religion of the (true) Church became the religion of the Book."

And so the earnest exhortation runs, "**Continue in the things which thou hast learned and hast been assured of**". The influences of the Spirit accompany the trenchant theology of the New Testament. Philosophy and mere ethics are as useless as a rope of sand to bind the "strong man" or to strangle sin. It is the old Gospel and the old Gospel alone that is the remedy for man's sin and need, as 1900 years of experience have proved.

Our inspired Text-Book abounds in exhortations to steadfastness. The church in busy, rationalistic Corinth is encouraged to "stand fast in the faith." The devoted

Thessalonians are to stand their ground and maintain a firm grip on the teachings of the apostles. Titus is charged to hold tenaciously the "faithful Word." Timothy, in his spiritual father's last message, is bidden to "hold fast the form of sound words."

To remain truly "conservative" it is vital that we should submit to the supreme authority of the Lord Jesus Christ, and always acknowledge the paramount importance of the spiritual. The Holy Spirit is the Preserver of Divine truth in all ages.

But "let us go on" urges the Holy Spirit in the Epistle of Progress. Christian progress is not a matter of age; growth should be lifelong. There can be life without health, and movement without progress. Even the greatest of the apostles had to confess that he had not yet "attained". God's children are not to remain in spiritual childhood, but are to press on to spiritual maturity. A dwarf is an abnormality, a pitiable example of arrested development. "He who ceases becoming better will soon cease being good" is often true.

If we grow we change—in some respects. "I don't change," said one proudly. Did he mean that there was no progress? Was it that there was nothing of which to repent, nothing to do better? Since the New Testament was completed there has been no progress in the inspired **communication** of Divine truth; but there should be constant progress in our **apprehension** of it. "For one look at self take ten looks at Christ," said the saintly Murray McCheyne. A godly minister of the Word, in quoting these words, was careful to add, "But take the one look at self." Spiritual stocktaking, as an occasional exercise, is both wholesome and profitable.

Our ideas of progress are of

course coloured by our own particular conceptions of Christian privilege and duty, by our temperament, our education, our surroundings, our local church associations, and the special work to which the grace of God has called us. But generally speaking, as we grow in grace we gain a firmer assurance of salvation; sin is more habitually overcome; our motives become purer; we act from principle and less from impulse, more from faith and less from feeling; we know more of true humility; we become more truly broad-minded, more ready to receive all the truth, through whatever channel it may reach us; our love for God and man deepens; we have less relish for the things of the world; we enjoy more abiding peace in the midst of the things that happen; and the whole life becomes more God-ordered and organised around Him and His will. Who can say that we have attained! Spiritual progress means advance from the cramping authority of rigid rules to the freedom of godly principles.

Steadfastness and progress are not contradictory, but supplementary. There can be no change in the faith "once delivered". Here we must be conservative to the backbone. But there is to be the change that always accompanies growth in knowledge and obedience. The giant oak is the same tree as the tiny sapling; it is rooted in the same spot and possesses the same life. But what a difference in stature between the giant and the child!

The closing message in 2 Peter is an exhortation to be both conservative and progressive; to stand fast and to go on: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

REVIEWS

REVOLT AGAINST HEAVEN by Kenneth Hamilton begins by describing itself as an essay in clarification, and there can be no doubt that in the area with which this book deals—the sometimes ingenious, but almost always worried and uncertain speculation of modern theology—some clarification is certainly needed. One gets the impression that the arguments are mainly about words. Modern theologians are seen to be desperately scrambling around for new meanings. In terminology confusion prevails, and the firm guidance offered in this book is most welcome. Certainly a book for the student. Published as a paper-back in the Christian Student's Library by Paternoster Press at 7/6.

FAITH AND THE PHYSICAL WORLD by David L. Dye is first and foremost a sensible book and especially important for students of science and technology. To the Christian all truth is God's truth. The author's main contention that "all the available physical data can be consistently interpreted together within a Biblical Christian philosophical framework" is designed to encourage Christians to take a comprehensive, integrated view of all aspects of revelation—and to be thankful. Published as a paper-back in the Christian Student's Library by Paternoster Press at 7/6.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST by H. P. Liddon. It was really by accident, from a kerbside second-hand bookseller that as a raw young Christian I first made the acquaintance of this classic study on the deity of Christ. Since then it has become like a good friend, and for several reasons—its complete frankness, dealing honestly with the questions that almost every young Christian asks; its rich maturity and balanced view of things; the accuracy and clarity with which it is written; and last but not least, that at almost every point it sends one eagerly back to the study of the Scriptures themselves. This abridged version, which

makes for even easier reading, is published by Pickering and Inglis at 15/- C.C.

THE MINISTER'S ANNUAL FOR 1969 provides a hundred sermons on various topics, sermons for special occasions and a number of talks for children. The busy worker should find ample material for thought and provocative ideas for addresses. Published by Marshall, Morgan and Scott at 30/-. Special introductory price 25/- until Dec. 24th 1968.

THE MARK OF CAIN by Stuart B. Babbage purports to be a survey from a Christian standpoint of the underlying themes of modern literature. Survey is perhaps the wrong word. It is more of a mixture—on the one hand, readable, concise, stimulating comment by the author; on the other, numerous quotations from the works of popular, but serious writers, mainly of recent prose fiction. For the Christian student it provides a starting point, but not a guide to the confused world of contemporary literature—aptly termed "the literature of anxiety". (Published in the Christian Student's Library by Paternoster Press at 6/-).

WHAT IS MAN? by J. Stafford Wright deals with many of the intellectual and in particular the psychological implications of the Christian view of human nature. The real value of the book is that it offers a useful and quick guide to the main personality theories and tests them at all points against the clear, but not always systematic statements of the Bible. To be recommended because its content is of fundamental and personal importance and because its method is honest, scientific and Biblical. (Published as a Mount Radford Reprint by Paternoster Press at 6/-).

THE PRINCE OF DARKNESS by F. A. Tatford is a most enlightening study which dispels a lot of the mystery and many of the misconceptions surrounding the existence of the power of evil and its relationship to the person of Satan. The Biblical evidence is meticulously assembled

and arranged to reveal the essential nature of the personalities involved in evil—their origin and history, their influence and present activities, their limitations, their future and their final destruction—led from beginning to end by “the prince of darkness”. Dr. Tatford’s own position is clearly and fairly expressed, and where necessary appropriate alternative interpretations are fully stated. (Published by the Bible and Advent Testimony Movement at 6/-).

THE MIDNIGHT CRY by F. A. Tatford is the evocative and challenging story of fifty years of witness by the Bible and Advent Testimony Movement. Innumerable photographs and anecdotes help to recreate the urgent, restless, positive spirit of these years and for some will bring back memories of special occasions and personalities. The relevance of this book and of prophecy is explained in an inspiring opening chapter in which the author describes our unparalleled age, stating with authority and clarity just where we are at present, how rapidly and in what ways our world is changing and to what end according to the Bible the whole cosmos is moving. (Published by the Bible and Advent Testimony Movement at 5/-).

AND NONE WOULD BELIEVE IT by Basilea Schlink is a strange, col-

ourful and passionate little book which describes itself as “An Answer to the New Morality”. In its assessment of current trends it is in parts more sensational than factual, and in its prescription of the answer just a bit vague, although warm, enthusiastic and on the whole Scriptural and evangelical. (Published in the Lakeland Series by Oliphants at 6/-).

AMONG THE PROPHETS by J. K. Howard is a brief, but rewarding study of the book of Amos. The nature and present day relevance of the prophetic Scriptures, the life and times of Amos, the message he brought to the people of his day, its meaning for them and for us—these are some of the main themes in the ancillary chapters and in the commentary itself. Dr. Howard’s expression of them is refreshingly simple and direct. (Published by Pickering and Inglis at 17/6).

KING OF KINGS. A series of visualised Bible study outlines on the life of Christ suitable for the upper classes of the Sunday School or for Junior Bible Classes. Each booklet contains eight identical leaflets—one for each member of the group—plus leader’s notes. The material is intended to stimulate Bible study and discussion and could occasionally lead to project work. (Published by Scripture Union at 2/6 per booklet).

ASSOCIATION WITH EVIL—

a word to preachers

by the late WILLIAM LINCOLN

IT is a very common remark from some: “Oh yes, I am willing to preach anywhere.” And in a certain sense the observance is in accordance with the Lord’s word: “Preach the Gospel to every creature.” A very solemn thing indeed it would be to refuse to preach Christ to sinners, seeing how greatly the heart of God yearns over them. But this sentiment though containing much truth, is not the full truth of God, on this matter. The action of the Lord Jesus in this way with sinners, reveals to us

the perfect way of our God. He went wherever and whenever He was invited. Still, he was “separate from sinners”. And therefore though He would go freely in grace, whenever He was asked, the moment He beheld sin, He must speak of it. No connivance with it could there be on His part: neither could He so act as if He did not observe it. Here then is our Model. When our co-operation is desired in any work, where there is a blending of the evil and the good, or where there is posit-

ive disobedience to the which is commanded us, let us go in the Name of the Lord, but let us speak forth faithfully as to the sin we perceive, either of omission or commission. If we have not the courage to do this, let us stay away. The utmost stretch of Scriptural courtesy to those that invited us, would be to warn them, that if we accepted their invitation and came, we should follow the Lord and denounce all evil. If our inviter was struggling in his testimony with that which was wrong, because he knew that the evil was not in that case irremediable, or because he opined that the leprosy had not got firm hold of the house

"WITH CHRIST", PERSONALIA

his last remembrance of the Lord on 17th Nov., and a little later, while resting at home, passed peacefully into the presence of the Lord whom he had known for 65 years. Saved in Ballymena he spent some years in New York where he was in happy fellowship with the old 73rd Street assembly. He came home many years ago and was in the Buckna assembly, a highly esteemed and useful brother. After the Breaking of Bread 'The crowning day is coming' was sung. A brother read from Rev. 21 and 22. Then Wm. John struck up a verse of the hymn that had been sung—

"Our pain shall then be over,
We'll sin and sigh no more,
Behind us all our sorrow,
And nought but joy before."

and in a short time he was "at home with the Lord." And so has closed a long and useful life of one who was held in highest esteem by all. Funeral was large. Services were shared by brethren McKelvey, Caulfield and Fenton.

ADDRESSES, PERSONALIA, Etc.

Busby, Renfrewshire: Correspondence for Gospel Hall to Mr. Robert A. MacPhie, Greendales, 28 Riverside Road, Eaglesham, Glasgow. Tel. 041-644-1948.

Aberdeen: Correspondence for Holburn Hall, 220 Holburn St., to Mr.

itself: then would he rejoice at our co-operation, in this arduous service. But, if on the other hand, there was on the part of him who invited us, careless acquaintance with the evil, or at the most, a secret sigh against it, without any disposition to cease from it, in case such ceasing involved to him opposition or loss, then his invitation would merely be as a quietus to his own conscience, by inveighing men separated from the evil, to be joined with himself in it. (See 1 Kings 13. 2-21). Then our warning as to what would be our course of action, would most probably be followed by our service being rejected.

Etc. (Continued from page 384).

John Smith, 27 Beaconsfield Place, Aberdeen.

Orkney: Correspondence for Westray assembly now to Mr. William Allan Bews, Quoybirst, Westray, Kirkwall, Orkney.

Swalwell, Co. Durham: Assembly have now moved into new hall in Church View, Hexham Rd., Swalwell, Newcastle-on-Tyne. (Adjacent to Parish Church Hall). Correspondence to D. Marshall, 24 Eleanor Terrace, Whickham, Newcastle-on-Tyne.

Amsterdam, Holland: The correct address of the assembly meeting in Amsterdam is Prinsengracht 188, and correspondence should be sent to Mr. K. Wils, Leeuwarderweg 32, Amsterdam North, Holland.

New Assembly: After years of gospel work at Penyrheol by assembly from Clive Gospel Hall, Caerphilly, Glam., it has been decided to establish an assembly at Penyrheol with Mr. Lawrence Clay, 220 Nantgarw Road, Caerphilly, as Correspondent. Prayer asked for this new testimony.

J. M. Davies after 5 weeks in Perth, W. Australia and a month in Adelaide, was in Melbourne end of October, and expected to go on to Sydney and Brisbane. He hopes also to be in Tasmania for conferences through January and would value prayer for guidance and help in his future path.

The Lord's Work Fund (Incorporated)

TRUSTEES:— Andrew Borland, M.A.; William Irvine; Robert J. Williamson;
A. M. Salway Gooding; Jack Hunter; C. E. M. Glyn.

MISSIONARY HOMES

For Retired Missionaries—No. 9 and 11 Diddup Drive, Stevenston.
For Furlough Purposes—Missionary Home, Mill Rd., Annbank, Ayr.

Gifts received during October, 1968.

No Missionaries and Labourers who look to the Lord alone for support.

H282	18	15	9	312	35	—	342	10	—	371	8	—	400	500	—	429	20	—			
283	4	17	—	313	526	11	3	343	5	—	372	7	—	401	5	10	—	430	10	—	
284	105	—	—	314	10	—	—	344	20	—	373	20	—	402	4	17	—	431	50	—	
285	70	—	—	315	15	—	—	345	18	—	374	21	—	403	200	—	—	432	20	—	
286	5	—	—	316	40	—	—	346	55	—	375	20	—	404	20	—	—	433	5	—	
287	25	—	—	317	3	—	—	347	5	—	376	30	—	405	16	6	—	434	25	10	
288	4	—	—	318	20	—	—	348	10	—	377	17	—	406	30	—	—	435	220	—	
289	2	—	—	319	10	—	—	349	48	—	378	12	—	407	10	—	—	436	15	—	
290	160	—	—	320	34	10	—	350	14	—	379	20	—	408	100	—	—	437	10	—	
292	40	—	—	321	60	—	—	351	24	—	380	51	—	409	10	—	—	438	30	—	
293	15	—	—	323	10	—	—	352	10	—	381	10	—	410	20	—	—	439	45	—	
294	5	—	—	324	200	—	—	353	9	—	382	50	—	411	20	—	—	440	7	18	
295	94	—	—	325	10	—	—	354	20	6	—	383	25	—	412	10	—	—	441	4	17
296	295	—	—	326	50	—	—	355	23	5	—	384	10	—	413	10	—	—	442	12	17
297	10	—	—	327	20	—	—	356	2	—	385	7	—	414	10	—	—	443	41	—	
298	5	—	—	328	10	—	—	357	8	17	—	386	5	—	415	100	—	—	444	13	—
299	10	—	—	329	6	4	6	358	6	—	387	20	—	416	3	—	—	445	50	—	
300	9	17	—	330	8	—	—	359	20	—	388	2	—	417	13	5	—	446	5	—	
301	11	17	—	331	23	10	—	360	20	—	389	45	—	418	75	—	—	447	42	16	
302	20	10	—	332	14	10	—	361	15	17	—	390	16	5	—	419	20	—	448	5	—
303	10	—	—	333	20	—	—	362	5	—	391	10	—	420	31	—	—	449	28	10	
304	10	—	—	334	10	—	—	363	40	—	392	8	—	421	45	—	—	450	20	—	
305	35	—	—	335	53	—	—	364	14	—	393	40	—	422	10	—	—	451	9	17	
306	10	—	—	336	5	—	—	365	97	10	—	394	5	—	423	5	—	—	452	3	—
307	10	—	—	337	13	—	—	366	11	—	395	5	—	424	33	—	—	453	25	—	
308	10	—	—	338	2	—	—	367	15	—	396	12	—	425	15	—	—	454	110	—	
309	25	—	—	339	3	—	—	368	10	—	397	40	—	426	40	—	—	455	5	—	
310	65	—	—	340	39	11	—	369	20	—	398	8	—	427	21	16	—	456	20	—	
311	65	—	—	341	10	—	—	370	3	—	399	5	—	428	20	—	—	—	—	—	—

£5754 14 7

Missionary Homes: H291 £10.

Fellowship in Expenses: Postal, Bank, Printing and other Office charges

H282	1	—	—	315	10	—	—	345	5	—	373	1	—	400	5	—	—	430	5	—	
283	3	—	—	316	2	—	—	346	1	5	—	374	1	—	402	3	—	—	431	2	10
286	5	—	—	317	5	—	—	347	5	—	375	10	—	403	5	—	—	432	5	—	
287	2	—	—	318	1	—	—	349	1	10	—	376	10	—	404	2	—	—	433	5	—
290	2	—	—	319	2	6	—	350	1	—	377	1	—	405	1	—	—	434	10	—	
292	10	—	—	320	10	—	—	351	2	—	378	10	—	406	1	10	—	435	5	—	
293	5	—	—	322	10	—	—	352	10	—	379	10	—	407	1	—	—	436	10	—	
294	5	—	—	323	10	—	—	353	5	—	380	2	4	10	408	5	—	—	437	5	—
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297	5	—	—	327	1	—	—	356	2	6	—	383	1	—	412	9	—	—	441	3	—
298	10	—	—	329	6	—	—	357	3	—	384	10	—	413	5	—	—	442	3	—	
299	1	—	—	330	5	—	—	358	5	—	385	10	—	414	10	—	—	444	10	—	
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302	10	—	—	333	10	—	—	361	3	—	388	5	—	419	10	—	—	448	10	—	
303	10	—	—	335	1	14	3	362	5	—	389	2	—	420	1	—	—	449	1	—	
304	10	—	—	336	4	—	—	363	2	—	390	10	—	421	6	—	—	450	10	—	
305	1	10	—	337	5	—	—	364	14	—	391	10	—	422	6	—	—	451	3	—	
307	10	—	—	338	5	—	—	365	10	—	393	1	—	423	2	—	—	452	1	8	
309	3	1	8	340	9	—	—	367	15	—	395	5	—	424	15	—	—	454	1	—	
310	5	4	3	341	10	—	—	369	10	—	396	6	—	426	5	—	—	455	5	—	
311	5	4	3	342	1	—	—	370	11	—	397	1	—	427	10	6	—	456	10	—	
312	2	2	—	343	5	—	—	371	16	—	398	10	—	428	5	—	—	—	—	—	—
314	10	—	—	344	1	—	—	372	10	—	399	2	6	429	2	6	—	—	—	—	—

£162 9 1

Remittances should be made by crossed cheque, money order, or postal order, to "The Lord's Work Fund." Correspondence and gifts now direct to the Secretary, Mr. William Irvine, 16 Dean Road, Kilmarnock.

DEVALUATION: In countries where there is no devaluation the pound is worth only 17/2.

Donors should communicate with the Lord's servants advising gifts being sent through this office. This gives a direct contact, and also serves as an independent check on foreign mail. We cannot undertake to enclose additional letters from donors with remittances, AIR MAIL charges allowing only the necessary banking enclosures. Fellowship in expenses is appreciated.

It is not generally known that gifts given under Deed of Covenant are increased in value by about 70 per cent., when refund of tax paid is effected. Individual Christians and Christian controlled companies, paying tax at the Standard Rate (now 8/3) can have the advice and service of this Fund in covenant arrangements. Under present legislation the advantages of "Company Covenants" are very considerable.

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.

Intimation of commencement of new assemblies should always carry commendation of nearest local assembly.

ENGLAND & WALES
 Forthcoming (D.V.)

Caterham: Valley Hall, Dec. 6 at 6. H. H. Rowdon; G. Bull.

North Staffs: Stoke, Dec. 7, Mr. Lysons; **Butt Lane**, Jan. 4-11, G. H. Jones; **Stoke**, Jan. 12-17, G. H. Jones; **Trent Vale:** Jan. 25, A. G. Phair, A. L. Dexter; 26-27, A. L. Dexter.

Warrington: Gospel Hall, Forster St. at 7. Dec. 7, H. O'Hara; Jan. 11, J. Paton.

Newport, Mon: Mountjoy St. Gospel Hall at 7.15. Dec. 14, C. Jarrett; Jan. 18, K. Kasparian.

North Wembley: Uxendon Hall, Elmstead Ave. Dec. 14 at 7. T. Garrett. Ephesians 3. Jan. 11, G. B. Fyfe, Ephesians 4.

St. Mary Cray, Kent: Annual Conf. in Cray Valley Chapel at 5. E. Rose, N. Brown.

London S.E.16: Bermohdsey. Gospel Hall, St. James Rd. Dec. 21 at 7. F. Cundick.

Luton: Onslow Road Gospel Hall, Dec 21 at 4.15 and 6.30. J. Dickson. Rev. 6.

Carlisle: Hebron Hall, Botchergate. Jan. 1 at 2.30 and 6. Dr. D. Gooding, R. Walker.

Consett: Gospel Hall, Front St. Jan. 1 at 2.30 and 6. A. Allan, A. Naismith.

Warrington: Hope Hall, Dec. 14/15, J. Naismith; Jan. 18-23, W. F. Naismith.

Newcastle-upon-Tyne: S. S. Workers in Central Methodist Church, Northumberland Rd. Jan. 18 at 3 and 6.30. C. A. Oxley, A. P. Weir.

Bournemouth: Queen's Hall, Bath Road at 7. Feb. 1, K. Morris. 2 Timothy 2.

SCOTLAND: Forthcoming (D.V.).

Alexandria: Ebenezer Hall at 6.45. Dec. 14, W. Park, J. Rodgers.

Kirkintilloch: Gospel Hall, 68 Townhead St. Dec. 25 at 12 noon. W. Baxter, E. A. Ewan, H. King. Mr. King

will give a report of the Lord's work in Brazil.

Newton Stewart: Dec 25 at 2. W. A. Morrison, D. Smith.

Port Glasgow: Hebron Hall, 41 Princes St. Dec. 25 at 3.30. J. Anderson, J. Dickson, R. Rae.

New Year Conferences

Aberdeen: In Gilcomston South Church, Union St. Jan. 1-2. R. Bryant, Dr. A. Hantson, G. Harpur, R. Orr, D. Smith.

Ayr: Victoria Hall, Jan. 1 at 2.30. A. Nute, A. Roxburgh, J. Cuthbertson, W. E. F. Naismith.

Edinburgh: In Bruntsfield Evangelical Church, Leamington Terrace. Jan. 1 at 11.30, E. W. Rogers, J. R. Rollo, Dr. D. Cook.

Glasgow: Plantation Gospel Hall. Dec. 31 at 7, Bible Reading. Jan. 1 at 11, (in Kingston Public Hall, 348 Paisley Road); Jan. 2 at 7, Ministry, F. Cundick, W. Gaw, J. Paton, B. Osborne; Jan. 3 at 7 (Kingston Public Hall) Home Workers; Jan. 4 at 7, Bible Reading; Jan. 5 at 2.30, Ministry.

Kilmarnock: Central Hall, John Finnie St. Jan. 1 at 12 noon. R. Scott, W. K. Morrison, A. G. Nute, J. A. Naismith.

Kirkcaldy: In Hebron Evangelical Church, Hayfield Rd. Jan. 1 at 2.30. J. Currie, W. Prentice, E. W. Rogers. **Motherwell:** In Town Hall, Jan. 1 at 11, A. McNeish, W. Gilmour, H. Bell, S. Emery.

New Stevenston: In Masonic Hall, Jan. 1 at 11.30, T. Wilson, W. D. Bell, J. McDonald, A. Carmichael.

Auchinleck: Gospel Hall, Park Road, Jan. 2 at 12.15. W. Craig, F. Stallan, A. S. Nute, J. Cuthbertson.

Cowdenbeath: In Guthrie Church, High St. Jan. 2 at 2. S. Emery, H. Bell, J. Hunter.

Innerleven, Methil: Gospel Hall, Jan. 2 at 2.30, E. W. Rogers, J. R. Rollo, R. Rae.

Kilbirnie: In Walker Memorial Hall, Jan. 2 at 12.30. W. P. Foster, T. Wilson, J. Dickson, R. Scott.

Larkhall: Hebron Hall, Jan. 2 at 11. W. Harrison, H. Bell, A. Prentice, G. Waugh.

Prestwick: In Town Hall and Bute Hall, Jan. 2 at 2.30. Dr. D. Cook, J. Lightbody, R. Scott, W. E. F. Naismith.

Stranraer: Lewis St. Gospel Hall, Jan. 2 at 2.30. R. Jordan, S. Capie, J. Anderson.

Whitburn: In Welfare Hall, Jan. 2 at 11.30, J. Burnett, R. Cargill, A. Munro, R. McPike

Newmilns: In Parish Church Hall, East Strand, Jan. 4 at 3. J. Cuthbertson, A. S. Nute, A. W. Foster.

Renfrew: Albert Hall, Jan. 4 at 3.30, A. McNeish, W. P. Foster, A. Roxburgh.

Paisley: Bethany Hall, Queen St. Jan. 4 at 7.15, W. G. Barr.

Armadale: In Town Hall, Jan. 11 at 3. J. Glenville, A. M. S. Gooding, J. Tennant. Mr. Glenville will have ministry meetings in Gospel Hall, 12th at 3, 13th to 16th at 7.30.

Rutherglen: In Town Hall, Jan. 18 at 3.30. J. Burnett, J. Cuthbertson, Dr. F. A. Tatford. Dr. Tatford will continue in ministry, 19th at 3, 20th to 22nd at 8.

Motherwell: Forgewood Gospel Hall Conf. in Community Centre, Dinmont Crescent, Jan. 25 at 3.30. A. Allan, Dr. Ewan, W. Prentice.

Commendation: James Thomson, 130 Carden Castle Park, Cardenden, Fife, has been commended to full time service by the saints in Bowhill Assembly, Fife.

IRELAND: REPORTS

Workers

John Finegan and **S. Lewis** had good interest in the gospel at Lungs, Co. Fermanagh.

R. Beattie and **Jack Finegan** continue at Rowan Gospel Hall, interest and attendance good.

A. McShane and **N. Turkington** are having well attended gospel meetings in the new Gospel Hall, Lisnabreen, Bangor.

J. Wells and **J. Stewart** continue with interest and fruit at Donacloney.

W. J. Nesbitt and **D. Kane** continue with excellent attendance in the Orange Hall at Beekes, Co. Armagh.

R. McPheat continues with good attendance and some interest at Inneskillen in the gospel.

J. Kells and **J. Ritchie** continue in the Gospel Hall at Ballina, Co. Mayo. Some unsaved attending nightly. Prayer requested.

A. Lyttle and **J. Brown** have made a good start at Fintona.

J. Hawthorne and **J. Thompson** have commenced at Ebenezer Gospel Hall, Belfast.

S. McBride and **G. Marshall** continue in portable hall near Derryad Hill, Birches.

J. K. Duff and **N. Tirsley** have made an encouraging start at Comber.

J. Martin and **E. Wishart** had fruitful meetings at The Grange. Hope to commence at Strabane.

J. Hutchinson and **T. McKelvey** continue with encouragement at Ballymagarrick.

Conferences

Omagh: Oct. 30. Largest for some years. Messrs S. Thompson, W. D. Halliday, W. Graham, W. Nesbitt and D. Craig ministered to profit. Reports of the Lord's work in other lands given by J. J. Walker, W. D. Halliday and J. Warmesley.

Clough: Nov. 16. Was well attended and ministry profitable. Brethren Craig, Lyttle, Hutchinson, McKelvey, Martin, Wishart took part.

Ballyhackamore, Belfast: Large and helpful. Brethren J. Allen, J. R. Rollo and D. Craig gave help.

Oldpark, Belfast: Large and good meeting. J. G. Hutchinson, D. Craig and H. Bell ministered.

Ballymachassan: Very large attendance and God's presence felt. A. McShane, D. Craig, R. McPheat, D. L. Craig, and G. McQuillan took part.

"WITH CHRIST."

Mrs. Wm. Hastings on July 21 aged 76. Saved in 1922 and first associated with the saints at Annbank, the last 45 years in Bethany Hall, Glenburn and Bute Hall, Prestwick. Faithful to the gatherings of the saints and had the joy of seeing all her family saved. Prayer is requested for her husband. Their son Willie serves the Lord in Rhodesia.

Mrs. Jeanie Robertson, widow of Matthew Robertson (late of Galston) on Aug. 19, aged 92. Saved and

received into fellowship in Galston in her teens, was in fellowship in Darvel and Porch Hall, Glasgow, before sailing for New Zealand in 1925. Was consistent in her attendance at the Lord's Table in Napier, Wellington and Raglan till age and an accident kept her from attending. She has left four married daughters all in assembly fellowship.

Miss Helen Laughland (Nellie) on 13th Oct. aged 82. Saved over 66 years and in fellowship with Kilmarnock assemblies all that time, first in Strand Hall and then Wellington and Elim Halls. Although physically frail she was ever cheerful and faithful in witness. She was known to many at home and abroad and will be remembered for her meek and quiet spirit which is in the sight of God of great price. Now at rest.

Mrs. Smith of Westcraigs on Oct. 15 aged 80. Saved in early youth and associated with Armadale assembly for over 30 years. A godly sister with her home opened to all the saints. She loved the Lord, His people and also welfare of the assembly and leaves a good testimony.

Miss Mary Henderson on Oct. 18 at hospital after 15 months illness. Saved as a girl at the age of 18 in Donegal, was in fellowship in Magheracorn assembly, Co. Donegal, then for some years in Adam Street, Donegal Road, and last 32 years in Ormeau Road assembly. One who seldom missed a meeting, loved her Lord, His Word and His people. Will be missed for her hospitality and practical fellowship in the home and assembly. Funeral services in hall and graveside were large and the Word was ministered in faithfulness.

John Robson Tait on Oct. 19 aged 59. Converted in home town of Morley at the age of 19. Was associated with assemblies at Morley, Leeds, Southport and Brierfield. He moved from Southport to Brierfield about 17 years ago, and although bearing heavy domestic burdens he immediately accepted assembly responsibilities. He led the conversational Bible Reading, was an able minister of the Word of God, and a faithful preacher of the Gospel. He was a brother greatly beloved by all, a faithful and

godly elder. Some two years ago he gave up his secular employment and laboured for the Lord in Eire. He was especially gifted for this work, undertaking door-to-door visitation and open air Gospel preaching. He bore his illness since mid-summer with great fortitude and displayed his trust and confidence in the Lord he loved and adored. He will be greatly missed in the assembly and by his widow and three sons.

John Hughen, Belfast, on Oct. 21 in his 84th year. Saved 22d Feb., 1920 while conducting his tram-car on the Malone Road, Belfast through the instrumentality of the late Eddie Munro, his driver. Baptised in Victoria Memorial Hall and received into fellowship in Roslyn Gospel Hall, Belfast (now known as Cregagh Street Assembly). Our brother enjoyed the things of the Lord and desired to share them always with others. While health permitted he seldom missed an assembly meeting. A faithful shepherd, he was held in high esteem by all who knew him. The very large funeral was an evidence of the respect in which he was held. Services shared by brethren Cowan, Craig, Elwood and Mitchell.

Mrs. Marg. Logan (widow of Robert Logan) on Oct. 23 in her 82nd year. In fellowship with the believers at Low Waters Gospel Hall, Hamilton for about 50 years. A godly sister with a good testimony whose home was ever open to welcome the Lord's servants.

Walter Kerr on Oct. 25 aged 67. Saved 49 years ago under the preaching of the late John McAlpine. Baptised and received into fellowship in Roman Road Hall, Motherwell soon after, where he continued faithful to the end.

Mrs. Susan Graham, Buckie, (widow of the late George Graham) on Oct. 31, aged 83 years. In early married life associated with the Dufftown assembly, then in happy fellowship with the assembly in Buckie for 30 years. Will be greatly missed. One who loved the Lord, His Word, and the local assembly.

Mrs. Grace McAlister on Nov. 2, aged 88. Saved over 70 years ago. In fellowship in Barmill Gospel Hall, Bethany Hall, Beith and Hebron Hall, Glengarnock. Many have appreciated

the hospitality in her home in Beith, Ayrshire over the years.

Mrs. James Carson, Cromkili, Ballymena, in her 68th year. Saved in 1956 and received into fellowship in Wellington St., Ballymena and latterly in 1966 at Ahoghill. During a trying illness she witnessed a good confession and daily meditated in the Word of God.

Joseph Sheridan, Ballynahinch, aged 77. In earlier years after conversion in Ballywillwill assembly. Suffered much in closing years, yet bright and happy. J. G. Hutchinson and S. Jennings shared funeral services.

James Skelly, Shanaghan assembly, saved for many years. A quiet, consistent man, he leaves a widow and large family, some unsaved. Prayer valued for these. Messrs D. L. Craig, J. Hogg and J. G. Hutchinson had the large funeral services.

H. Ramsay, Newry assembly, after great suffering borne with great fortitude. Saved 34 years ago in Nova Scotia when D. Kirk and D. Leatham were preaching. Prayer valued for his widow and family, some not saved. D. Leatham and J. G. Hutchinson spoke in house and grave-side respectively.

Mrs. Mary Neill, Belfast on Nov. 6, aged 73. Saved 46 years ago and in fellowship in Ebenezer assembly shortly afterwards. A godly and gracious sister beloved by all, she witnessed a good confession for her Lord and Saviour. Her husband needs our prayers, also her son Robert who is serving the Lord in Zambia, and three daughters. Messrs J. Turner, J. Andrews, A. Boyle and S. Glover were responsible for the large funeral services.

Alexander Scott McDowell, Belfast, on 7th Nov., aged 77. Saved 61 years ago in Matchett Street Gospel Hall, where he continued in fellowship for 21 years. For the past 40 years he was in very happy fellowship in Ebenezer Gospel Hall. He was a steady, consistent Christian, a faithful elder, who had ever the welfare of God's people at heart. His wise counsel was always valued. His passing leaves a gap which will be hard to fill. Leaves a widow, son and two daughters, all in assembly fellowship for whom prayer is requested. Fun-

eral services shared by Messrs J. Turner, T. Rea, A. Boyle and J. Hamilton.

William R. Munro suddenly on Nov. 8 aged 62. For over 40 years associated with Bethany Hall Assembly, Lochore. A kindly brother, with a warm heart of love for all the saints.

John William Walsh on Nov. 5th, aged 72. Associated with David St. Chapel, Liverpool over many years, and in happy fellowship with the assembly at Oxford Hall, Oxford St., St. Helens over the past 28 years. A consistent brother, interested in all the work of the Lord. The assembly treasurer for the past 12 years. Will be missed.

Alexander McKendry on Nov. 12, age 81. Emigrated to New Zealand about 60 years ago and was in various assemblies there. On returning to Scotland in 1931 he was associated with believers in Bridge of Weir and Largs. He removed to Colintrave where he was employed as a gardener. On retirement he took residence at Rothesay and met with the believers in West End Hall and latterly in Ebenezer Hall. A faithful brother, he bore a bright testimony right to the end. Will be much missed in the assembly.

Eddie Clyde, Dunmurry, on morning of 7th Nov. His sudden death has shocked and saddened many, for our brother was well known and held in high regard by all. He was 63, and saved 51 years. Received first into fellowship at Banbridge, was some time at Bessbrook, but latterly in Dunmurry. Godly in life and testimony. Active in gospel work. Shared in the oversight of the assembly. He will be missed by a wide circle of friends. Brethren McKelvey, Hutchinson and Lewis shared the services.

Mrs. John Waugh on 14th Nov., aged 84, after a long illness patiently borne. Saved as a young girl in Newarthill and for the past 32 years in happy fellowship at Annbank. Remember her aged husband in prayer. Had the joy of seeing all her family saved and serving the Lord. Betty (Mrs. Wm. Hastings) is serving the Lord in Rhodesia.

William John Robinson, Buckna. Had

(Continued on page 379).